PREFACE

This volume covers the year 1999, with occasional additions from previous years which we missed in earlier volumes and from studies published after 1999 but pertaining to material from 1999. We do not claim to have seen all the relevant studies published between 1999 and 2002.

As to the abbreviation system (see the Preface of volume XXXIX) we continue our policy outlined in the Preface of SEG XLVI. We start from the list of Abbreviations in the Consolidated Index for the volumes XXXVI-XLV (1986-1995) pp. 677-688, and from the lists of abbreviations in *L'Année Philologique* 67-69 (1999/2000). Abbreviations not covered by these four lists will be included in the list of Abbreviations on pp. XXIV-XXXII.

In the autumn of 2002 the message reached us about the death of our advisory editor Peter Herrmann. His death is a severe loss to the study of Greek Epigraphy and Ancient History in general and to SEG in particular. For twenty-five years his contributions to the Asia Minor rubric of successive SEG-volumes (XXVI-XLVIII) have been manifold and invaluable. He always supported the SEG-project warmly and wholeheartedly and always responded to our queries quickly and efficiently. His illness prevented him from going through the Asia Minor lemmata of the present volume of SEG. In the absence of his corrections and additions we realized even more than before how much SEG owes to him. As an admittedly small token of our gratitude for what Peter Herrmann meant for SEG we dedicate this volume to his memory and present a photo, which Mrs. Herrmann kindly put at our disposal.

The present volume is the last one for which H.W. Pleket signs as one of the editors. For the next volume(s) he will act as advisory editor and take P.Herrmann's place. Jean Bingen has expressed the wish to retire as advisory editor from vol. L onwards. SEG is heavily indebted to him for all the work he did on the area assigned to him (Egypt, Kyrenaika, Syria, Palaestina, Arabia, Cyprus) from the very beginning of SEG redivivum (vol. XXVI). He also functioned as an invaluable liaison between SEG and the Union Académique Internationale. We thank him sincerely for all this. Alain Martin (Brussels) will be his successor. In Heidelberg Thomas Corsten will join the team of assistant-editors. Thanks to a grant of the Deutsche Forschungsgemeinschaft (DFG) he will work full time for SEG and focus on Asia Minor. In Leiden R.A.Tybout will continue his work as assistant-editor, certainly up to January 1, 2005, and probably for a few more years after that.

In the present volume Chaniotis with the assistance of Sverkos contributed the lemmata pertaining to Greece (Boiotia-Thrace) and the islands (except Cyprus). Stroud and Richardson remain responsible for Attica and the Peloponnese. Chaniotis and Stroud have also contributed several Varia-lemmata. All the other lemmata have been made in Leiden. Chaniotis and Stroud have produced the Indices for their part, which subsequently have been incorporated in Leiden into the final Indices. The Concordance for nos. 1-500 has been made by Stroud and Richardson, Pleket took care of all the other numbers. Sverkos has typed the entire Concordance.

In Athens we are grateful for the computer expertise and guidance of Bruce Hartzler, as always, and of Kevin Pluta.

Mrs. C.M.J.Pleket-Bot and M.B.Richardson invested much time and energy in the typing of lemmata and in the overall production of the manuscript. Chaniotis would like to express his thanks to Prof.M.B.Hatzopoulos and Dr S.Aneziri, who have provided information concerning inscriptions of Macedonia. His research-assistant Dr J.Cowey has contributed in many ways to the production of his part of the manuscript. Pleket and Tybout are grateful to Prof. L. Di Segni (Jerusalem) for help, bibliographical and otherwise, with inscriptions from Palaestina.

We acknowledge our gratitude to the Union Académique Internationale and to the 1984 Foundation of Philadelphia for providing part of the operating expenses and also to our publisher, who covers another part of these costs and otherwise serves our purposes well by his kindness, efficiency, and alertness. We also wish to express our thanks to the Netherlands Organization for Scientific Research (NWO), which declared itself prepared to finance 50% of the salary of the assistant-editor Dr R.A.Tybout up to January 1, 2003.

We repeat our request, made in the Preface of earlier volumes to our colleagues from all over the world, to send us copies, offprints, or xeroxes of their epigraphical publications, particularly those that appear in Festschriften, Acta of Conferences and Symposia, occasional collections of papers, and other obscure media. Xeroxes and offprints can be sent to R.S.Stroud, University of California, Department of Classics, Dwinelle Hall, Berkeley 94720, USA; to A.Chaniotis, Seminar für Alte Geschichte, University of Heidelberg, Marstallhof 4, D 69117 Heidelberg and R.A.Tybout, University of Leiden, Department of History, Postbox 9515, 2300 RA Leiden, Holland.

December 2002.

A.Chaniotis
H.W.Pleket
R.S.Stroud
J.H.M.Strubbe.

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ABBREVIATIONS

(see p. VII of the Preface)

AAAS	=	*Annales Archéologiques Arabes Syriennes*
ADAJ	=	*Annual of the Department of Antiquities of Jordan*
Ancient Macedonia VI	=	*Papers read at the Sixth International Symposium held in Thessaloniki, October 15-19, 1996* (Thessaloniki 1999)
AEMΘ	=	*Το Αρχαιολογικό Έργο στη Μακεδονία και Θράκη* (Thessaloniki 1989 →)
AEMÖ	=	*Archäologisch-Epigrafische Mitteilungen aus Oesterreich-Ungarn*, vol. I-XX (Wien 1877-1897)
Ager, *Arbitration*	=	S.L.Ager, *Interstate Arbitration in the Greek World*, 337-90 B.C. (Berkeley-Los Angeles-London 1996)
Ancient Macedonia VI	=	*Ancient Macedonia* VI. *Papers read at the sixth International Symposium held in Thessaloniki, October 15-19, 1996* (Thessaloniki 1999)
Ancient Magic	=	D.R.Jordan, H.Montgomery, E.Thomassen (edd.), *The world of ancient magic. Papers from the first International Samson Eitrem Seminar at the Norwegean Institute at Athens, 4-8 May 1997* (Bergen 1999)
AP	=	*Anthologia Palatina*
Arena I-V	=	R.Arena, *Iscrizioni greche arcaiche di Sicilia e Magna Grecia* vol. I-V (Milan-Torino 1989-1998). A second edition of vol. I, referred to as Arena I^2, appeared in 1996.
Argos et l'Argolide	=	A.Pariente, G.Touchais (edd.), *Argos et l'Argolide: Topographie et Urbanisme. Actes de la Table Ronde internationale, Athènes-Argos 28/4-1/5 1990* (Athens 1998)

APMA	=	*Ἀρχεῖον τῶν μνημείων τῶν Ἀθηνῶν καί τῆς Ἀττικῆς συντασσόμενον ἐντολῇ τοῦ Συμβουλίου*, I-III (BAAH vols. 127, 136, 177; Athens 1992, 1992, 1998)
Associations	=	N.F.Jones, *The Associations of Classical Athens: The Response to Democracy* (New York-Oxford 1999)
AST	=	*Araştırma Sonuçları Toplantısı* (Ankara)
Atti XI Congresso	=	*XI Congresso Internazionale di Epigrafia Greca e Latina, Roma, 18-24 settembre 1997. Atti* I and II (Rome 1999)
AvP VIII 3	=	C.Habicht, *Die Inschriften des Asklepieions* (Berlin 1969)
BAAH	=	Βιβλιοθήκη τῆς ἐν Ἀθήναις Ἀρχαιολογικῆς Ἑταιρείας
Bresson, *Recueil Pérée*	=	A.Bresson, *Recueil des inscriptions de la Pérée rhodienne (Pérée intégrée)* (Paris 1991)
CID IV	=	F.Lefèvre, *Corpus des inscriptions de Delphes*, Tome IV. *Documents amphictioniques* (Paris 2002)
Crawford, *Roman Statutes*	=	M.H.Crawford (ed.), *Roman Statutes*, 2 vols. (BICS Suppl. 64 London 1996)
Dubois, *IGDGG*	=	L.Dubois, *Inscriptions grecques dialectales de Grande Grèce* I: *Colonies eubéennes. Colonies ioniennes* (Genève 1995)
Dumont-Homolle, *Mélanges*	=	T.Homolle (ed.), *Mélanges d'archéologie et d'épigraphie par A.Dumont* (Paris 1892)
EAH	=	*Τὸ Ἔργον τῆς Ἀρχαιολογικῆς Ἑταιρείας*
Early Hellenistic Athens	=	J.Frösén (ed.), *Early Hellenistic Athens: Symptoms of a Change. Papers and Monographs of the Finnish Institute at Athens* 6 (Helsinki 1997)
EBGR	=	Epigraphic Bulletin of Greek Religion, published by A.Chaniotis in *Kernos*
Ergo YP	=	*Το έργο του ΥΠΠΟ στον τομέα της πολιτιστικής κληρονομίας* (Athens)

Feissel, *Recueil*	=	D.Feissel, *Recueil des inscriptions chrétiennes de Macédoine du III[e] au IV[e] siècle* (BCH Suppl. VIII; Paris 1983)
Greek Personal Names	=	S.Hornblower-E.Matthews (edd.), *Greek Personal Names: Their Value As Evidence* (Oxford 2000)
Habicht, *Athen*	=	C.Habicht, *Athen: Die Geschichte der Stadt in hellenistischer Zeit* (Munich 1995)
Habicht, *Athens*	=	C.Habicht, *Athens from Alexander to Antony* (Cambridge MA 1997), trans. D.L.Schneider; rev. ed., originally published as *Athen: Die Geschichte der Stadt in hellenistischer Zeit* (Munich 1995)
Hatzopoulos, *Macedonian Institutions* I, II	=	M.B.Hatzopoulos, *Macedonian Institutions under the Kings*. I. *A Historical and Epigraphic Study*; II. *Epigraphic Appendix* (Meletemata 22; Athens 1996)
100 Jahre Ephesos	=	H.Friesinger - F.Krinzinger (edd.), *100 Jahre Österreichische Forschungen in Ephesos. Akten des Symposions Wien 1995* (Österr. Akad.Wiss., Ph.-Hist. Klasse, Denkschriften Band 260; Wien 1999)
I. Alex. Imp.	=	F.Kayser, *Recueil des inscriptions grecques et latines (non funéraires) d'Alexandrie impériale (I[er]-III[e] s. apr. J.-C.)* (Cairo 1994)
I. Alex. Ptol.	=	E.Bernand, *Inscriptions grecques d'Alexandrie ptolémaïque* (Cairo 2001)
I. Alexandreia Troas	=	M.Ricl, *The inscriptions of Alexandreia Troas* (IGSK Band 53; Bonn 1997)
I.Anazarbos	=	M.H.Sayar, *Die Inschriften von Anazarbos und Umgebung*. Teil I: *Inschriften aus dem Stadtgebiet und der nächsten Umgebung der Stadt* (IGSK Band 56; Bonn 2000)
I.Apollonia	=	P.Cabanes - N.Ceka, *Corpus des inscriptions grecques d'Illyrie méridionale et d'Épire*. I.2. *Inscriptions d'Épidamne-Dyrrhachion et d'Apollonia*. 2.A. *Inscriptions d'Apollonia d'Illyrie* (Paris-Athens 1997)
I.Beroia	=	L.Gounaropoulou - M.B.Hatzopoulos, *Ἐπιγραφὲς Κάτω Μακεδονίας (μεταξὺ τοῦ Βερμίου Ὄρους καὶ τοῦ Ἀξιοῦ Ποταμοῦ). Τεῦχος Α΄. Ἐπιγραφὲς Βεροίας* (Athens 1998)

I.Bouthrôtos	=	P.Cabanes - P.Drini, *Corpus des inscriptions grecques d'Illyrie méridionale et d'Épire*. II *Inscriptions de Bouthrôtos* (Paris-Athens forthcoming; see lemma no. 679 in fine)
I.Bubon	=	F.Schindler, *Die Inschriften von Bubon (Nordlykien)* (Sitzungsber. Akad. Wien, Ph.-Hist. Kl. 278, 3; Vienna 1972)
I.Byzantion	=	A.Łajtar, *Die Inschriften von Byzantion*, Teil 1 (IGSK Band 58, 1; Bonn 2000)
I.Delta	=	A.Bernand, *Le Delta égyptien d'après les textes grecques* I (MIFAO 91; Cairo 1970)
IDR	=	*Inscripţiile Daciei Romane* (*Inscriptiones Daciae Romanae*) (Bucharest 1975 →)
I.Épidamne	=	P.Cabanes - F.Drini, *Corpus des inscriptions grecques d'Illyrie méridionale et d'Épire* I. *Inscriptions d'Épidamne-Dyrrhachion et d'Apollonia*. 1. *Inscriptions d'Épidamne-Dyrrhachion* (Athens-Paris 1995)
IGCVO	=	C.Wessel, *Inscriptiones Graecae Christianae Veteres Occidentis* (Bari 1989: see *SEG* XXXIX 1036)
IGDGG	=	Cf. under Dubois, *IGDGG*
IGDOP	=	L.Dubois, *Inscriptions grecques dialectales d'Olbia du Pont* (Genève 1996)
I. Kallatis	=	A.Avram, *Inscriptions antiques de Dacie et de Scythie Mineure*. Deuxième série. *Inscriptions grecques et latines de Scythie Mineure*, vol. III. *Callatis et son territoire* (Buckarest-Paris 1999)
I. Kibyra	=	T.Corsten, *Die Inschriften von Kibyra*. Teil I: *Die Inschriften der Stadt und ihrer näheren Umgebung* (IGSK Band 60; Bonn 2002)
I. Miletoupolis	=	E.Schwertheim, *Die Inschriften von Kyzikos und Umgebung*. Teil II: *Miletupolis. Inschriften und Denkmäler* (IGSK Band 26; Bonn 1983)
I.Napoli	=	E.Miranda, *Iscrizoni Greche d'Italia: Napoli*, 2 vols. (Rome 1990 and 1995)
I.Oropos	=	V.Petrakos, *Οἱ ἐπιγραφὲς τοῦ Ὠρωποῦ* (Athens 1997)

I.Parion = P.Frisch, *Die Inschriften von Parion* (IGSK Band 25; Bonn 1983)

IPArk = G.Thür - H.Taeuber, *Prozessrechtliche Inschriften der griechischen Poleis: Arkadien (IPArk)* (SB Akad. Wien 607; Vienna 1994)

I.Perge = S.Şahin, *Die Inschriften von Perge*, Teil I (IGSK Band 54, 1; Bonn 1999)

I.Perinthos = M.H.Sayar, *Perinthos-Herakleia (Marmara Ereğlisi) und Umgebung. Geschichte, Testimonien, griechische und lateinische Inschriften* (Vienna 1998)

I. Salamis = T.B.Mitford - I.Nicolaou, *The Greek and Latin inscriptions of Salamis* (Nicosia 1974)

ISE = L.Moretti, *Iscrizioni storiche ellenistiche*, I-II (Florence 1967-1975)

I.ThessEnipeus = J.-C.Decourt, *Inscriptions de Thessalie* I. *Les cités de la vallée de l'Enipeus* (Paris 1995)

JIWE I, II = D.Noy, *Jewish inscriptions of Western Europe*, vol. I: *Italy (excluding the city of Rome), Spain and Gaul* (Cambridge 1993); vol. II: *The city of Rome* (Cambridge 1995)

Johnston, *Restless Dead* = S.I.Johnston, *Restless Dead: Encounters between the Living and the Dead in Ancient Greece* (Berkeley 1999)

Jordan, *SGD* = D.R.Jordan, *'Survey of Greek Defixiones Not Included in the Special Corpora'*, *GRBS* 26 (1985) 1-81

Κατὰ Διάλεκτον = A.C.Cassio (ed.), *Katà Diálekton: Atti del III Colloquio Internazionale di Dialettologia Greca, Napoli-Fiaiano d'Ischia, 25-28 settembre 1996* (AION (filol.) 19 (1997) [1999])

Kerameikos = *Kerameikos. Ergebnisse der Ausgrabungen* (Berlin 1939→)

KST = *Kazı Sonuçları Toplantısı* (Ankara)

Lambert, *Phratries* = S.D.Lambert, *The Phratries of Attica* (Ann Arbor 1993)

Le Péloponnèse = J.Renard (ed.), *Le Péloponnèse. Archéologie et Histoire. Actes de la rencontre internationale de Lorient (12-15 mai 1998)* (Rennes 1999)

L'Illyrie III = P.Cabanes (ed.), *L'Illyrie méridionale et l'Épire dans l'Antiquité* III. *Actes du III[e] colloque international de Chantilly (16-19 Octobre 1996)* (Paris 1999)

LIMC = *Lexicon Iconographicum Mythologiae Classicae* vol. I-IX (Zürich 1981-1999)

Lokale Autonomie = W.Eck (ed.), *Lokale Autonomie und römische Ordnungsmacht in den kaiserzeitlichen Provinzen von 1. bis 3. Jahrhundert (Schriften des historischen Kollegs, Kolloquien* 42; München 1999)

LPGN I = P.M.Fraser, E.Matthews, *A Lexicon of Greek Personal Names* vol. 1. *The Aegean Islands, Cyprus, Cyrenaica* (Oxford 1987)

LPGN II = M.J.Osborne, S.G.Byrne, *A Lexicon of Greek Personal Names* vol. 2. *Attica* (Oxford 1994)

LPGN III A = P.M.Fraser, E.Matthews, *A Lexicon of Greek Personal Names* vol. 3 part A. *The Peloponnese, Western Greece, Sicily and Magna Graecia* (Oxford 1997)

LPGN III B = P.M.Fraser, E.Matthews, *A Lexicon of Greek Personal Names* vol. 3 part B. *Central Greece from the Megarid to Thessaly* (Oxford 2000)

López Jimeno, *NTDA* = Mª. del Amor López Jimeno, *Nuevas Tabellae Defixionis Áticas* (Amsterdam 1999)

LSJ = H.G.Liddell - R.Scott - H.Stuart Jones, *A Greek-English Dictionary* (Oxford 1951)

Malay, *Researches* = H.Malay, *Researches in Lydia, Mysia and Aiolis* (Österr.Akad.der Wiss., Ph.-Hist.Klasse, Denkschriften Band 279; Ergänzungsbände zu den Tituli Asiae Minoris nr 23; Vienna 1999)

Manganaro, *Sikelika* = G.Manganaro, *Sikelika. Studi di antichità e di epigrafia della Sicilia greca* (Biblioteca di Quaderni Urbinati di cultura classica, 8; Pisa-Roma 1999)

Masson, *Onomastica Graeca Selecta* = O.Masson, *Onomastica Graeca Selecta* I-III (I-II: Paris 1990; III: Geneva 2000)

MEP = *Minima Epigraphica et Papyrologica* 1 (1998) →

Merkelbach-Stauber, *SGO* I-IV = R.Merkelbach - J.Stauber, *Steinepigramme aus dem griechischen Osten.* Band I: *Die Westküste Kleinasiens von Knidos bis Ilion* (Stuttgart-Leipzig 1998), Band II: *Die Nordküste Kleinasiens (Marmarameer und Pontos)* (München-Leipzig 2001), Band III: *Der "Ferne Osten" und das Landesinnere bis zum Tauros* (München 2001), Band IV: *Die Südküste Kleinasiens, Syrien und Palaestina* (München 2002)

Mesogaia = K.Tsouni et al. (edd.), *Mesogaia: History and Culture of Mesogeia in Attica* (Athens 2001)

MUSJ = *Mélanges de l'Université Saint-Joseph* (Beyrouth)

Müze = *Müze Kurtarma Kazıları Semineri* (Ankara)

Olympiabericht = *Bericht über die Ausgrabungen in Olympia* (Berlin 1936→)

PA = L.Kirchner, *Prosopographia Attica* (Berlin 1901)

Pape-Benseler = W.Pape, G.Benseler, *Wörterbuch der griechischen Eigennamen* (Braunschweig 1863-1870)

Petrakos, *Δῆμος τοῦ Ῥαμνοῦντος* = B.C.Petrakos, *'Ο Δῆμος τοῦ Ῥαμνοῦντος: Σύνοψη των ανασκαφών και των ερευνών* (1813-1998), I. *Τοπογραφία*; II. *Οἱ Ἐπιγραφές* (BAAH vols. 181, 182; Athens 1999)

Petzl, *Beichtinschriften* = G.Petzl, *Die Beichtinschriften Westkleinasiens*, Bonn 1994 = *EA* 22 (1994); cf. *SEG* XLIV 951

PIR = *Prosopographia Imperii Romani saec.* I, II, III (Berlin 1897→)

PLRE = *The prosopography of the later Roman Empire* (Cambridge 1971-1992)

Πόλη = L.Parlama, N.Stambolides (edd.), *Η Πόλη κάτω από την πόλη. Ευρήματα από τις ανασκαφές του Μητροπολιτικού Σιδηροδρόμου των Αθηνών* (Athens 2000)

Polis and Politics = P.Flensted-Jensen et al. (edd.), *Polis and Politics: Studies in Ancient Greek History Presented to Mogens Herman Hansen* (Copenhagen 2000)

Preatti XI Congresso = *XI Congresso Internazionale di Epigrafia Greca e Latina, Roma, 18-24 settembre 1997. Preatti* (Rome 1997)

RE = G.Wissowa, *Pauly's Real-Encyclopädie der classischen Altertumswissenschaft*[2] (Stuttgart 1894→)

Repertorium Westkilikien = S.Hagel - K.Tomaschitz, *Repertorium der westkilikischen Inschriften, nach den Scheden der Kleinasiatischen Kommission der Österreichischen Akademie der Wissenschaften* (Ph.-Hist. Klasse, Denkschr. Band 265; Ergänzungsbände zu den *Tituli Asiae Minoris* no. 22; Vienna 1998)

RGRW = *Religions in the Graeco-Roman World* (Leiden)

Rigsby, *Asylia* = K.J.Rigsby, *Asylia. Territorial Inviolability in the Hellenistic World* (*Hellenistic Culture and Society* 22; Berkeley-Los Angeles-London 1996)

Rose = V.Rose, *Aristoteles qui ferebantur librorum fragmenta* (Leipzig 1886)

Sacred and Feminine = S.Blundell - M.Williamson (edd.), *The Sacred and the Feminine in Ancient Greece* (London 1998)

SCIV = *Studii și Cercetări de istorie veche și arheologie* (Academia Română. Institutul de Arheologie "Vasile Pârvan")

Sicilia Epigraphica = M.I.Gulletta (ed.), *Sicilia Epigraphica. Atti del convegno internazionale, Erice, 15-18 Ottobre 1998* (2 vols.; = *ASNP* Serie IV, Quaderni 1/2; Pisa 1999 [2000])

SNG = *Sylloge Nummorum Graecorum* (1931 →)

Sparta: New Perspectives = S.Hodkinson - A.Powell (edd.), *Sparta: New Perspectives* (London 1999)

Steine und Wege = P.Scherrer - H.Taeuber - H.Thür (edd.), *Steine und Wege. Festschrift für Dieter Knibbe zum 65. Geburtstag* (Österr. Arch. Institut, Sonderschriften, Band 32; Vienna 1999)

Studia in memoriam G.Mihailov = Z.Gočeva (ed.), *Studia in memoriam magistri Prof. Georgi Mihailov* (*Thracia Antiqua* 10 (1996) [1999]; Sophia 1999)

Studien Kleinasien IV = K.Fuhrmeister (ed.), *Studien zum antiken Kleinasien* IV (Asia Minor Studien, Band 34; Bonn 1999)

Tataki, *Macedonians Abroad* = A.B.Tataki, *Macedonians Abroad. A Contribution to the Prosopography of Ancient Macedonia* (Athens 1998)

TEAD = *The excavations at Dura-Europos. Preliminary Reports* I-IX (New Haven, 1929-1952)

Territoires = M.Brunet (ed.), *Territoires des cités grecques. Actes de la table ronde internationale organisée par l'École française d'Athènes, 31 octobre-3 novembre 1991* (BCH Suppl.; Paris 1999)

Tracy, *ADT* = S.V.Tracy, *Athenian Democracy in Transition: Attic Letter-Cutters of 340 to 290 B.C.* (Berkeley 1995)

Tyana I, II = D.Berges - J.Nollé, *Tyana. Archäologisch-historische Untersuchungen zum südwestlichen Kappadokien.* Teil I und II (IGSK Band 55, 1-2; Bonn 2000)

NOTE ON TRANSCRIPTIONS

[αβ]	= letters restored by the editor as once having been inscribed but now lost
{αβ}	= superfluous letters added in error by the inscriber of the text and excised by the editor
⟨αβ⟩	= letters added by the editor which the inscriber of the text has either omitted or for which he has by error inscribed other letters
(αβ)	= letters which complete words left in abbreviation in the text
⟦αβ⟧ ⟦..⟧	= letters or spaces deliberately erased in antiquity
α̣β̣	= letters of which sufficient traces remain to print them in the text but not enough to exclude other possible readings
[. . 5 . . .]	= lost or illegible letters equal to the number of dots for which no restoration is proposed
[-----]	= lost or illegible letters of an uncertain number
v	= one uninscribed letter-space
vacat	= the remainder of the line has been left uninscribed
ed. pr.	= the first editor of the inscription under discussion
ph.	= photograph
dr.	= drawing
|	= denotes the start of a new line on the stone where we have not printed the text in the same configuration as on the stone
→ ←	= denotes the direction of each line in texts inscribed in boustrophedon or retrograde manner

ATTICA

1. Athens. The progress of Attic epigraphy to 400 B.C. in 1992–1997. Under this title, R.S.Stroud, *Atti XI Congresso* 125–133, presents a brief summary of recent discoveries and publications, among which the following are particularly noteworthy:
(1) the discovery of 'some fifty Archaic and Classical rupestral inscriptions at several different locations in southeastern Attica'; see our lemma no. 2;
(2) the publication of *IG* I^3 fasc. 2 [and now the index fasc.; see *SEG* XLVII 1]; E.Sironen, *The Late Roman and Early Byzantine Inscriptions of Athens and Attica* (Helsinki 1997), *SEG* XLVII 38; Ἀρχεῖον τῶν μνημείων τῶν Ἀθηνῶν καὶ τῆς Ἀττικῆς συντασσόμενον ἐντολῇ τοῦ Συμβουλίου, I–II (BAAH vols. 127, 136; Athens 1992) [and now III (1998); see *SEG* XLVIII 16]; reprint of S.A.Koumanoudes, Ἀττικῆς Ἐπιγραφαὶ Ἐπιτύμβιοι (BAAH vol. 131; Athens 1993) and the supplement, Ἀττικῆς Ἐπιγραφαὶ Ἐπιτύμβιοι. Προσθῆκαι ἐκδιδόμεναι ὑπὸ Σ.Ν.Κουμανούδη καὶ Ἀγγέλου Π.Ματθαίου (BAAH vol. 132; Athens 1993), *SEG* XLVI 278; F.Willemsen, S.Brenne, 'Verzeichnis der Kerameikos-Ostraka,' *MDAI(A)* 106 (1991) 147–156, *SEG* XLI 16f; D.Viviers, *Recherches sur les ateliers de sculpteurs et la cité d'Athènes à l'époque archaique: Académie Royale de Belgique, Classe des Beaux-Arts, Mémoire* 1 (1992), *SEG* XLII 34–40, 44/45, 48, 53, 55–65, 68–71; C.Lawton, *Attic Document Reliefs* (Oxford 1995), *SEG* XLV 231; E.Vikela, *Die Weihreliefs aus dem Athener Pankrates-Heiligtum am Ilissos, MDAI(A)* Beiheft 16 (1994), *SEG* XLIV 139–159; A.Scholl, *Die attischen Bildfeldstelen des 4. Jhr.v.Chr., MDAI(A)* Beiheft 17 (1996) (see our lemma no. 234); J.Bergemann, *Demos und Thanatos. Untersuchungen zum Wertesystem der Polis im Spiegel der attischen Grabreliefs des 5. und 4. Jhr.v.Chr. und zur Funktion der gleichzeitigen Grabbauten* (Rome 1997); L.L.Threatte, *The Grammar of Attic Inscriptions* 2 (Berlin 1996), *SEG* XLVII 3; C.Clairmont, *Classical Attic Tombstones*, 9 vols. (Kilchberg 1993), Supplement (Kilchberg 1995), *SEG* XLIV 219; J.Cargill, *Athenian Settlements of the Fourth Century B.C.* (Leiden 1995), *SEG* XLV 218; S.D.Lambert, *The Phratries of Attica* (Ann Arbor 1993), *SEG* XLIV 251; M.B.Cavanaugh, *Eleusis and Athens: Documents in Finance, Religion, and Politics in the Fifth Century B.C.* (Atlanta 1996), *SEG* XLVIII 31; D.Harris, *The Treasures of the Parthenon and Erechtheion* (Oxford 1995), *SEG* XLVIII 21; R.Parker, *Athenian Religion: A History* (Oxford 1996), *SEG* XLVII 25–27; M.J.Osborne, S.G.Byrne, *LGPN* II. *Attica* (Oxford 1994), *SEG* XLIV 258; J.S.Traill, *Persons of Ancient Athens* 1–10 (see our lemma no. 31); S.Byrne, M.J.Osborne, *The Foreign Residents of Attica: Studia Hellenistica* 33 (Louvain 1996), *SEG* XLIV 258.

Personalia: deaths of S.Dow, D.M.Lewis, S.B.Aleshire; retirement of C.Habicht at the Institute for Advanced Study at Princeton and no epigraphic successor; the appointment of C.B.Kritzas as Director of the Epigraphical Museum in Athens.

2. Attica. Rupestral inscriptions. Although these important texts remain unpublished, their potential impact on so many different aspects of ancient studies is so great that we draw attention to them here. A brief summary is provided by R.S.Stroud, *Atti XI Congresso* 125, who announces the discovery by M.K.Langdon of 'some fifty Archaic and Classical rupestral inscriptions at several different locations in southeastern Attica. ... Carefully cut into the horizontal surface of the bedrock, both retrograde and orthograde, some ... exhibit elegant lettering. Some are accompanied by rock-cut drawings of ships and horses. One of their most remarkable features is that some of these messages were inscribed by shepherds, who give their names and occupations. These valuable texts, from a pastoral setting dating to the sixth century B.C., will undoubtedly play an important role in the on-going debate about the extent of literacy among the ancient Athenians.' Since the XIth Epigraphical Congress (1997), Langdon reports, he has found more rupestral graffiti. Authors of the many articles and books on literacy, orality, and the use of inscriptions in archaic and classical Athens, which continue to be published at a furious rate, will have to take account of these remarkable discoveries. [We have had the privilege of examining many of these spectacular inscriptions in the company of Langdon on several occasions. Richardson and Stroud.]

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3. Athens. Inscriptions from the Theseion Collection. After extremely delicate detective work in the archives of the National Museum in Athens, E.Kourinou-Pikoula, *Horos* 13 (1999) 17–36, unravels the complex history of the several collections of antiquities assembled at the Theseion from various sites in Athens, 1834–1939, including the subsequent transfer of some of these objects on more than one occasion to the National Museum and the Epigraphical Museum and the bewilderingly intricate forms of the different methods by which they were inventoried, recorded, and sometimes published over the past century and a half. The result of her labors is a concordance of inscriptions from the Theseion Collection (each with inventory no. beginning with Θ) with publication reference (mostly in *IG*) and indication of present location (either in the National Museum or still[!] at the precinct of the 'Theseion'). Her researches have turned up 11 unpublished inscriptions (no ph.), which we present in the following separate lemmata—208, 235, 236, 255, 262, 264, 266, 270, 273, 274, and 276—and 6 published texts in which she makes new readings (see our lemmata nos. 237, 285, and 286–289).

Unfortunately, for 2 of the inscriptions (Θ 284 and Θ 286), Kourinou-Pikoula lists as the editio princeps the unpublished and largely inaccessible Ph.D. dissertation (London 1971) of A.M.Proukakis, *The Evolution of Attic Marble Lekythoi*. Through the kindness of Ben Millis and the librarian of the University of London Institute of Classical Studies, we have received copies of the relevant pages of this work, and we include the two inscriptions in question in our lemmata nos. 262 and 274.

On 19/20 note 7, Kourinou-Pikoula notes that in and around the Theseion today there still ὑπάρχει πλῆθος ἐπιτυμβίων κιονίσκων καὶ ἄλλων ἐπιτυμβίων μνημείων. Οἱ συνθῆκες φωτισμοῦ, ποὺ δὲν εἶναι εὐνοϊκές, σὲ συνδυασμὸ μὲ τὸ γεγονὸς ὅτι τὰ γράμματα δὲν διαβάζονται πλέον εὐκρινῶς, δὲν μοῦ ἐπέτρεψαν νὰ ἀναγνωρίσω ἄλλα ἐνεπίγραφα μνημεῖα τῆς Συλλογῆς· πιστεύω πάντως ὅτι κατὰ πᾶσα πιθανότητα εὑρίσκονται καὶ ἄλλα ἐκεῖ, ἀλλὰ δὲν ἔχουν ἀναγνωρισθεῖ ἀκόμη.

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4. Attica. The deme of Rhamnous and its inscriptions. *SEG* XLVIII 13. In two beautifully illustrated volumes (maps, plans, drawings, restorations, early travellers' prints, photographs, many in color), B.C.Petrakos presents the results of the excavations of the Greek Archaeological Society and others at this site, 1813–1998, with special emphasis on his own excavations, 1975–1998: Ο Δῆμος τοῦ Ραμνοῦντος, ΒΑΑΗ 181/182 (Athens 1999).

Volume I, Τοπογραφία, contains an account of previous research on Rhamnous, the geography, climate, and history of the deme; catalogue of Rhamnousian ephebes (1–44); very detailed descriptions of the Fort and all the structures located within it (agora, theater, shrines, dedicatory monuments, etc.) including discussion of the military administration (46–184); the Sanctuary of Nemesis and its temples and cults (185–303); other sanctuaries and cults (306–332); the cemeteries (334–413); life in Rhamnous (arts and crafts, imports, slaves, occupations, etc.) with a list of the names of all the soldiers of the garrison arranged in chronological order (417–435); bibliography. This volume also contains many ph. and dr. of the inscriptions in vol. II, but since Petrakos does not in every case insert cross-references, we provide them in our individual lemmata and at the end of this lemma, indicating also by an asterisk in our concordance those inscriptions for which a ph. or dr. is included in vol. I.

Volume II, Οἱ Ἐπιγραφές, contains 400 items in a detailed catalogue arranged by categories: decrees (nos. 1–61), fragments of decrees (nos. 62–73), dedications (nos. 74–166), inscriptions from the Amphiareion (nos. 167–178), cult of Agdistis (no. 179), assorted inscriptions (nos. 180–203), gravestones (nos. 204–370), masons' marks, etc. (nos. 371–400). Very full and thorough Index including a Prosopography of Rhamnousioi and a list of prominent families, catalogue of non-Rhamnousioi, Romans, months, *index verborum*, Attic demotics, place names, deities and festivals, ethnics. Petrakos points out that this is not a complete publication of all the inscriptions found at Rhamnous; there remain several decrees, dedications, boundary stones, and graffiti on pottery that will be included in a final publication. Commentaries are succinct; many ph. and dr.

In separate lemmata, we deal with the inedita and with previously published inscriptions to which Petrakos has added newly discovered fragments or substantially changed the text. Unfortunately, he does not provide a concordance between previously published inscriptions and catalogue nos. in vol. II. In view of the importance of many of these inscriptions, we give one here.

IG I^3	Petrakos	*IG* I^3	Petrakos
247bis	181	1019	77
248	182	1020	89
522bis	86	1020bis	90
1018quater	76	1021	88
1018quinquies	75	1409ter	383

IG II^2	Petrakos
1181	99
1217	6
1286	11
1309	50
1310	18
1311	19
1312	13
1313	56
1322	167
2493/2494	180
2849	82,* 116
2854	136, 137
2856	129
2861	91
2869	150
2968	96
2977	138
3105	98
3108	115
3109	120
3242	156
3275	157
3462	133
3467	9
3839	123
3969	159
4003	164
4059	162
4426	176*
4452	171
4594a	100
4638a	122
4638b	121
4897	119
4923	124
5882	295
6006	319
7330	218
7335	222
7341	213
7344	212

IG II^2	Petrakos
7354	219
7364	310
11707	270*
12249	306
12657	348
13102a	271, 273
13208	160

SEG	Petrakos
III 122	8
III 125	13
X 210	182
XII 165	100
XIII 61	180
XV 111	22
XV 112	31
XV 113	43
XVIII 116	241
XIX 82	43
XIX 222	165
XIX 248	332
XIX 269	340
XXI 537	31
XXI 855	332
XXI 866	337
XXI 880	227
XXI 894	130
XXI 914	233
XXI 915	276
XXI 916	248,* 279
XXI 917	329
XXI 918	291
XXI 919	239
XXI 920	357
XXI 922	270*
XXI 928	205
XXI 929	228
XXI 934	206
XXI 935	207
XXI 947	258
XXI 949	253

SEG	Petrakos
XXI 959	254
XXI 966	223
XXI 976	365
XXI 994	338
XXI 1040	268
XXI 1043	297
XXI 1059	309
XXI 1086	270*
XXII 120	15
XXII 128	26
XXII 129	55
XXII 130	51
XXII 168	124
XXIV 154	3
XXV 155	17
XXV 158	43
XXV 245	324
XXV 267	216
XXV 274	216
XXV 281	364
XXVI 255	159
XXVI 268	107*
XXVI 299	213
XXVI 300	243*
XXVI 301	212
XXVI 302	259
XXVI 303	265
XXVI 304	245–248*
XXVI 343	214
XXVI 349	242*
XXVIII 107	26
XXVIII 209	
+ 335	251
XXVIII 236	106
XXVIII 258	299
XXVIII 267	211*
XXVIII 268	212
XXVIII 270	
+ 273	277
XXVIII 271	270*
XXVIII 272	303*

SEG	Petrakos
XXVIII 273	
+ 270	277
XXVIII 277	224
XXVIII 335	329
XXVIII 335	
+ 209	251
XXVIII 339	301*
XXX 193	252
XXX 200	366
XXX 203	314
XXX 204	315
XXX 206	217
XXX 207	231
XXX 208	230
XXX 209	229
XXX 210	282*
XXX 211	243*
XXX 212	250
XXX 213	251
XXX 214	264
XXX 215	270
XXX 216	277
XXX 217	272/273
XXX 218	271, 273
XXX 219	279
XXX 220	285
XXX 221	274*
XXX 222	328
XXX 224	307
XXX 225	317
XXX 226	316*
XXX 227	325
XXX 228	326
XXX 229	329
XXX 230	327
XXX 231	278
XXX 238	283
XXX 241	367
XXX 242	333
XXX 289	355
XXXI 110	5

SEG	Petrakos
XXXI 111	37
XXXI 112	57
XXXI 113	51
XXXI 114	63
XXXI 115	53
XXXI 117	11
XXXI 118	55
XXXI 119	40
XXXI 120	49
XXXI 146	184
XXXI 147	183
XXXI 150	189
XXXI 157	129
XXXI 158	130
XXXI 160	150
XXXI 161	138
XXXI 165	157
XXXI 172	162
XXXI 173	158
XXXI 177	173
XXXI 178	171
XXXI 179	100
XXXI 180	90
XXXI 181	174
XXXI 182	114
XXXI 183	119
XXXI 184	124
XXXI 185	108*
XXXI 194	225
XXXI 195	286
XXXI 196	289
XXXI 197	292
XXXI 203	222
XXXI 204	269
XXXI 205	265
XXXI 206	275
XXXI 207	304
XXXI 208	298
XXXI 209	311
XXXI 210	256
XXXI 212	360

SEG	Petrakos
XXXI 214	240
XXXI 215	322
XXXI 217	216
XXXI 222	287
XXXI 223	262
XXXI 225	300
XXXI 227	368
XXXI 229	237
XXXI 230	339
XXXI 231	263
XXXI 232	236
XXXI 233	249
XXXI 234	255
XXXI 236	257
XXXI 240	284
XXXI 242	288*
XXXI 243	293
XXXI 244	302
XXXI 247	320
XXXI 249	330
XXXI 250	331
XXXI 254	369
XXXI 255	281
XXXI 256	346
XXXI 257	353
XXXII 225	180
XXXII 261	178
XXXIII 145	167
XXXIII 159	200
XXXIII 200	170
XXXIII 201	172
XXXIII 202	177
XXXIII 203	111
XXXIII 204	142
XXXIV 123	180
XXXIV 133	110
XXXIV 150	102
XXXIV 151	99
XXXIV 193	121
XXXIV 194	125
XXXIV 195	105

SEG	Petrakos
XXXIV 209	242*
XXXIV 210	327
XXXIV 211	309
XXXIV 223	281
XXXIV 224	282*
XXXIV 244	127
XXXIV 245	164
XXXIV 246	388
XXXIV 247a	386, 390–393
XXXIV 248	385
XXXIV 249	373*
XXXV 13	181
XXXV 24	86
XXXV 25	76
XXXV 105	11
XXXV 149	158
XXXV 152	94
XXXV 153	95
XXXV 156	159
XXXV 194	238
XXXV 207	313
XXXV 229	372
XXXV 231	374
XXXV 232	375
XXXVI 26	181
XXXVI 27	182
XXXVI 43	86
XXXVI 136	373*
XXXVI 231	180
XXXVI 270	109
XXXVI 271	165
XXXVI 297	283
XXXVII 123	180
XXXVII 146	94
XXXVIII 13	181
XXXVIII 24	76
XXXVIII 25	86
XXXVIII 26	75
XXXVIII 48	374–382
XXXVIII 51	371, 372

SEG	Petrakos
XXXVIII 52	387
XXXVIII 125	4
XXXVIII 126	28
XXXVIII 127	39
XXXVIII 132	41
XXXVIII 175	95
XXXVIII 188	100
XXXVIII 211	244
XXXVIII 214	321
XXXVIII 250	331
XXXVIII 264	383, 384
XXXIX 185	98
XXXIX 216	156
XXXIX 274	220
XXXIX 276	305*
XXXIX 279	261
XXXIX 286	318
XL 129	14
XL 134q	94
XL 135	3
XL 136	24
XL 138	42
XL 139	29
XL 141	47
XL 142	69
XL 143	70
XL 144	60
XL 161	203
XL 178	120
XL 181	141
XL 197	82*
XL 199	155
XL 200	175*
XL 205	163
XL 207	113
XL 208	83
XL 212	362
XL 213	166
XL 231	235
XL 233	238
XL 238	334

SEG	Petrakos
XL 241	313
XL 253	126
XL 257	195*
XL 275bis	373*
XL 1731	373*
XLI 20	74
XLI 21	77
XLI 72	54
XLI 73	73
XLI 74	59
XLI 75	7
XLI 76	16
XLI 77	68
XLI 78	65
XLI 79	61
XLI 86	10, 10a
XLI 87	20
XLI 88	21
XLI 89	25
XLI 90	32
XLI 91	35
XLI 92	38
XLI 93	67
XLI 94	66
XLI 127	188
XLI 128	187
XLI 129	190
XLI 135	145*
XLI 136	97
XLI 139	104
XLI 148	94
XLI 149	92
XLI 150	93
XLI 151	140
XLI 161	113a
XLI 162	149
XLI 163	150
XLI 164	153
XLI 165	152
XLI 175	91
XLI 177	128

SEG	Petrakos
XLI 185	202
XLI 186	195*
XLI 201c	213
XLI 201d	215
XLI 204	303*
XLI 211	333
XLI 215	261
XLI 216	221
XLI 217	305*
XLI 233	193
XLI 234b	396
XLII 21	182
XLII 212	362
XLIII 6	77
XLIII 7	78
XLIII 8	87
XLIII 25	1
XLIII 28	6
XLIII 29	2
XLIII 31	14
XLIII 32	27
XLIII 33	62
XLIII 34	45
XLIII 35	23
XLIII 36	30
XLIII 37	33
XLIII 38	34
XLIII 39	36
XLIII 40	46
XLIII 41	44
XLIII 42	48
XLIII 43	50
XLIII 51	79
XLIII 52	183
XLIII 55	188
XLIII 56	186
XLIII 57	187
XLIII 59	203
XLIII 60	201
XLIII 63	196
XLIII 64	118

SEG	Petrakos
XLIII 65	143
XLIII 66	144
XLIII 67	101, 146
XLIII 68	148
XLIII 69	147
XLIII 73	145a
XLIII 77	335
XLIII 79	209
XLIII 80	204
XLIII 88	260, 397
XLIII 89	294
XLIII 91	354
XLIII 95	336
XLIII 100	232
XLIII 102	296
XLIV 59	3
XLIV 76	191
XLIV 78	80
XLIV 133	110
XLIV 176	112
XLV 166	110
XLV 171	116
XLV 172	83
XLV 176	112
XLV 189	270*
XLV 205	131
XLV 209	198
XLVI 275	85
XLVI 317	192a
XLVI 320	194
XLVI 321	194
XLVII 150	58
XLVII 159	1
XLVII 198	129
XLVII 199	130
XLVII 249	271, 273

Pouilloux, *Forteresse*	Petrakos
2	98, 102
3	132
4	96
5	91
6	6
7	8
8	9
10	138
11	11
12	129
13	19
14	22
15	17
16	18
17	31
18	38
19	43
20	12
21	13
22	56
23	150
24	179
25	82,* 113
27	116
28	117
29	325
30	168
31	176*
32	173
33	171
34	167
38	119
39	120
40	121, 122
41	115
42	123
43	124
44	133
45	164
45bis	134

Pouilloux, *Forteresse*	Petrakos
45ter	135
47	157
48	162
49	161
50	159
51	160
52	165
53	348
54	310
55	270*
56	312
57	222
58	213
59	212
60	218
61	319
63	306
64	345
65	295
66	200

Pouilloux, *Forteresse*	Petrakos
68	273
69	362
70	183
71	195*
72	108*
74	242*
75	361

Reinmuth, *Ephebic Inscriptions*	Petrakos
10	102
11	100
13	98
14	103

Conze, *Att. Grabreliefs*	Petrakos
1831	370a

Inscriptions in vol. II for which there are ph. or dr. in vol. I.

Vol. II	Vol. I	Vol. II	Vol. I
no. 82	p. 92	no. 270	p. 390
no. 107	p. 96	no. 271	pp. 392/393
no. 108	p. 145	no. 274	p. 398
no. 145	p. 68	no. 282	p. 395
no. 175	p. 315	no. 288	p. 410
no. 176	p. 315	no. 301	p. 354
no. 195	p. 68	no. 303	p. 372
no. 211	p. 406	no. 305	p. 374
no. 242	pp. 362, 367	no. 316	p. 379
no. 243	p. 362	no. 373	p. 193
nos. 245–248	p. 362		

5. Athens. History, 322–ca. 230 B.C. Defining this perod as 'spätklassische,' B.Dreyer has published a dense, detailed monograph (487 pages) devoted to the political and military history of Athens in this era, *Untersuchungen zur Geschichte des spätklassischen Athen (322–ca. 230*

v.Chr.). Historia Einzelschr. 137 (1999). Arranged in roughly chronological order, the main divisions of this book are 1) Athen unter der Herrschaft des Tyrannen Lachares; 2) Athen unter der Herrschaft des Kassandros und der Antigoniden; 3) Die Freiheitsphase, 286–ca. 270 B.C.; 4) Der Kampf um die Erhaltung der Freiheit. Appendices; Anhänge, including Zeitleiste, Archontentabelle 323/2–230 B.C., stemmata of families of the diadochoi, bibliography, indices, and a Register of inscriptions (15 pages). Emphasis falls heavily on chronology, and inscriptions are cited on almost every page, sometimes with the text reprinted (apparently without examination of the stones). It is impossible to record in *SEG* all of Dreyer's interpretations and discussions of inscriptions.

6. Athens. Athens from Alexander to Antony. Under this title, C.Habicht fills a long-standing need in studies of Hellenistic Athens with a full book-length synthesis, covering—in addition to political history—Athenian drama, philosophy, fine arts, architecture, literature, religion, the economy, trade, cleruchies, foreign relations, control of Delos, relations with the Hellenistic monarchs and with Rome, the Mithridatic War, etc. It is a fitting successor to W.S. Ferguson's *Hellenistic Athens: An Historical Essay* (London 1911). Arranged chronologically, with copious topic- and chapter-related bibliographies, Habicht's work appeared first as *Athen: Die Geschichte der Stadt in hellenistischer Zeit* (Munich 1995); English translation by D.L.Schneider (Cambridge, MA 1997). For a new French translation with some revisions by the author and additions to the notes by D.Knoepfler, see C.Habicht, *Athènes hellénistique. Histoire de la cité d'Alexandre le Grand à Marc Antoine* (Paris 2000); translation by M. and D.Knoepfler, with maps and new genealogical tables of the Hellenistic monarchies.

The book is an outgrowth of Habicht's *Untersuchungen zur politischen Geschichte Athens im 3. Jahrhundert v.Chr.: Vestigia* 30 (Munich 1979) (*SEG* XXIX 289); *Studien zur Geschichte Athens in hellenistischer Zeit: Hypomnemata* 73 (Göttingen 1982) (*SEG* XXXII 348); and *Athen in hellenistischer Zeit: Gesammelte Aufsätze* (Munich 1994).

In discussing the source material for this period, Habicht observes, 'Longer texts by individual authors are lacking almost entirely; the available sources tend to be limited to inscriptions in varying states of preservation.... A student of the postclassical period must spend years acquiring familiarity with the sources, and the learning process is never complete; new inscriptions are discovered almost daily, requiring us constantly to round out and adjust our picture of the age.' (1/2) He illuminates the interpretation, text, and dating of hundreds of inscriptions in this work—far too many for us to catalogue here. See specifically our lemmata nos. 126, 128, and 189.

7. Athens. M.Antony, Augustus, the Roman emperors, and Athens, 42 B.C.–2nd cent. A.D. D.Kienast frequently adduces Athenian inscriptions, as well as literary and archaeological evidence, in a general synthesis of relations between these major Roman officials and Athens, in K.Dietz et al., edd., *Klassisches Altertum, Spätantike, und frühes Christentum: Adolf Lippold zum 65. Geburtstag gewidmet* (Würzburg 1993) 191–222. Antony (193–197) *IG* II^2 1043

Ἀντώνιος θεὸς Νέος Διόνυσος (see also our lemma no. 130). Octavian/Augustus (197–204) *IG* II^2 3233, 3250/3251, 4099. Tiberius (204/205) *IG* II^2 3243–3247, 4139, 4144. Hadrian (206–221) *IG* II^2 3287, *SEG* VI 58/59. Marcus Aurelius (220–222).

8. Athens. The Athenian archons 262/1–234/3 B.C. In a lecture to the Academy of Athens on February 2, 1999, entitled 'Voyaging through Strange Seas of Thought—The Study of Athenian Inscriptions' and published in Πρακτικὰ τῆς Ἀκαδημίας Ἀθηνῶν 74 (1999) 67–80, M.J.Osborne points up 'the shortcomings of the armchair epigraphist and demand(s) that any publication of inscriptions is based on autopsy.... the unwillingness or incapacity of many historians to undertake such tedious work has led to dependence on "epigraphists," and the frequent disagreements of the latter have tended to inspire scepticism, which in turn breeds neglect.' (75) Emphasizing the primacy of stone inscriptions for the history of the Hellenistic period in Greece and the direct link that they provide with the past, Osborne also laments the reluctance of rescue archaeologists to report their epigraphical discoveries in print, pointing to stones that tend to lie hidden in storerooms for long periods of time, e.g., two important decrees found in Athens in 1978 and still unpublished. He illustrates the pitfalls of insisting on the priority of the secretary cycle in constructing the Athenian archon list in Hellenistic times. He provides photographs of the fragments of *IG* II^2 10 + 2403 + *SEG* XLIV 34, the Phyle Decree. Stressing the efficacy of the Metonic Cycle, Osborne prints the following new reconstruction of the Athenian archon list 262/1–234/3 B.C.

Year	Meton (O) or (I)	Archon	Tribe of Secretary	
262/1	O	Antipatros	(4)	
		Antigonos Gonatas installs a governor	⇨	Break
261/0	O	Arrheneides	(?)	
260/59	I	Philostratos	I	(?)
259/8	O	Philinos	II	
258/7	O	Antiphon	(3)	(?)
257/6	I	Thymochares	(4)	(?)
256/5	O	Antimachos	V	
255/4	O	Kleomachos	VI	
		Restoration of freedom in ca. 255	⇨	Break
254/3	I	Phanostratos	(?)	
253/2	O	Kallimedes	IV	
252/1	I	Pheidostratos	V	(?)
251/0	O	Thersilochos	VI	
250/49	O	Polyeuktos	VII	
249/8	I	Hieron	VIII	
				Break
248/7	O	Diomedon	XII	Confusion

		Either	*or*	*or*	
Order unclear:		(A)	(B)	(C)	
247/6	O	Theophemos	Lysiades	Philoneos VI	?
246/5	I	Philoneos VI	Philoneos VI	Lysiades	?
245/4	O	Kydenor VI	Theophemos	Theophemos	?
244/3	I	Eurykleides	Kydenor VI	Kydenor VI	?
243/2	O	Lysiades	Eurykleides	Eurykleides	?
242/1	O				?
241/0	I	Lykeas, Polystratos, and Diogeiton X:			?
240/39	O	probably in these years—order unclear			(9)?
		Cycle recommences: probably in 240/39			
239/8	O	Athenodoros			X
238/7	I	Lysias			XI
237/6	O	Aristion			(12)
236/5	O	Kimon			(1)
235/4	I	Ekphantos			II
234/3	O	Lysanias			III

9. Athens. The Council's solar calendar. F.M.Dunn, *AJPh* 120 (1999) 369–380, drawing upon the evidence of several inscriptions, notably *IG* I^3 369, 377, and 435, urges that the 5th-cent. B.C. calendar of the Council, when it was separate from the festival (or archon's) calendar, was an approximation of the solar year consisting of 366 days. This allowed for six prytanies of 37 days, followed by four prytanies of 36 days, and required from time to time, through observation of the summer solstice, the suppression of one day to keep this calendar aligned with the sun. Dunn suggests that the conciliar solar calendar was introduced at Athens in 433/2 B.C. and that it created such confusion, provoking complaints in Aristophanes, *Clouds* of 423 B.C., that it was abandoned before the end of the century.

10. Athens. Decrees of the Boule and the Demos, 403–390 B.C. S.Celato, *Preatti XI Congresso* 35–40; *Atti XI Congresso* 1.183–189, examines the enactment formulas of Athenian decrees in this transitional period, concluding that variations between ἔδοξεν τῷ δήμῳ and ἔδοξεν τῇ βουλῇ did not indicate fundamental changes in the constitutional structure of the democracy as much as procedural experiments in the functions of the two bodies.

11. Athens. The expression of democratic ideology in Attic inscriptions. In a study entitled 'Democracy and the Athenian Epigraphical Habit,' *Hesperia* 68 (1999) 387–439, C.W.Hedrick, Jr., argues against the view that the overwhelming numbers of surviving Attic inscriptions provide in themselves an accurate indication of democratic ideology. 'There is nothing intrinsically "democratic" about writing.' (425) Nor does a survey of Athenian history

from the 6th cent. B.C. to 267 A.D. reveal a consistent pattern of increased numbers of inscriptions coinciding with periods of democratic rule. (395–408) More can be gained from an analysis of 'formulae of disclosure,' i.e., purpose clauses in Attic documents indicating the reasons why they were inscribed and publicly displayed. Hedrick assembles more than 350 examples from all periods, mainly from honorific decrees, Appendix II (431–435). On 411–425, he comments specifically and in detail on 9 of these formulas, most of them introduced by the conjunction ὅπως. It is in some of these formulas that he finds the most explicit expression of democratic values. 'The Athenians, who claimed to be democratic, erected many inscriptions. *Ipso facto* the inscriptions should be regarded as democratic.' (425)

On 426–430, he proposes 'emendations to some formulae of disclosure'; see our lemmata nos. 98, 114, 116–119, 122–124, and 145.

For an analysis of many of these same formulas, see the study of A.S.Henry, *SEG* XLVI 2, not mentioned by Hedrick, and our lemma no. 98.

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12. Athens. Highest honors granted by Athens. I.Kralli, 'Athens and Her Leading Citizens in the Early Hellenistic Period (338–261 B.C.): The Evidence of the Decrees Awarding the Highest Honours,' *Archaiognosia* 10 (1999–2000) [1999] 133–162, draws upon epigraphical evidence, as well as literary sources, in arguing against the theory that the qualities of a benefactor were codified in a law passed under Lykourgos in which it was also laid down that an Athenian citizen would have become eligible for honors only at the end of his career. She infers mainly from the following honorary decrees that they were the products of specific historical circumstances linked to efforts to maintain the democracy. In the changed circumstances of early Hellenistic Athens, this could no longer be effected by military action alone; 'after 322 diplomacy became the real battlefield for Athens' (160). *IG* II^2 457 + 513; 649; 657; 682; 834; *SEG* XXVIII 60; *ISE* 33.

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13. Athens. Defense against territorial violence in the Hellenistic period. J.-C. Couvenhes, *CCG* 10 (1999) 189–207, assembles a number of passages from literature and inscriptions illustrating the response of Athens to enemy incursions in the 4th to 2nd cent. B.C. On 202–207, especially, he briefly explores the vocabulary of ἀδίκημα, σωτηρία, ἀσφάλεια, and φυλακή in the honorary decrees for generals originating in the Attic demes and garrisons. 'L'autorité du stratège du territoire s'étendait, au-delà de la troupe militaire, sur l'ensemble des habitants des dèmes fortifiés de l'Attique.' (206) 'Jamais les forteresses de l'Attique ne constituèrent un rempart suffisant pour empêcher toute intrusion de la violence sur le sol de l'Attique.' (207)

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14. Athens. The associations of classical Athens. Under this title, with the subtitle *The Response to Democracy* (New York, Oxford 1999), N.F.Jones claims 'that the major known associations of the classical era—the demes, phylai, phratries, "clubs," philosophical schools,

regional associations, *orgeones*, and others—acquired certain of their specific configurations, regional dispositions, and functions in response to the distinctive features—a pessimist might call them failings—of the contemporary *demokratia*.' Among the latter are egalitarianism, direct rule, minority citizen participation, and exclusion of non-citizens. Jones conducts a detailed analysis of the following associations:

Demes (51–150): including discussion of physical boundaries (see our lemma no. 176); the 'territorial' deme coexisting with the personal, hereditary 'constitutional' deme; δημόται and οἱ οἰκοῦντες τῶν πολιτῶν in a given deme; isolation of the rural demes; agorai and theaters in the demes; the demes in comedy; interaction among the demes; participation of women in the life of the deme; the garrison demes of Eleusis and Rhamnous; the expansion of the deme community and the decline of the constitutional deme.

Phylai (151–194): reprint of Jones' earlier study, 'The Athenian Phylai as Associations: Disposition, Function, and Purpose,' *Hesperia* 64 (1995) 503–542; *SEG* XLV 214.

Phratries (195–220): monitors of legitimacy and descent; regional distribution of phratries and their relation to the urban center (200–211) with special reference *inter alia* to *IG* I^2 871; I^3 243; II^2 1237, 4975; *Hesperia* 17 (1948) 35 no. 18 (our lemma no. 180); *Hesperia* 7 (1938) 612–625 (Lambert, *Phratries* T22); *Hesperia* 6 (1937) 104–107 (Lambert, *Phratries* T24); the relations of the phratries and the demes; phratry subgroups (*gene*, *orgeones*, *oikos*, *thiasos*).

Voluntary associations: *hetairiai*, philosophical schools, regional associations, *gene*, and *orgeones* (221–267), including *orgeones* of the Hero Echelos and Heroines (our lemma no. 160); Amynos, Asklepios, and Dexion (our lemma no. 159); Bendis (our lemma no. 162); and the Mother of the Gods in Peiraieus (*IG* II^2 1246, 1273, 1316, 1327/1328), with special reference to the participation of women (262–267).

Jones' work ends with a chapter on 'The Organization of the Cretan City in Plato's *Laws*' (268–287), revised from *CW* 83 (1990) 473–492; and 'Government and Associations: The Response to Democracy' (288–306).

Appendices: 'Post-Macedonian Associations at Athens' (307–310), catalogue of epigraphical references. 'Solon's Law on Associations' (311–320), text and commentary on *Digest* 47.22.4. 'Documents of the Internally Organized Phylai' (321–323), update of the list of documents of the Attic phylai published by Jones in *Public Organization in Ancient Greece: A Documentary Study* (Philadelphia 1987) 65–67; *SEG* XXXVII 1814.

Hundreds of Attic inscriptions are cited throughout this work, for which Jones provides a select index. See also our lemmata nos. 100, 139, 147, and 175.

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15. Athens. Private associations in the Hellenistic period. M.Leiwo, in *Early Hellenistic Athens* 103–117, uses ample epigraphical evidence to analyze the origin, functions, membership, activities, cultic ties, etc. of private associations at Athens whose members were not citizens. They proliferate in the late 4th cent. B.C. and are heavily involved in commercial transactions such as lending money. Associations of this type enabled metics, foreigners, women, and slaves to own land, to act as pseudo-citizens, to bring lawsuits against citizens, and to lend money; see our lemma no. 183. On 115–117, Leiwo examines the importance of

religion in these associations as opposed to enjoyment, personal security, and financial profit as motivating factors for non-citizen members to join; cf. Aristotle, *NE* 1160a. Leiwo warns against downplaying the social factor, and points out that 'no other gods or heroes dominate quantitatively so much the life of the Athenian associations than do the heavy drinkers and eaters Dionysos and Herakles.' (116)

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16. Athens. Cults of Herakles in Attica. C.Jourdain-Annequin, *Ktèma* 23 (1998) 355–364, as part of an extended study of the cults of Herakles in Sparta (map; no inscriptions cited) and Thasos, examines the evidence—literary, epigraphical, and archaeological—for the worship of Herakles in Attica. She provides a very useful map on which some 30 cult centers are plotted. Brief comments on the sanctuaries at Marathon and Kynosarges.

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17. Athens. The Adonia festival. In a detailed examination of the evidence from literature, inscriptions, and vase painting for the date of the festival of Adonis, R.R.Simms, *Antichthon* 31 (1997) 45–53, supports Skirophorion 4, which was sacred to Aphrodite. She briefly discusses *IG* I³ 370 and 1382. Cf. also her paper on the origins, setting, ritual, and wider social significance of the Adonia, *CJ* 93 (1998) 121–141.

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18. Athens. Glass dedications in the inventories of the Parthenon and the Asklepieion. E.M.Stern briefly outlines her project in *AJA* 103 (1999) 298 and then presents the full study in *Journal of Glass Studies* 41 (1999) 19–50. She concentrates on providing the precise meaning of ὕαλος (glass, not rock crystal), λίθινον χυτόν (poured/cast glass), and λίθινος (colored glass). Among the glass objects listed in the inventories are vessels, gems, jewelry, a glass ear, and an ingot of raw glass. Specifications discussed and illustrated include σφραγίς, δακτύλιον ὑάλινον, καθετήρ, κύλινδρος τετράγωνος πανταχῆ, χυτὰ λίθινον ἕν (*IG* II² 1533 L. 26), κοῖλον, κυλιχνίς, ὑδρία (*IG* II² 1425 L. 117, 368/7 B.C., 'the earliest known glass hydria'), κυμβίον, ῥυτόν, ἐξάλειπτρον. General discussion of glassworking in classical Greece (35–43). On 43–46, testimonia from the Parthenon and Asklepieion inventories; all Greek transliterated and translated. Parthenon: *IG* I³ 342; II² 1373, 1388, 1396, 1425, 1447, 1488. Asklepieion: *IG* II² 1532, 1533, 1534.

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19. Athens. The demosion sema. *SEG* XLVIII 38. For a general account of the early history of the state burial plot and the ceremonies conducted there, with emphasis on the 'Mentalität der Athener,' see R.Czech-Schneider, *Laverna* 5 (1994) 3–37, who places its origin in 490 B.C. as a direct result of the victory over the Persians at Marathon; very brief, general discussion of inscriptions (12/13).

In *Pausanias Periegetes* II (Amsterdam 1999) 59/60, W.K.Pritchett briefly restates his position (cf. *SEG* XLVIII 38) on the faulty nature of the manuscript of Pausanias 1.29 and its implication for the disposition of the poems, as well as the names of the dead, on separate stelai.

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20. Athens. Literacy, documents, inscriptions, and archives. In *Historia* 43 (1994) 286–296, J.P.Sickinger examines 'Inscriptions and Archives in Classical Athens' with particular reference to inscribed stone stelai in the Bouleuterion and Metroon, which have been interpreted as part of the archive itself and therefore as evidence for an unsystematic and disorganized state of Athenian public archives; cf. R.Thomas, *Oral Tradition and Written Record in Classical Athens* (Cambridge 1989) 73–83. Sickinger argues that the stelai set up in these buildings had nothing to do with the archives but were concerned with activities of the Boule. He demonstrates that the stele bearing *IG* II² 1132 was not set up in the Metroon but probably near the theater of Dionysos; see our lemma no. 158. 'The concurrent or subsequent publication of a document on stone was completely distinct from ... archival deposition.'

In *The American Archivist* 62 (1999) 229–246, Sickinger also argues 'that recent studies of ancient literacy have been overly pessimistic in their assessment of the practical uses of written texts. A focus on the documents that lay behind Athenian inscriptions on stone shows that writing was used far more widely for both administrative purposes and for the preservation of official texts than the new model of ancient literacy allows.'

Sickinger broadens the scope of his investigation into literacy, record keeping, archives, and publication of documents on stone, bronze, and wood in Athens in his book *Public Records and Archives in Classical Athens* (Chapel Hill 1999). Among the topics discussed are the Thesmothetai, Drakon, and Solon; 6th-cent. B.C. secretaries; didaskalic records; the list of eponymous archons; inscriptions and archives; organization and dating of 5th-cent. B.C. decrees; the Athenian law code; the archives in the Metroon; financial records; personnel and organization of the archives; archival documents and the lawcourts; archives and legislation; archives and the historians. Attic inscriptions play a major evidentiary role in this study (no index of inscriptions); among many adduced, we single out the republication of Drakon's law on homicide, 409/8 B.C., *IG* I³ 104 (see our lemma no. 52), in which Sickinger defends the authenticity of the text as that of a 7th-cent. B.C. law (14–24); the axones and kyrbeis of Drakon and Solon (24–34); list of victors in the dithyrambic and dramatic contests of the City Dionysia, *IG* II² 2318 (41–47); the list of eponymous archons, *IG* I³ 1031 (47–51); the Bouleutic Oath, *IG* I³ 105 (57–60); the revision of the laws of Athens, 410–399 B.C. (94–105); decrees concerning Methone, *IG* I³ 61 (76/77, 175); citizenship decree for Telesias of Troizen, *IG* II² 971; Osborne, *Naturalization* D102 (119, 171).

Throughout these works, Sickinger argues for a widespread use of writing for laws, decrees, and other public documents in Athens from the late 7th cent. B.C. onward. Athenians were accustomed to preserving official copies of such documents in archives that they frequently consulted for a variety of purposes: legislative, administrative, financial, lawsuits, politics, foreign relations, etc. They did not become 'document minded' only in the 4th cent. B.C., after

the establishment of a centralized state archive in the Metroon. Only a selection of state documents was published on stone or bronze for public display and often such inscriptions did not contain the full text of the original in the archives. He firmly rejects the recent, modern theory that most Athenians looked upon inscribed monuments as 'symbols' or 'talismans' that they seldom read or consulted; cf. for this view, e.g., *SEG* XXXIX 312; XLII 1774; XLIV 247.

For discussion of the use of inscriptions by historians, Aristotle, and Plutarch, see our lemma no. 2436bis.

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21. Athens. Private wealth in the Athenian public sphere. Under this title, M.Hakkarainen, in *Early Hellenistic Athens* 1–32, presents an outline of the dependence of Athens in the 4th cent. B.C. and early Hellenistic times upon private wealth in the public sphere. Drawing heavily upon epigraphical and literary sources, the author investigates, e.g., liturgies, epidoseis, eisphorai, taxes—especially voluntary contributions of office-holders—and the concepts of φιλοτιμία and χάρις. Among specific inscriptions cited we single out *IG* II^2 657 (22, 25), 832 (27), 968 (31), 1304 (24), and *SEG* XXXIX 125 (22).

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22. Athens. Domestic female slaves in Attic inscriptions. M.Faraguna, in F.R.Merola, A.S.Marino, edd., *Femmes-Esclaves: Modèles d'interpretation anthropologique, économique, juridique: Atti del XXI Colloquio Internazionale Girea: Lacco Ameno-Ischia, 27–29 ottobre 1994* (Naples 1999) 57–79, discusses terminology (θεράπαινα, δούλη, παιδίσκη, ταλασιουργός, ἔριθος); status; manumissions; and organization of household labor of female slaves as attested in the Attic orators, Xenophon, Plato, and Attic inscriptions, e.g., *IG* II^2 1553–1578 (see *SEG* XLVIII 151), with particular reference to the production of textiles.

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23. Athens. Curses and social control in the lawcourts of classical Athens. C.A.Faraone, *Dike* 2 (1999) 99–121, prints English translations of three Attic lead curse tablets associated with trials in the dikasteria in his discussion of the widespread use of this device to influence verdicts in classical Athens; i.e., Audollent, *DefixTab* 49; *IG* III.3.94, 107. On this last tablet, see also our lemma no. 2469.

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24. Athens. Archaizing inscriptions in Roman Attica. In *Preatti XI Congresso* 459–467; *Atti XI Congresso* 2.153–161 (ph.), S.B.Aleshire examines the criteria for determining the archaistic nature of an Attic inscription in the Roman period—letterforms, layout, spelling, formulas, constitutional and institutional procedures—and the motivations that produced such monuments. She also asks what kinds of documents are most often treated in this manner, and how the reading audience reacted to archaizing inscriptions. In *Atti* 160/161, she provides a list of 32 archaizing stones from Roman Athens, arranged in chronological order. From these data

she draws the following inferences: (1) inscriptions of the Augustan period are all public documents and imitate 4th-cent. B.C. originals; (2) those from the period after Augustus, down to Hadrian, are all uniformly on choregic monuments and resemble inscriptions cut ca. 100 A.D.; (3) texts from the Hadrianic period are far more varied in type, although all have a probable connection to religious matters, and imitate originals of the 5th cent. B.C. or earlier. Attempts at producing archaizing inscriptions reflect 'the recognition of a respect for the products of an earlier age in the Athenian reading audience that is also manifested in the products of the architect's craft and the sculptor's skill as well as the writer's art.' Prominent among the individual archaizing inscriptions cited are *IG* II^2 1071, the long decree specifying the Athenian observance of Augustus' birthday; and *IG* II^2 3173, dedication of the monopteros of Roma and Augustus.

With brief comment, Aleshire excludes the following from the category of archaizing inscriptions: *SEG* XXV 266, tombstone of Zosarion; *IG* II^2 1987a, list of names at the Tower of the Winds; *IG* II^2 5023, inscribed theater seat; and *IG* II^2 5506, 'Latinizing rather than archaizing.'

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25. Athens. Epigraphic 'hands' and the methods of S.V.Tracy. In a dense and demanding paper in which the footnotes occupy much more space than the text, B.Dreyer, *Hermes* 126 (1998) 276–296, expresses skepticism about the formulation 'vom Buchstaben zum Datum?'. He is particularly critical of the attempts of S.V.Tracy, in numerous publications, to identify the 'hands' of individual stone-cutters of Athenian public documents and, by assigning several other inscriptions to the same cutter, to establish for them all a roughly contemporary date; cf., e.g., *SEG* XL 295; XLV 221; XLVI 24. Other scholars are censured for too readily accepting Tracy's dates and for basing historical conclusions on them, especially C.Habicht, from whose writings Dreyer assembles a long catalogue of specific examples. Dreyer finds an unacceptably high level of subjectivity in Tracy's methods, both in initially identifying a 'Standardstein,' in 'learning the hand' from that one inscription, and in the criteria of 'sameness' on which other stones are collected and assigned to the same cutter. He questions the possibility of establishing an objectively recognizable 'Handschrift' for an individual cutter over a career of 30/40 years. He does not believe that Tracy adduces sound empirical evidence for his speculation that over the course of a career, a cutter might produce as many as 400 inscriptions all bearing the same recognizable signature. In allegedly ignoring other external criteria to concentrate on the shapes of letters, Tracy abandons logical analysis in favor of intuition. He at the same time fails adequately to recognize the role played by schools of cutters, the influence of teacher on apprentice, and the possibility of professional development in an individual cutter over a long career. Tracy is also criticized for basing some of his conclusions on the most subjective and least trustworthy medium of photographs as opposed to autopsy of the stones and squeezes. Dreyer ends with a plea for renewed emphasis on content and prosopography as more reliable criteria for epigraphic dating than 'Buchstabengestalt und Schreibstil.'

[This is not the place for a detailed critique of Dreyer's strange paper, but there is at least one conspicuous omission in this long attack. Dreyer never acknowledges, or even mentions, the substantial number of physical joins of fragments of inscriptions that Tracy has effected over the years solely on the basis of his analysis of the lettering. Often he has joined very small pieces, which bear little trace of content or prosopography, to other stones. For a striking example, see our lemma no. 125, where he joined to a decree of 101/0 B.C. a tiny fragment previously assigned in *IG* II^2 to the 2nd cent. A.D. In his study *Attic Letter-Cutters of 229 to 86 B.C.* (Berkeley 1990), which contains ca. 1,050 inscriptions, Tracy made no fewer than 29 physical joins among fragments. I know of no Attic epigraphist who has ever made such a high percentage of joins, especially on the basis of content and prosopography. In concentrating his attack on Tracy's method in this way, Dreyer fails to see the trees for the forest. Stroud.]

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26. Athens. The language of public praise in classical Athens. In 'Cardinal Virtues: The Language of Public Approbation in Democratic Athens,' *C&M* 44 (1993) 37–75, D.Whitehead draws heavily on public honorary decrees in examining the terminology of the cardinal virtues. Starting with the concrete ἀγαθοὶ ἄνδρες in *IG* I^3 17 of ca. 450 B.C., Whitehead sees a move into abstraction marked in the surviving record by *IG* I^3 97 of 412/1 B.C., in which we find ἀνδραγαθίας ὅ[νεκα (*sic*) καὶ? εὐεργεσίας] in L. 13, cf. *SEG* XXXI 16. Henceforth, abstracts rapidly accumulate and Whitehead examines their meanings and distribution individually: εὔνοια (52–54), εὐεργεσία (54/55), ἀνδραγαθία (55–62), ἀρετή (57–62), δικαιοσύνη (67/68), ἐπιμέλεια (68/69), εὐσέβεια (70), εὐταξία (70), σωφροσύνη (70–72). He also briefly discusses their several combinations (66/67). As qualifying criteria for cardinal virtues, Whitehead demands (1) abstract expression, (2) reinforcing reiteration.

For Whitehead's contributions to *IG* I^3 127 (II^2 1), *IG* II^2 145 + *SEG* XIV 50, and *IG* II^2 347, see our lemmata nos. 53, 91, and 101, respectively.

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27. Athens. Ethnics of foreign residents in Athens. In *BE* (1999) 207, S.Follet offers the following corrections to ethnics in M.J.Osborne, S.G.Byrne, *The Foreign Residents of Athens. An Annex to the Lexicon of Greek Personal Names: Attica (Studia Hellenistica* 33; Louvain 1996); see *SEG* XLIV 258. Αἰγεύς and Αἰγιακή belong not to Aigai but to Aigion in Achaia; the ethnic Αἰλιεύς in *IG* II^2 2471 L. 5 belongs to Aelia Capitolina, founded by Hadrian on the site of Jerusalem (cf. L.Robert, *Hellenica* 2 [1946] 74/75; 3 [1946] 101/102); there is also confusion between the Aenianes and the Thracian city of Ainos; an ethnic such as Σκουσαῖος (*IG* II^2 10367)—'manifestement fautif'—ought to have been corrected into Σκο(τ)υσαῖος, following Kirchner, *IG* II^2.

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28. Athens. Transition from the Old Attic dialect to Ionian-Attic. A.López Eire, Κατὰ Διάλεκτον 73–107, draws very heavily upon epigraphical sources, mainly of the 5th cent. B.C., as well as tragedy and comedy, to illustrate the manifold aspects of this transition in diction, morphology, syntax, formulas, prose style, interaction of documentary language with literature and the vernacular, periphrastic expressions vs. simple verb, prepositions, etc.

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29. Athens. The name Aufidius. In *BE* (2000) 319, S.Follet very usefully lists the Attic inscriptions of the 2nd and 3rd cent. A.D. cited by N.Mathieu, *Histoire d'un nom, les* Aufidii, *dans la vie politique, économique et sociale du monde romain* (Rennes 1999): *IG* II^2 1716, 1999 + 2003 + 2339, 2017, 2136 + 2159 + 2160, 11713; *IG* III 3403; *Agora* XV 321.

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30. Athens. Names of prostitutes. J.Frel, *RdA* 20 (1996) 38–53, collects and discusses the names of several prostitutes (and possible prostitutes) represented on Attic vases. Many of these figures are labelled καλή or καταπύγαινα. We single out the following names:

Ἄνθυλλα	Καλλίς	Μελώ	Ῥόδον
Ἀφροδισία	Καλλισθανάτη?	Μυρτάλη	Ῥοδῶπις
Δωρίς	Καλλώ	Ναύκλεια	Σμίκρα
Ἡγήσιλλα	Κορώνη	Νικώ	Συκώ
Καλλίπη	Λόδα	Οἰνοφίλη	Χορώ

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31. Athens. Prosopography. J.S.Traill has now published vol. 11 L- to Lōtinē and Supplement 1–10 of *Persons of Ancient Athens* (*PAA*) (Toronto 2002).

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32. Athens. Stoa Basileios and Stoa of the Herms. N.D.Robertson, *ZPE* 127 (1999) 167–172, after examining the literary and epigraphical evidence for the names and functions of the stoas in the northwest corner of the Agora, proposes that the two above names applied to the same surviving building. Originally called Basileios from its official business, it was renamed after it became adorned with herms.

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33. Eleusis. A corpus of Eleusinian inscriptions. In *Atti XI Congresso* 93–102, K.Clinton announces that the Eleusinian corpus of 'all the inscriptions excavated at the site,' which he has been preparing since 1973, 'is virtually finished, with only final organization and copy-editing remaining to be done.' It will comprise approximately 680 inscriptions, around 220 of them dated to the period from Augustus to the end of the Antonines. The corpus will be published in Athens by the Archaeological Society of Athens. In this paper, 'Eleusis from Augustus to the Antonines,' he briefly describes examples of the more important inscriptions in the following categories: (1) imperial cult; see our lemma no. 206; (2) the Panhellenion; see our lemmata nos. 131 (*IG* II^2 1090) and 201 (*IG* II^2 3159); (3) some Imperial buildings; see our lemmata nos. 201 (*IG* II^2 3159) and 207 (*IG* II^2 3196); (4) other prominent Romans at Eleusis; see our

lemmata nos. 215 and 218 (*IG* II^2 4057 + 4213). See also our lemma no. 211. Clinton underlines the need now for 'a full architectural investigation of the buildings and other structures mentioned in the epigraphic documents' that could 'result in an architectural history that would provide a better framework for understanding the political and religious institutions ... in this great religious center.'

34. H.B.Mattingly, collected articles. In *The Athenian Empire Restored* (Ann Arbor 1996), H.B.Mattingly reprints 30 of his articles published between 1961 and 1990, 'the main articles in which I have contested over thirty years the dogma that no document with three-barred sigma could properly be dated after 445 B.C.' (1) All treat the 5th cent. B.C. The subtitle 'Epigraphic and Historical Studies' might not alert the reader to the several heavily numismatic studies included.

The restoration announced in the title is not identified in the ensuing text. If we are to take literally this advertisement that 'the Athenian empire' is herein restored, that is the empire at the time of Perikles, here shorn of maligning charges of heady imperialism. To the empire in the final two decades of the 5th cent. B.C. is imputed the harsher stuff of empire, a transfer effected primarily by the author's suggested downdating of *IG* I^3 11 (the alliance of Athens with Egesta; see our lemma no. 50) from the 450s to 418/7 B.C. and of *IG* I^3 1453 (the Athenian decree enforcing the use of Athenian coins, weights, and measures, here 'the Standards Decree') from the early 440s to 425/4 B.C. Restored, in the process, to modern scholarship—and in these 561 pages repeated, revisited, and reasserted—are what the author presents as 'a new view of fifth-century Athens' (xiii) and 'two recent exciting breakthroughs in Attic epigraphy of the fifth century' (1), i.e., the downdatings mentioned above. Also restored, ['Αντ]ιφõν, the Athenian archon of 418/7 B.C., in *IG* I^3 11 L. 3 (512; see *SEG* XXXIX 1); and, as a consequence, Mattingly, who 'has been proved right' (M.Chambers, in the Preface, x).

Readers who lack access to obscure publications are not much aided by this reprint: 23 of the 30 articles were published in journals as widely available as *Historia*, *JHS*, and *CQ*; and readers in search of a comprehensive guide to the dating of inscriptions by letterforms will want to look elsewhere than this anthology of one author's often lonely opinions.

Apparatus: a forward by M.Chambers (vii–xi); a concordance of inscriptions, necessitated by the age of the articles; *indices rerum et regionum, nominum, locorum.* Four appendices (521–527) present new comments by Mattingly on *IG* I^3 35; 61 and 62; 227 + *IG* II^2 65; and *IG* I^3 1453, which we address in separate lemmata; see our nos. 41, 43/44, 47, and 53bis.

35. Athens. The papers of Euthymios Mastrokostas. In *Ergo YP* 3 (1999) 76, C.B.Kritzas reports that the heirs of the late ephor E.Mastrokostas († July 20, 1998) have donated his archive to the Epigraphical Museum. Although some of the papers had been damaged by water, there is expectation that new information will emerge from these records of the unpublished investigations of this scholar over many years. [In conversation over the past 30 years, Mastrokostas frequently alluded to unpublished inscriptions on which he was working. For one of the most important of these, see our lemma no. 583, Naupaktos. Stroud.]

36. Athens. Concordance of Attic inscriptions from *Archaiologike Ephemeris* with *IG* and other publications. Under the auspices of the 'Ελληνικὴ 'Επιγραφικὴ 'Εταιρεία, there has been published and circulated separatim June 1998 Διορθώσεις καὶ Προσθῆκαι εἰς *IG* II, III, II^2 (Athens 1998), ed. G.E.Malouchou, a concordance prepared by G.A.Stamires of Attic inscriptions after 403 B.C. (1) published in *AE* 1837–1860 with publications later than *IG* II^2; (2) published in *IG* II^2, II, III with omitted *AE* references, here provided; (3) published in *IG* II^2, II, III with incorrect references to *AE*, here corrected; and (4) notes on *IG* II^2, II, III.

37. Attica. Dedicatory relief sculpture. In a well-illustrated and richly documented study, E.Vikela, *MDAI(A)* 112 (1997) 167–246, collects numerous examples of dedicatory relief sculpture from Athens and all over Attica, which she directly relates to specific cult centers and individual deities and heroes. Emphasis falls on iconography and topographical evidence for the locations of the various shrines. Inscriptions are for the most part briefly adduced and not analyzed in detail. The largest numbers of examples come from the Acropolis, the Asklepieion on its south slope, the Agora, and Eleusis.

38. Athens. Inscribed stelai surmounted by reliefs. J.-Y.Marc, *Ktèma* 23 (1998) 144–152, speculates at a high level of generality about why some Attic stelai are crowned by reliefs, who makes the decision to add them, who pays for the sculpture, who chooses the themes represented, etc. 'Positivist epigraphists' are reminded that they must not exclusively focus on the inscribed text but be alive to the full political effects that the monument as a whole was meant to create. It is admitted, however, that 'le contenu des reliefs, stéréotypé et répétitif, n'offre malheureusement que peu des possibilités pour l'analyse de ce phénomène de publicité politique.' (151) These stelai, however, 'represent a memorial to a political victory before the assembly' that was important for political leaders to establish publicly. (145) See also our lemma no. 97.

39. Athens. Dedicators and the dead in the archaic period. A.M.D'Onofrio, *Ktèma* 23 (1998) 103–123, after a general discussion of the kinds of information provided by archaic Athenian grave inscriptions (sex, relatives, age, status), collects and analyzes in detail examples of Athenians whose names appear on both gravestones and dedications (110–113). She also studies 11 inscribed gravestones of foreigners who were buried in Attica. Detailed tables with references to *IG* I^3, chronology, types of sculptured monument (120–123), which enable us to dispense with a full concordance here, but we list the names of the Athenians and foreigners discussed in detail, with *IG* I^3 references where D'Onofrio gives them.

	Gravestone (*IG* I³)	Dedication (*IG* I³)	D'Onofrio
Athenians			
Αἰνέας	1249	1393	110
Αἰσιμίδης	1206	989	110
Ἀλκίμαχος	1234	618; cf. 1516	110
Ἀντιφάνης	1230	806; cf. 533, 1008	110/111
Ἀριστίων	1256	671, 802	111
Ἀριστόδικος	1244	507	111
Ἀρχίας	1265	724	111
Δεξανδρίδης	1230bis, 1231		
Ἐμπεδίων, father of Πεδίαρχος and Ἐμπεδία	1267	767	112
Κάλλαισχρος, father of [Ναυ]σι[κλῆς?]	1220	1022	112
Κτησίας, father of Φαίδων	1231?	759	112
Ξενόφαντος	1211, 1216, 1218		113
Ὄψιος	1229?	754, 763	112
Σμικύθη		700, 794	113
Σμίκυθος	1219	699a, 926–932	113
Σπουδίδης	1194, 1274ter?	755	112
Σωσίνεως	1195	690	113
Foreigners			
Αἶσχρος, Samos	1366		114
Ἄλεξος, Delos	1349		114
Ἀναξίλας, Naxos	1357		114
Ἀντίστασις, Samos	1368		114
Κροῖσος?	1240		114/115
Λαμπιτώ	1380		114
Λεάναξ, Samian	1365		114
Νειλωνίδης	1214 (see our lemma no. 67)		115
Οἰνάνθη	1229		115
Τυρ-, Karian	1344		114
[- - -]ξενος, Teos	1372		114

D'Onofrio observes (116), 'On note en premier lieu un accès essentiellement masculin à l'honneur d'avoir un monument (90% des cas environ où l'on peut établir le genre, contre 10% environ de bénéficaires femmes), conformément aux caractéristiques androcentriques bien connues de la société athénienne.' However, 'le développement de dédicaces féminines sur l'Acropole, qu'on peut dater à partir de la fin du VI^e siècle ... suite aux profondes modifications sociales post-clisthéniennes qui concernent en premier lieu le système matrimonial, est révélateur en ce sens.' (117)

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40. Athens. Decree concerning Miletos, ca. 450 B.C.? *IG* I³ 21. *SEG* XLVIII 45.* For the date and historical circumstances of this decree, see K.Nawotka (our lemma no. 1527), who is non-committal on both topics.

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41. Athens. Decree on the temple and priestess of Athena Nike, ca. 450 B.C.? *IG* I³ 35. *SEG* XLV 5;* XLVI 2261; XLVII 18. In a response to S.V.Tracy's identification of the Cutter of *IG* I³ 35 as the inscriber of the accounts for the statue of Athena Promachos (*IG* I³ 435; see our lemma no. 61), and the consequent support of a date ca. 450 B.C. for *IG* I³ 35 (*SEG* XXXIV 255), H.B.Mattingly, *The Athenian Empire Restored* (see our lemma no. 34) 522 (Appendix 2), remarks that 'it may not be unreasonable to suggest that the man who cut the Promachos accounts c. 447 might twenty years later, using the same lettering, have cut the first Athena Nike decree.' Mattingly, earlier, on the same topic, in I.Carradice, ed., *Coinage and Administration in the Athenian and Persian Empires: BAR* 343 (1987) (*SEG* XXXVIII 8) 65 (reprinted in *The Athenian Empire Restored*): 'Tracy seems now to have demolished my first [*sic*; second] example by demonstrating that the mason who cut the first Athena Nike decree also cut the accounts for the Athena Promachos, surely not long after 450. This is an unexpected blow and I cannot see an easy escape. I may simply have been wrong about Athena Nike.'

I.M.Shear, *JHS* 119 (1999) 86–127, discusses in detail the archaeology, history, and epigraphy of the western approach to the Acropolis from Mycenaean times to the construction of the temple of Athena Nike; maps, plans, photographs, review of recent scholarship. She rejects the association of *IG* I³ 35 with the construction of the poros naiskos on the Nike bastion and its accompanying altar (*IG* I³ 596), as argued by I.S.Mark (*SEG* XLIV 2). Rather, both of these structures belong earlier in the 5th cent. B.C., on the basis of the profile of the moulding on the altar. The decree to establish a priestess of Athena Nike and calling for the construction of a temple for this goddess, as part of the Periklean building project on the Acropolis, was passed in the middle of the 5th cent. B.C. and was inscribed on one side of the marble stele *IG* I³ 35 at this time. 'Some twenty-five years later a second decree reaffirming the position of the priestess was passed and the new decree, *IG* I³ 36, was carved on the back of the stele bearing the initial decree.' (124) At this time the stele, which stood in the precinct of Athena Nike, was moved from its original position and was set 'at right angles to the west face of the double anta forming the northwest corner of the southwest wing of the Propylaia, as

suggested years ago by Dinsmoor, Sr. [*AJA* 27 (1923) 318–321]. The outline of a stele is reflected in a raised, unfinished marble panel, 0.295 m. in width and 1.202 m. in height still visible on the anta today.' (124; ph.) In this position, the stele faced the site of the marble temple. Shear attributes the delay in implementing the decree and in building the marble Temple of Athena Nike not to changed plans or disputes, etc., but to the necessities of the site, which required that the western approach to the Acropolis remain open so that the many tons of marble for the Parthenon could be brought up. Afterward, more delays were caused by construction on the Propylaia.

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42. Athens. Decree concerning Chalkis, ca. 446/5 B.C.? *IG* I^3 40. *SEG* XLII 10;* XLIV 9; XLVII 2337. C.Pébarthe, *ZPE* 126 (1999) 142–146, closely analyzes LL. 52–57, concluding that the ξένοι οἰκοῦντες are simply foreigners resident in Chalkis, who are subject to the tax and to the conditions of this decree whether they are allies of Athens or not. The tax itself he identifies as applied to commercial activity and he ventures the following translation: 'Quant aux étrangers à Chalcis, que les étrangers résidant qui ne paient pas pour les produits en direction d'Athènes, quand bien même une atélie leur aurait été donnée par le peuple des Athéniens, paient pour les produits en direction de Chalcis comme les autres Chalcidiens.' Hence the Athenians specify that cargoes heading for Athens will not be subject to this tax but that this exemption will not apply to imports going to Chalkis. Peiraieus is therefore favored and the commercial power of Chalkis is considerably reduced. Pébarthe links this arrangement to a relatively low figure for the tribute imposed on Chalkis. For the possibility of a similar situation existing for Thasos in the emporia on the mainland, see Pébarthe in our lemma no. 57.

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43. Athens. Decrees concerning Methone, 430/29–424/3 B.C. *IG* I^3 61. *SEG* XL 7,* 540; XLV 231. H.B.Mattingly, *The Athenian Empire Restored* (see our lemma no. 34) 525–527 (Appendix 4), starting from his dating of *IG* I^3 62 to 427/6 B.C. (our lemma no. 44) and his consequent dating of *ATL* List 26 to the same year (525), suggests that the first decree of *IG* I^3 61, LL. 3–32, is possibly also to be dated to within the year 427/6 B.C., needing only to have briefly preceded List 26. Accepting the identification of the proposer (LL. 4/5) as the Diopeithes of Plutarch, *Perikles* 32.2, he argues on the basis of literary references to Diopeithes throughout the 420s that the date of 427/6 B.C. 'seems the right year for Diopeithes on the Council. ... The Methone dossier would then be made up of four decrees from four successive archon-years—with no awkward three- or four-year gap between Methone 1 and 2.' (527)

M.Munn, *The School of History: Athens in the Age of Socrates* (Berkeley 2000) 421/422 note 38, suggests that πρόσθε[ν τõ Αἰακείο] might be a probable restoration in L. 21.

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44. Athens. Decree concerning Aphytis and Poteidaia, 428/7 B.C.? *IG* I^3 62. *SEG* XXX 10;* XXXIX 324. In a response to B.D.Meritt's 1980 dating of this decree to 428/7 B.C. (*SEG* XXX 10)—which article was a response to H.B.Mattingly's dating of 426 B.C. (*ABSA* [1970] 133–142)— Mattingly, *The Athenian Empire Restored* (see our lemma no. 34) 525 (Appendix 4), takes up again the terms of this decree and of the Methone decrees (*IG* I^3 61; our lemma no. 43). He repeats here his 'equally possible' restoration of *IG* I^3 62 LL. 4/5 (*SEG* XXVIII 7; ἔστω in that text here wrongly recorded ἔστο) [for Meritt's restoration of these lines, to which Mattingly introduces typographical errors, see *SEG* X 67], and proposes that the lack of an article 'would suggest that this was a new concession' that does not cite the first Methone decree (*IG* I^3 61 LL. 3–32) nor any 'supposed earlier arrangements' between Athens and Methone. *IG* I^3 62 dates 'later in 426/5' B.C. than the second Methone decree (*IG* I^3 61 LL. 32–56).

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45. Athens. Decree concerning the priestess of Athena Nike, ca. 425 B.C.? *IG* I^3 36. *SEG* XLV 5;* XLVII 18. See our lemma no. 41 (*IG* I^3 35).

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46. Athens. Decree and treaty with Perdikkas II of Macedonia and Arrhabaios of Lynkestai, 423/2 B.C.? *IG* I^3 89. *SEG* XLVIII 51,* 703. In a discussion of the family of Alexander I of Macedon, including Perdikkas II, Alketas, Archelaos, [name lost], [name lost], Menelaos, Agelaos, and [- - -]yros son of Alketas, D.Ogden, *Polygamy* (see our lemma no. 2456) 6/7, notes the curiosity of Alketas appearing in such a list during the reign of Perdikkas II. If there was a temporary reconciliation, perhaps one of the lost names could have been Philip, son of Alexander, brother of Alketas. Ogden notes also that this inscription has been misused in studies of the Macedonian royal family, since 'the order of princes cannot reflect the current order of precedence at the Macedonian court'; long list of scholars who have misused it (31/32). 'There is also the difficulty that there is no agreement among scholars as to the age of majority in Argead Macedon'—5 different theories noted. Further problems arise in the restoration of the missing names; 6 different candidates. 'The literary sources make it difficult to suppose that the order represents kingly favour.' Seven different dates for this inscription have been proposed. For similar problems in *IG* II^2 102, see our lemma no. 94.

M.Hatzopoulos, in Hornblower/Matthews, edd., *Greek Personal Names* 103–106, tabulates the Macedonian names in this document under the following headings: 'Macedonian with a clear Greek etymology'; 'Panhellenic' (a) popular in Macedonia, (b) other; and 'not readily classifiable.'

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47. Athens. Proxeny decree for Herakleides of Klazomenai, 424/3 and 399/8 B.C.? *IG* I^3 227 (II^2 8) + *IG* II^2 65. *SEG* XXXIX 9,* 61, 309; XLII 23. In a response to M.B.Walbank's 1989 dating of this decree to 424/3 B.C.—which article was a response to H.B.Mattingly's 1988 dating of 387/6 B.C. (both reported in *SEG* XXXIX 9)—Mattingly, *The Athenian Empire Restored* (see our lemma no. 34) 523/524 (Appendix 3), reports the following: 1) no known

secretaries named Σ[- ca. 4 -] from the tribe Akamantis in 424/3, 423/2, and 422/1 B.C.; 2) possible homonymous relatives of the epistates (Theokleides or Neokleides) from the tribe Akamantis ca. 390 B.C.; 3) 4th-cent. B.C. epigraphical parallels for the language of LL. 23–25 (*IG* II² 37, Add. p. 656 LL. 11–13; *IG* I³ 57 LL. 9–12). On these grounds, Mattingly continues to place the decree among 'original early fourth-century texts.'

E.M.Harris, *ZPE* 126 (1999) 123–128, dates this inscription after 403 B.C., because 'the lettering of the decree is Ionic,' and he calls into question the identity of the honorand as Herakleides of Klazomenai. He rejects the association of the embassy in LL. 15–18 with that mentioned in Andokides 3 (*On the Peace*) 29, on which Andokides' uncle Epilykos served to negotiate a treaty with King Darius II in 424/3 B.C. Harris urges that the embassy in LL. 15–18 cannot be an Athenian delegation since it is described as [π]αρὰ βασιλέως ἥκ[οντες]. After examining a number of parallel passages in Attic decrees, including *IG* II² 31, 102, 107, 141, Harris concludes that Athenian ambassadors are normally described as those sent (πεμφθέντες) abroad, whereas foreign ambassadors come (ἥκοντες) from a foreign king or community. Hence the evidence of *IG* II² 227 cannot be used to substantiate the so-called Peace of Epilykos as reported in Andokides 3.29 nor to confirm the authenticity of this speech.

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48. Athens. Decree concerning the festival of Hephaistos, 421/0 B.C. *IG* I³ 82. *SEG* XLVIII 52.* For skepticism about the attempt to link the torch race in LL. 30–33 with the Panathenaia, as well as the Hephaistia, see P.Schubert, *REG* 109 (1996) 255–263.

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49. Athens. Proxeny decree, ca. 420 B.C.? *IG* I³ 165. *SEG* XLVII 61.* H.B.Mattingly, *ZPE* 126 (1999) 117/118, argues for a close similarity between the wording of LL. 14–16 of this decree and LL. 14/15 of *IG* I³ 11, the alliance of Athens with Egesta, which he dates in 418/7 B.C. (see our lemma no. 34). He rejects Meritt's restorations in LL. 8/9 and 15/16 (*ZPE* 25 [1978] 288–295), and follows M.B.Walbank's date of the 420s (on the basis of the letterforms; *Proxenies*, 189, 231). Mattingly suggests in L. 11 [εἴς τε τὲν στέλ]εν and finds that the omission of the poletai in LL. 7–12 is most closely paralleled in *IG* I³ 75 LL. 31–34 (424/3 B.C.) and *IG* I³ 84 LL. 26–28 (418/7 B.C.). A further association with *IG* I³ 84 is the form of the dative plural in -αισι. 'It associates 165 so closely with 84 that both might reasonably be put in the same year.'

In *ZPE* 137 (2001) 93–97, A.S.Henry reprints the text with a stoichedon line of 35 letters, essentially but not entirely following that of W.K.Pritchett, cf. *SEG* XXVI 19, and then reprints Meritt's version with a line of 32 letters, cf. also *SEG* XXVI 19, except that in L. 8, from autopsy, Henry reads the nu of ἐν [τõι βολευτἐ]ρίοι. Although the earliest preserved example of the spelling πρυτανẽον is in *IG* I³ 127 L. 37 (405/4 B.C.), Henry observes that it is never common at any period, and he is prepared to accept the possibility of the form in *IG* I³ 165 LL. 15/16 '15–20 years before the first extant and securely dated example,' although he designates the spelling as 'rare.' He rejects Meritt's restoration of [ἐς τὸν εἰρεμέ]νον χρόνον in L. 16 and proposes π[ρυταlνεῖον ἐς ⟨τὸν⟩ νομιζόμε]νον χρόνον. Henry rejects Mattingly's

arguments for a late date of *IG* I³ 165, made on the basis of the omission of the poletai and the spelling of the dative plural in -αισι, and observes that Mattingly's restoration L. 11 [εἴς τε τὲν στέλ]εν is at odds with the only preserved example of the preposition in this decree, L. 15 ἐς.

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50. Athens. Decrees, alliances with Egesta and Halikyai, 458/7 or 418/7 B.C. *IG* I³ 11/12. *SEG* XLVIII 55.* In *Preatti XI Congresso* 917–921, in a discussion of the database of digitized images of squeezes at the Centre for the Study of Ancient Documents at Oxford University, C.Crowther observes that ■ scanned image of a squeeze in the collection at Oxford 'may provide further corroboration' of the conclusions of M.H.Chambers et al. with regard to the reading of the name of the archon in *IG* I³ 11 L. 3. Made in the 1930s, the squeeze has the advantage of reflecting the appearance of the stone at that time. Without printing a scanned ph. of this squeeze, or tipping his hand, Crowther tantalizingly informs his readers that the photo is 'enlightening' and refers them to a URL, now obsolete, for the image; the current URL is http://www.csad.ox.ac.uk/csad/images/00/image67.html, and search can also be made via the Centre's homepage, http://www.csad.ox.ac.uk.

H.B.Mattingly, *ZPE* 126 (1999) 117–122, emphasizes the close similarity between the wording in *IG* I³ 11 LL. 14/15 and *IG* I³ 165 LL. 14–16; for the dating of *IG* I³ 165 to the 420s B.C., see our lemma no. 49. He supports the identification of Euphemos in *IG* I³ 11 L. 15 with the homonymous Athenian spokesman at Kamarina in 415 B.C. (Thucydides 6.75.4, 6.81–87). In LL. 2/3 of *IG* I³ 12, the treaty with Halikyai, Mattingly restores (Stoich. 54):

> [. . ἐγραμ]μάτευε, 'Αρ[- - ca. 7 - - ἐπεστάτε, - - - - ca. 15 - - - - εἶπε· τὸν ὅρ]-
> [κον hαλι]κυαίοις 'Ελ[ύμοις δõναι καὶ δέχσασθαι]

which would leave room for inserting the name of an archon. He suggests 418/7 or 417/6 B.C. for *IG* I³ 12.

S.Hornblower, in Hornblower/Matthews, edd., *Greek Personal Names* 138/139, pointing out that *LGPN* II contains 43 Athenians named Euphemos, urges that 'we must be cautious before saluting Euphemos [the proposer of *IG* I³ 11] as a twice-attested western expert.' Cf. Thucydides 6.81.

In *ZPE* 137 (2001) 97–100, A.S.Henry prints two lists of 5th-cent. B.C. Athenian decrees, 1) supplied by John Morgan and containing 34 examples of enactments before 422/1 B.C. whose prescripts contain no reference to the archon; 2) Henry's list of 5 examples of decrees which may be dated before 422/1 B.C. that do or could contain the name of an archon in the preamble. He claims that the evidence from these lists is ambiguous enough to raise doubts about the 'rule' that archon names are not normal in preambles of decrees until after 421 B.C. Henry returns then to the identity of the orator Euphemos in *IG* I³ 11, observing that a homonymous relative in the 450s for the man in Thucydides 6.75.4, 6.81–87 is by no means to be ruled out.

For *IG* I³ 11, see also our lemmata nos. 34 and 49.

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51. Athens. Decree concerning the cult of Bendis, 413/2 B.C.? *IG* I^{3} 136. *SEG* XLVII 64.* Z.H.Archibald, in G.R.Tsetskhladze, ed., *Ancient Greeks: East and West* (Leiden 1999) 456–461, explores the reasons why this cult was established in the Peiraieus, emphasizing the unusual official recognition and support it received from the state. The timing of its institution is obscure—before the Peloponnesian War? Revenue from the sale of hides (*IG* II^{2} 1496 LL. 86/87) was high, probably indicating a hekatomb sacrifice. The torch races on horseback were famous and expensive. Uniquely, the organizers and many participants in the festival, although not Athenian citizens, were orgeones; see our lemma no. 162. The cult of Bendis had a long life and was popular, suggesting that 'the Thracian manner of her worship was compatible with and attractive to Athenians.' Religious compatibility is a more likely explanation for the cult's official adoption than 'as a political gesture toward the Odrysian kings.'

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52. Athens. Decree and republication of Drakon's law on homicide, 409/8 B.C. *IG* I^{3} 104. *SEG* XLVII 65;* XLVIII 529, 2134. Accepting this inscription as an authentic copy of the law of 621 B.C., F.J.Frost, in A.L.Boegehold, A.C.Scafuro, edd., *Athenian Identity and Civic Ideology* (Baltimore 1994) 48/49, notes that 'so far as we know, the law of Drakon is the first extant evidence of a legal distinction between Athenians and non Athenians.... l. 28 ... shows that the term *Athenaios* has become the designation, if not for a citizen, at least for all members of the community who might be affected by the pollution resulting from a homicide.... Here at least is some evidence of "content" in Athenian citizenship; all *Athenaioi* are equal before the law in at least one sense.... It is further specified that, for the purpose of determining citizenship, the group to which one belongs is the phratry.'

E.Carawan's book *Rhetoric and the Law of Draco* (Oxford 1998) is an investigation of how the ancient Athenians dealt with homicide from the 7th to the 4th cent. B.C. in statute law, court procedure, and the attitudes and legal arguments attested in surviving speeches in homicide trials. After an introductory discussion on the mythic foundations of the Athenian homicide courts, Solon's amnesty law, blood price, etc., the work is divided into (1) historical reconstruction of the homicide law (33–167); (2) commentary on the homicide speeches, Antiphon *Tetralogies*, Antiphon 1, 5, 6, Lysias 1, 12, 13 (171–389); Appendix: Synopses of Athenian Homicide Speeches (390–392).

On 33–83, Carawan gives a detailed analysis of Drakon's law on phonos as preserved on *IG* I^{3} 104, which he regards as a verbatim copy of ■ 7th-cent. B.C. law originally inscribed on axones and republished in 409/8 B.C. without later additions or substitutions. Among the specific topics he examines in this law are πρόνοια, ἄκων, and the terminology of intention (33–41), the meaning of αἴτιος (41–45, 75–79), the βασιλεῖς (tribal kings) and δικάζειν—a judgment prior to a trial that sought a solution acceptable to both parties—the ἐφέται and διαγνῶναι—a trial at which the jurors give a verdict for either the plaintiff or the defendant (49–51, 68–75, 86/87, 100/101, 111/112), αἴδεσις/pardon (74/75, 104/105, 150–154), the retroactive provision in LL. 19/20 (105–107), the origin, number, duties, and competence of the ἐφέται, cf. Carawan, *SEG* XLII 19 ad finem (154–167), βούλευσις of unintentional homicide (41–45, 255–270), ἄρχων χειρῶν ἀδίκων (299–310).

There follow chapters on the 5 courts of homicide (84–135), preliminaries, out of court remedies, and trial (136–167). In both of these, Carawan includes the following discussions that directly affect the interpretation of *IG* I^{3} 104: (1) 'The text of Draco's homicide law that the inscribers followed in 409 appears ... to have lost its original heading: the copy begins abruptly, "even if without intent." In substance the initial provisions are intact, but the framework has been altered. The original heading had been replaced by some other, formally distinct material.' Carawan postulates that since the Areiopagos' jurisdiction for intentional homicide, attributed by the orators to Draco, is probably not Draconian but was introduced by Solon, 'later revisions regarding the Areopagus court were grouped together as a preamble to the axones proper,' i.e., a Solonian preamble (110). (2) Rules specifying when, where, and for how long one convicted of unintentional homicide was to go into exile (Demosthenes 23.72) belong to Solonian reforms of homicide procedure, not to the law of Drakon (115–118). In Carawan's view, Solon's contribution to Athenian homicide legislation was considerable.

M.Gagarin, in C.Dobias-Lalou, ed., *Des dialects grecs aux Lois de Gortyne. Études Anciennes* 21 (Nancy 1999) 65–74, in a discussion of the rhetoric of the first column (1.2–2.2) of the lawcode of Gortyn, compares the stylistic features of the law of Drakon on homicide, as preserved in *IG* I^{3} 104—i.e., chiasmos, parallel structure, asyndeton, hyperbaton, etc. For a more detailed study of this characteristic of Drakon's law, see M.Gagarin, *Drakon and Early Athenian Homicide Law* (New Haven 1981) 145–161, *SEG* XXXI 17.

A.L.Boegehold, *When a Gesture Was Expected* (Princeton 1999) 82, reminds us that the speaker of Antiphon 6.4, in his remark τοσαύτην γὰρ ἀνάγκην ὁ νόμος ἔχει ὥστε καὶ ἄν τις κτείνῃ τινὰ ὧν αὐτὸς κρατεῖ καὶ μὴ ἔστιν ὁ τιμωρήσων, 'evokes a provision from the Draconian lawcode on homicide' (*IG* I^{3} 104 L. 11 καὶ ἐὰμ μὲ 'κ [π]ρονοί[α]ς [κ]τ[ένει τίς τινα]) and probably made a gesture with his hands to alert the audience. Cf. M.Gagarin, *Antiphon: The Speeches* (Cambridge 1997) 226/227 ad loc.

E.Volonaki, *Dike* 3 (2000) 147–176, in an extended discussion of *apagoge* as a procedure for prosecuting homicide, as exemplified in Antiphon 5 and Lysias 13, urges that the homicide law of Drakon was republished in 409 B.C. 'without any alterations made to it.' (149) The *apagoge phonou* procedure was introduced at some time in the 420s B.C. or later by means of a decree. She infers, therefore, that 'all new enactments made in the homicide law since the Drakonian institutions were meant to be published and inscribed together with the original laws of Drakon.' (158) But these 'changes were made in a way that the original law was extended rather than altered or repealed.' (174)

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53. Athens. Decrees awarding citizenship to the Samians, 405–403/2 B.C. *IG* I^{3} 127 (*IG* II^{2} 1). *SEG* XLVII 67.* (*IG* II^{2} 1: *SEG* XLIII 2;* XLV 218, 231.) In *C&M* 44 (1993) 49, D.Whitehead rejects the restoration ἀνδραγαθίας ἕνεκα καὶ | [ἀρετῆς τῆς ἐς 'Αθηναίους] in LL. 70/71 on the grounds that 'once *arete* has, as a matter of proof positive, become a cardinal virtue it is not attested in second place in any pairing until the Christian era, and never at any time comes a clearly-documented second to *andragathia*.' He proposes φιλίας. See our lemma no. 26.

L.Prandi, *Preatti XI Congresso* 51–55; *Atti XI Congresso* 1.199–204, discusses the articulation of the rights of citizenship granted by Athens to the Samians in the first of these decrees compared with the second and the third.

53bis. Athens. Decree regulating coins, weights, and measures, 449/8 or ca. 420 B.C.? *IG* I^3 1453. *SEG* XLVIII 58.* M.Schönhammer, *Proceedings of the XIth International Numismatic Congress* I (Louvain 1993) 187–191, after examining hoard evidence, the sequence of local issues at Abdera and Akanthos, and the epigraphical evidence, concludes that the first two bodies of evidence provide no grounds for an Athenian ban on coinage. In the decree itself she rejects the inference that allied mints had to be closed and argues that νόμισμα does not mean 'coin' but 'coin standard.' This yields the following translation of section 12 of the composite text of *ATL*: 'If someone strikes standardized units of silver (= coins) in the cities and does not use the standards of the Athenians or (their standards of) measures and weights, but foreign (standards of) coin, weight and measure, I will punish him according to the earlier decree which Klearchos moved.' According to this interpretation, the Athenians imposed the Attic standard on the cities, which then continued to strike their own coins.

N.Hardwick, *ibid.* 216: 'Except for a break after the Ionian revolt, Chios minted silver staters continuously from c. 525–425. 93 obverse dies are used for the staters, an output comparable to Samos for this period. There then appears to be a break until after 412, and the most likely reason for this is the passing of the Athenian Standards decree in the 420s.'

In a response to the study by J.Barron in J.Boardman, C.E.Vaphopoulou-Richardson, edd., *Chios: A Conference at the Homereion in Chios, 1984* (Oxford 1986) 96–103 (*SEG* XXXVI 6), in which Barron identifies Chian reactions in 448–446 B.C. to the terms of *IG* I^3 1453, H.B.Mattingly, *The Athenian Empire Restored* (see our lemma no. 34) 521 (Appendix 1), remarks: 'Barron makes a telling point against me on the dating of the amphoras ... but he must be wrong on the coinage.' Mattingly expresses support for the thesis of N.Hardwick, above.

H.B.Mattingly, *ZPE* 126 (1999) 120–122, in supporting a date in the 420s B.C. for this enactment, finds only 2 epigraphical parallels for the phrase σκοπεν τῶι βο[υλομένωι], LL. 12/13. The first is in *IG* I^3 60 LL. 29–31, which he dates on historical grounds to 427/6 B.C., the second in *IG* I^3 133, for which he suggests a date ca. 430–428 B.C. 'The phrase σκοπεν τῶι βο[υλομένωι] was current in the early 420s. Was it also used in the Standards Decree—and there alone, to our knowledge—some twenty years previously?' Similarity in wording in *IG* I^3 1453 §7 and *IG* I^3 78 LL. 21–23, on the sending out of heralds, is also stressed as evidence for a date in the 420s. Mattingly also believes that the heralds in the Standards Decree were sent to the four regions of Islands, Ionia, Hellespont, and Thrace in the same order as that followed in the assessment schedule of *IG* I^3 71 of 425/4 B.C.

A.S.Henry, *ZPE* 137 (2001) 100–105, questions the chain of reasoning followed by Mattingly to establish the dates of *IG* I^3 60 and 133. 'Mattingly would urge that the three texts must belong to approximately the same chronological period. But why necessarily so? With so few decrees of the period extant, similarities of wording cannot be employed in this way to determine contemporaneity.' He does not find the similarity in wording between the Coinage

Decree and *IG* I^3 78, the first-fruits decree, compelling. On the order of the districts to which heralds were sent, Henry maintains that the evidence of the reassessment decree of 425/4 B.C., *IG* I^3 71, is too dependent upon restoration for certainty. Invoking Sherlock Holmes and calling Mattingly a 'true knight' set upon capturing Jerusalem, Henry finds it 'odious to be cast as an infidel, but this infidel feels that it is a sacred duty to continue to fight before the banner of the three-bar sigma.' (103)

For the Kos fragment, see M.Segre, *IscrCos* ED1 (ph.) [see *SEG* XLIII 549].

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54. Karpathos (now lost). Athenian decree in honor of the koinon of the Eteokarpathians, 445–430 B.C.? *IG* I^3 1454A. *SEG* XLVII 69.* In *Atti XI Congresso* 1.157–165, T.A.Tonini argues for a 5th-cent. B.C. date, in the context of the Athenian Empire. She reprints the text from *IG* I^3 and urges that the cypress wood donated by the Eteokarpathians was not for a temple on the Acropolis at Athens, but for one of Ἀθηνᾶ ἡ Ἀθηνῶν μεδεοῦσα on Karpathos, 'probabilmente per la statua stessa della dea ... dell'impero.' Cf. Tonini's previous publications noted in *SEG* XLV 25/26. [Contra Tonini's claim that 'non v'è traccia alcuna di un culto di "Athena Athenon medeousa" in Attica' (162), see *SEG* XVIII 153; Meiggs-Lewis, *GHI*[2] no. 23, LL. 4/5. Stroud.]

54bis. Attica. Sacrificial calendar, ca. 480–460 B.C. *IG* I^3 234. *SEG* XXV 7;* XXXIII 255; XLIV 1763. I.Clark, in *Sacred and Feminine* 17–20, discussing the *hieros gamos* festival in Athens, briefly cites the sacrificial calendars from Thorikos (*SEG* XXVI 136 L. 32) and Erchia (*SEG* XXI 541 Col. IV LL. 31–34) and urges that in *IG* I^3 234 LL. 20/21, [Δ]ιὶ : hεραίοι may have been associated with Hera, possibly in the context of the *hieros gamos*.

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55. Athens. Sacred law, early 5th cent. B.C. *IG* I^3 243. *SEG* XXIV 1. *Agora* XIX LA1. G.V.Lalonde, *Horos* 13 (1999) 9–16 (ph.), rejects the interpretation of *IG* I^3 1050 as a horos marker for a sanctuary of Athena (B.D.Meritt, *Hesperia* 36 [1967] 98 no. 29; *SEG* XXIV 55), and on the basis of the lettering and spacing, assigns it to *IG* I^3 243, which consists of 17 fragments of a stele inscribed on all 4 sides. He detects traces of a vertical stroke above the H in L. 1 of 1050 (Agora inv. no. I 6656), rejects Meritt's dotted omicron in L. 3, and confirms part of a diagonal stroke at the right edge of L. 4 (*IG* I^3 1050). We print Lalonde's new stoichedon text incorporating these changes [and not as he gives it on p. 9]. Lalonde inexplicably prints omicron with a dot in L. 2.

[- - -].[- - -]
[- - -]HO[- - -]
[- - -]EP[- - -]
4 [- - -]NA.[- - -]
vacat

Lalonde reports 2 small dots directly under the 2 surviving letters in L. 4 and a lightly scribed horizontal line. He notes that the *vacat* below L. 4 indicates that Agora inv. no. I 6656 comes at a break in the text, most likely at the bottom of Face A or B or where the text ends on Face C and D. But in the absence of a restoration linking this non-joining fragment to the ends of Faces C and D, he regards it as one of the fragments *sedis incertae*. While not disputing the Eleusinion (Meritt) or a shrine of Therikles in the area (C.W.Hedrick, Jr., *Hesperia* 52 [1983] 301) as possible original locations for the stele, Lalonde points out that except for 3 pieces, all fragments of this inscription were excavated in modern contexts in a rough line from the Eleusinion to the Odeion of Agrippa, suggesting that the inscription may have been incorporated into the post-Herulian fortification wall and removed as building material before and after the Greek War of Independence.

On 13–16, Lalonde raises substantial doubts as to the compatibility of fr. 10 with the other fragments assigned to Face D and with the stele altogether. Its smooth top surface is unlike the rough stippled dressing exhibited by all other fragments whose original top surface is preserved (cf. Lewis in *IG* I³: Nobis certe *fr.* 10 non eodem modo ac in *frr.* 1.2.5 superne elaboratum fuisse olim visum est, sed lapides post editionem principem non revisimus) and the size and shape of the letters on fr. 10 are markedly different. After considering possible alternative positions for fr. 10, Lalonde urges that it should be excluded from the stele. A consequence of this is that we must also dissociate from *IG* I³ 243 the alleged deme decree of Melite and Meritt's restoration [Μελι]τέον in fr. 5B, L. 32. Also, on fr. 5B, Lalonde now rejects Meritt's restored A and N at the ends of LL. 1 and 2, respectively, on the grounds that space is lacking, and at the end of L. 3 he detects a vertical stroke after Meritt's final τοι.

Consequently, we are left with a 'new' 5th-cent. B.C. inscription, the former fr. 10D of Agora inv. no. I 1175 (our lemma no. 56).

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56. Athens. Sacred law? early 5th cent. B.C. Text in *IG* I³ 243, side D, fr. 10 (see our lemma no. 55); *Hesperia* 36 [1967] 79/80 no. 10 (ph.). Agora inv. no. I 1175. In *Horos* 13 (1999) 9–16, G.V.Lalonde dissociates this fragment from the stele bearing the sacred law *IG* I³ 243 and urges that it must be considered as a separate inscription. He does not print a new text; we print the text as given in *IG*, and suggest that it no longer be designated by *IG*-number, but as *SEG* XLIX 56.

[ἔδοχσεν Μ]ελιτεῦσ[ι· - - -]
[. . . . . 9 . . . .] προτερ- - - -
[. . . . . 10 . . . . .]χιν ⁝ τ- - - -
- - - - - - - - - -εα ⁝ . - - - - - - -
[- - - - - - hε]μιχ- - - - - - - -
- - - - - - - - - - . - - - - - - - - - -

lacuna

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57. Athens. Tribute-quota lists, 454/3–415/4 B.C. *IG* I³ 250–290. *SEG* XLVIII 63.* L.J.Samons II, *Historia* 42 (1993) 129–138, examines the sources of funding for the Periklean building program, the crushing of allied revolts, and the institution of pay for public services such as jury duty before 431 B.C., particularly the relationship between the resources controlled by the Hellenotamiai and those administered by the Treasurers of Athena. Drawing upon the financial decrees of Kallias, *IG* I³ 52; the building accounts of the Parthenon, *IG* I³ 436–451; the tribute-quota lists; and the logistai accounts, *IG* I³ 369, he maintains that it was Athena's money that paid for the military campaigns to Samos and Kerkyra, the first part of the siege of Poteidaia, and the great building program. 'The treasury of Athena was more than the goddess' privy purse, it was the war-chest of the Athenian empire.'

On the topic of anomalous amounts of Athenian tribute, the Athenian Coinage Decree (*IG* I³ 1453) (on both, cf. *SEG* XLVIII 58), and the debate about the date of the decree and alliance with Egesta (*IG* I³ 11), add to the bibliography M.Vickers, *Laverna* 6 (1995) 41–48, which is an almost verbatim duplicate of his paper in *JHS* 116 (1996) 171–174.

In *Historia* 46 (1997) 145–157, A.Giovannini returns to his earlier discussion (*SEG* XXXIX 25; XL 4, 19) of the sources of funding for the Parthenon. He is at pains to point out that the tribute-quota lists are not 'rationes hellenotamiarum.' The Hellenotamiai are the source of the funds exacted at the ratio of 1/60th of the phoros, παρὰ τõν hελλενοταμιõν. It is 'from the hellenotamiai' that the aparchai are received. Therefore, the Hellenotamiai cannot constitute the numbered *archai* that appear in the annual headings on these lists. Nor did the Hellenotamiai submit the accounting each year to the logistai. There was a third entity involved in the transactions recorded in these inscriptions, an arche whose numbering began with 'one' in 454 B.C., an arche that received the aparchai from the Hellenotamiai, an arche that submitted the accounts for verification to the logistai, and an arche responsible for transferring the aparche to Athena and having these transactions inscribed on stelai and placed on the Acropolis. This arche, like that of the epistatai in the Acropolis building accounts, was neither the Hellenotamiai nor the logistai nor the Treasurers of Athena, who had no need to designate themselves with a numerical sequence beginning in 454 B.C. It was a separate board with its own annual secretary. Giovannini urges that the treasury of the alliance was transferred from Delos to Athens at the instigation of the allies in a dangerous military situation and that Athena now received the aparche previously devoted to the construction of Apollo's temple on Delos. Hence the aparche for Athena—but not the tribute—went, as a modest contribution, to help finance the construction of the Parthenon. It was from the sacred money of Athena, through her regular revenue and from the dekate of military booty normally assigned to her, that the Athenians financed the Parthenon.

O.Picard, *REA* 100 (1998) 591–598, assesses the cost of the siege of Thasos at the time of her revolt in 465 B.C. at about 1500 talents. Pointing out that Thucydides 1.101 specifies that the Thasians were required both to pay back the cost of the siege and to continue to pay tribute, Picard suggests that in 463 B.C., the annual total of Thasos' tribute was set at the artificially low figure of 3 talents and that after 20 years (443 B.C.), when the war indemnity had been paid off, the tribute then reverted to the usual level of 30 talents.

In *ZPE* 126 (1999) 131–154, C.Pébarthe seeks an explanation for the 'hausse brutale' in the tribute of Thasos—from 3 to 30 talents between 447/6 and 444/3 B.C.—in a change in status of the emporia on the mainland, which, after the suppression of the revolt of Thasos in 463 B.C., produced significant revenues in the form of commercial taxes collected by the Athenians. In the 440s, Thasos shows remarkable powers of recovery on the mainland, to which Athens responded with the increase in tribute. For Athenian commercial exploitation of the emporion at Chalkis, see our lemma no. 42. For the tribute of Thasos, cf. also *SEG* XLVII 1338.

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58. Athens. Inventories of the Parthenon, 434/3–early 3rd cent. B.C. *IG* I³ 292–362. *IG* II² 1370–1497. *SEG* XLVII 75, 166, 168; XLVIII 21, 139/140. D.Plantzos, *Hellenistic Engraved Gems* (Oxford 1999) 12–15 (see our lemma no. 2426), examines these inscriptions for the information they reveal about engraved gems, particularly those mounted in metal rings. He traces the survival of ὄνυχς τὸν δακτύλιον χρυσõν ἔχον ἄσταθμος from 422/1 B.C., *IG* I³ 351 LL. 23/24 to 374/3 B.C., *IG* II² 1421 Col. IV L. 116. Terms such as περίχρυσοι, περικεχρυσομέναι, and χρυσένδετος (12) indicate that some gems were set in a golden attachment of some sort. In the late 5th/early 4th cent. B.C., gems set in rings seem to have been included in the weighing process for precious objects of the treasury (13). Rings, along with other valuable dedications, disappear from the inventories in substantial numbers in the last years of the Peloponnesian War, 'presumably to be used in Athenian coinage.' Plantzos lists many examples of rings extracted from the inventories (13/14). 'The importance of the Parthenon inventories, as far as intaglios and rings are concerned, lies in the evidence withheld rather than that given. Rings were inventoried as capital in precious metal.... Gemstones were mentioned occasionally.... Although their description as "seals" suggests that the gems were engraved, their subject is never mentioned, not even to identify the item.' For gems in the inventories at Eleusis, Artemis Brauronia, and the Asklepieion, see our lemmata nos. 60, 164, and 165, respectively; at Delos, our lemma no. 1052.

For glass dedications in these inventories, see our lemma no. 18.

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59. Athens. Accounts of the Treasurers of Athena, 414/3 B.C. and 409/8 B.C. *IG* I³ 371: *SEG* XXXIX 22;* XLII 245; XLVII 40; XLVIII 26. *IG* I³ 376: *SEG* XLVIII 26. N.Cau, *Studi Ellenistici* 12 (ed. B.Virgilio 1999) 19–40, studies the expedition of the Athenians under the general Melesandros into Lykia as recorded on the Stele of Xanthos (TL 44a, 34) and defends the dating of 430/29 B.C., Thucydides 2.69, against the attempt of W.E.Thompson, *Hesperia* 36 (1967) 105/106, cf. Meiggs-Lewis, *GHI*² 93, to place it in the period of the Dekeleian War on the strength of the restoration of [στρατεγõι Μελ]εσ[ά]νδρ[οι], *IG* I³ 371 L. 3, cf. *IG* I³ 370 L. 79. She suggests that as a result of the Athenian expedition, the city of Tlos was for a time wrested from Lykian control, but was reconquered soon thereafter (TL a 45/46).

M.Munn, *The School of History: Athens in the Age of Socrates* (Berkeley 2000) 309/310, suggests that the ingots of Skaptesylican gold in *IG* I³ 376 LL. 105/106, 118/119 found their

way into these accounts of booty from the campaigns of Alkibiades and his colleagues in 410/9 B.C. 'as a result of the joint efforts, in the interval 411–407, of Thucydides and Athenian commanders along the Thracian coast, among whom we can name Thrasybulus and Theramenes in addition to Oenobius.' Munn sees the historian as performing active service to Athens, ca. 409–407 B.C., in the area of Thasos and Thrace while still in exile.

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60. Eleusis. Inventories and accounts of the Eleusinian epistatai, ca. 450–300 B.C. *IG* I³ 384–401. *IG* II² 1541–1552. *SEG* XLV 136; XLVIII 66–68. D.Plantzos, *op.cit.* (our lemma no. 2426) 15, examines these inscriptions as a source of information on engraved gems (see also our lemmata nos. 58, Parthenon; 164, Artemis Brauronia; 165/166, Asklepieion; 1052, Delos). Although several gems are listed and the stones are sometimes specified, e.g. σάρδια, ἰάσπιδες, ὄνυχες, 'interest in an intaglio's device is still lacking.' In these accounts, rings were often weighed in lots along with other assorted offerings. In *IG* I³ 387 L. 24 (407/6 B.C.), Plantzos suggests the restoration δακτυλίο χρ[υσὸ σταθμὸν τούτ]ο III. [Writing without reference to M.Cavanaugh, *Eleusis and Athens* (Atlanta 1996) 134 (*SEG* XLVIII 31, 67), he seems to be unaware that in *IG* I³ 386 L. 19 and 387 L. 24, she prints δακτυλίο : χρυσὸ : δύο [σταθμὸν ΓΙΙΙΙ v v v v v] and δακτυλίο χρυ[σὸ δύο σταθμόν] ΓΙΙΙΙ v v v v, respectively. Stroud.]

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61. Athens. Accounts for the statue of Athena Promachos, ca. 450 B.C.? *IG* I³ 435. *SEG* XLVIII 70.* A.Linfert, *MDAI(A)* 97 (1982) 67, points out that names of dated officials are missing from this inscription and that all we can infer from the text is that the accounts cover 9 years. 'Die Schriftformen können nicht mehr als ein ungefährer Anhalt für die Datierung sein. Eine Festlegung auf ein Jahrzehnt ist wohl schon vermessen.' He concludes that the evidence is not decisive for dating the Promachos significantly earlier than the Parthenos.

B.Lundgreen, *JHS* 117 (1997) 190–197, in a discussion primarily of the iconography and literary evidence for the statue, citing many parallels, states that 'the building accounts for the construction of Athena *Promachos* have been identified. The inscriptions concern the construction of a very large bronze statue on the Athenian Akropolis and cover nine years, dated in the period 460–450 B.C., which has therefore become the generally accepted date for the Athena *Promachos* by Pheidias.' She rejects the attempt of A.Linfert to downdate the Promachos to the period of Athena Parthenos. See also our lemmata nos. 41 and 63.

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62. Athens. Dedication to Athena Hygieia, ca. 433 B.C. *IG* I³ 506. N.D.Robertson, *ZPE* 127 (1999) 175–179, identifies the statue that stood on this base as the one 'beside the altar' (Plutarch, *Perikles* 13.12–13); the one that turned from east to west and spat blood, favoring Octavian rather than Antony (Dio Cassius 44.7.3, cf. the placatory statue of Livia Σεβαστὴ Ὑγεία, *IG* II² 3240); and the one seen by Pausanias (1.23.4). The cult went back to the early 5th cent. B.C. at least, cf. *IG* I³ 824 A and B (see our lemma no. 64), and Robertson sees no

need to seek for a cult statue elsewhere in the classical period and later. Discussion of the altar, offering table, and cult ritual for this deity.

63. Athens. Inscription on the pedestal of the statue of Athena Promachos? ca. 480–470 B.C.? *IG* I³ 505. B.Lundgreen, *JHS* 117 (1997) 191, comments on the above date of this inscription based on the style of the letterforms. 'This is in general assumed to be too early for Pheidias, even though his career could have started as early as a little before 470 B.C.' See also our lemma no. 61.

64. Athens. Two Acropolis dedications, ca. 475 B.C. *IG* I³ 824. *SEG* XXXIX 32.* For the role played by these two dedications in the formation of the cult of Athena Hygieia on the Acropolis, see N.D.Robertson, *ZPE* 127 (1999) 178 (cf. our lemma no. 62; *IG* I³ 506), who observes that 'the striding Athena of Panathenaic vases (unwarrantably called "Promachos") may depict an Archaic statue of Athena Hygieia; that would explain why the potters were so fond of her.' Robertson accepts S.B.Aleshire's restoration of the name 'Athena Hygieia' in L. 3 of *IG* I³ 824A, cf. *SEG* XXXIX 32.

64bis. Athens. Altar of Peisistratos, son of Hippias, 522 B.C. *IG* I³ 948. *SEG* XLVI 67.* C.M.Keesling, *Hesperia* 68 (1999) 514, stresses that 'what Thucydides does *not* say is that the Athenians intentionally damaged or erased these inscriptions in order to wipe out the memory of the younger Peisistratos.' She aptly observes that 'compared to the letters of most Archaic Athenian funerary and dedicatory inscriptions, those carved on the Pythian Apollo altar appear shallow and widely spaced. Today in the Epigraphical Museum track lights provide ideal illumination to view the inscription; when the lights are turned off, the lettering on the altar is difficult to make out from more than a few feet away.'

65. Rhamnous. Dedication to Themis and Nemesis, 6th/5th cent. B.C. *IG* I³ 1018 quinquies. *SEG* XXXVII 26. In *Perirrhanteria und Louteria. Entwicklung und Verwendung großer Marmor- und Kalksteinbecken auf figürlichem und säulenartigem Untersatz in Griechenland* (Berlin 1997) 96, H.Pimpl suggests the restoration Φιλόδ[ορος ἀνέ]θε[κεν Νεμέσ]ει ἐστ[ήσατο]. J.Mylonopoulos, in EBGR 1996: *Kernos* 12 (1999) 276/277 no. 220, observes that B.Petrakos' restoration in the ed.pr. is more plausible. See now Petrakos, Δῆμος τοῦ Ραμνοῦντος II no. 75 (inv. no. 217).

Φιλόδ[ορο]ς ἐστ[ήσατο] Θέ[μιδι καὶ Νεμέσ]ει

65bis. Athens. Naval catalogue, 412 B.C.? *IG* I³ 1032 (II² 1951). *SEG* XLVIII 76.* B.Bravo, A.S.Chankowsky, *BCH* 123 (1999) 284, in a study of the 'Inscription de Pistiros' (see our lemma no. 911), observe that the slave named in L. 136, Πιστύρας, came from a town known to the Athenians as Πίστυρος; cf. Herodotos 7.109.2.

66. Marathon. Casualty list? 490 B.C.? For a reported discovery of such an inscription from Spyropoulos' excavations at the Villa of Herodes Atticus at Moni Loukous, Eua, in Kynouria, see our lemma no. 370N.

67. Athens. Grave epigram of Neilonides with an artist's signature, ca. 530–520 B.C. *IG* I³ 1214. *SEG* XLIV 20.* *CEG* I.42. C.M.Keesling, *Hesperia* 68 (1999) 509–548, presents a full-scale, detailed examination of all aspects of this monument, with excellent drawings and photographs. She rejects the theory that the extensive mutilation of the inscriptions and of the painting on the front face of this base was due to politically motivated damnatio memoriae and observes that no conclusive prosopographical evidence connects Neilonides or his father with either the Peisistratidai or the Alkmeonidai. The mutilation simply prepared the block for reuse in the Themistoklean city wall. She proposes the above date in a discussion of the career of Endoios, to whom she attributes the painting on the base, identified here as representing Hades. In Endoios' signature, Ἔνδοιος κ[αὶ] τόνδ' ἐποίε, she interprets the unexpressed antecedent of the third word as ἀνδριάς, a specific reference to the lost kouros statue that the Neilonides base originally supported. καί 'alludes to other monuments set up by Neilon, the father and commemorator of the deceased' and made by Endoios; cf. χ' ὑõι in L. 3 of the epigram.

68. Akraiphia. Grave stele, ca. 520–510 B.C. For an inscribed marble stele found in the cemetery at this site and attributed to an Attic workshop, signed by Philourgos (cf. *IG* I³ 763 and 1365), see our lemma no. 505.

69–74. Athens. Ostraka. *SEG* XLVII 99–104.*

69: J.McK.Camp II, *Hesperia* 68 (1999) 268–274 (ph., dr.), reports the discovery of ca. 144 late archaic ostraka in excavations in the Athenian Agora, in the area behind the classical commercial building north of the Stoa Poikile. The names represented are Themistokles (61 examples), Xanthippos (47), Aristeides (1); 35 too fragmentary to allow a secure reading. Camp suggests that they were cast in the ostrakophoria of 484 B.C. (Aristotle, *AthPol* 22.6) that resulted in the expulsion of Xanthippos. He presents a representative catalogue of 26 examples; ph., dr., inv. nos., dimensions, condition of sherd, text. We give the main categories.

A. Inv. no. P 32560; Camp no. 21. Χσάνθιππος | 'Αρρίφρονος
B. Inv. no. P 32526; Camp no. 23. Χσάθιππος | 'Αρρίφρονος | Χολαγές
C. Inv. no. P 32565. Camp no. 29. Χσάνθιπος | 'Αρρίφον.ς
D. Inv. no. P 32925; Camp no. 32. Χσάνθιππος | ἐ Χολαργεός
E. Inv. no. P 32990; Camp no. 37. Χσάθιπος | 'Αρίφρονος | ἐ Χολαργεόν
F. Inv. no. P 32558; Camp no. 38. Θεμισθοκλέες | ΝΦρεάριος
G. Inv. no. P 32555; Camp no. 40. Θεμισθοκλέει | Φριαρίοι
H. Inv. no. P 32541; Camp no. 43. Θεμισθοκλε͂ς | Νεοκλέος
I. Inv. no. P 32902; Camp no. 45. Θεμισθοκλε͂ς | Φρεάρριος; final ς overcut on ο
J. Inv. no. P 32573; Camp no. 47. 'Αριστε[- - -] | Λυσιμάχς [There is room for a letter between final χ and ς. Stroud.]

70: M.Berti, *MEP* 2 (1999) 77–110, studies the 11 surviving ostraka bearing the name Μυρωνίδης Φλυεύς and the probable ties of this individual to the clan of the Lykomidai of Phlya and their long struggle against the Alkmeonidai. She places the ostraka in 471 B.C., in the context of the conflict between Themistokles and the Alkmeonidai. See also our lemma no. 221 (Eleusis, *SEG* XXIV 224).

71: S.Cagnazzi, *Chiron* 29 (1999) 390–393, takes up the ostraka cast against Aristeides, Agora inv. no. P 9945 (*SEG* XIX 36a; *Agora* XXV 56), Agora inv. no. P 5978 (*SEG* XIX 36b; *Agora* XXV 44). After discussing several different theories for the texts and the interpretation of these ostraka, she links the charges of Medism with the assignment of Aristeides and his tribe, Antiochis, to guard the Persian prisoners and the booty immediately after the battle of Marathon. It was in this context that he was charged with being the brother of Datis (P 9945) and of 'saving' the suppliants (P 5978). Cagnazzi restores the last word of P 5978 as [ἀπέσωσ]εν.

72: *SEG* XIX 36a; XXXI 43;* XXXIII 28b. N.D.Robertson, *ZPE* 127 (1999) 172–175, after reviewing and rejecting previous restorations of Agora P 9945 (= *Agora* XXV no. 56) 'Αριστ[- - -] | τὸν δα[- - -] | ἀδελφ[- - -], restores 'Αριστ[είδεν] | τὸν δα[ιδόχο] | ἀδελφ[όν] and identifies the man in L. 2 as the Daduchos, Kallias son of Hipponikos of Alopeke, contemporary, neighbor, and kinsman (cousin) of Aristeides (Plutarch, *Aristeides* 25.6).

73: S.Brenne, in *Archäologische Entdeckungen: Die Forschungen des Deutschen Archäologischen Instituts im 20. Jahrhundert* (Mainz 2000) 274–276, presents a brief general account of ostracism and the major deposit found in the Kerameikos in 1966, with an excellent colored ph. of a selection of ostraka cast against a wide variety of politicians (256/257) and separate ph. of ostraka against Philokydes Lamptreus, one sherd joined to two others against Megakles (275); Kallias ὁ Με͂δος (275); and Megakles, with the drawing of a fox (276).

74: For publication and discussion of ostraka from Chersonesos Taurika, especially their resemblance to ostraka from Athens (use of dative case, ἴτω, καταπύγων, etc.), see our lemma no. 1031.

75. Athens. Vase inscriptions and the chronology of the 6th cent. B.C. J.Frel, *Eirene* 30 (1994) 161–168, urges that scholars who raise doubts about the reliability of Herodotos' chronology on the grounds that it is based essentially on oral tradition need to take into account the contributions of Attic vase painting and especially vase inscriptions. Among the 6th-cent. B.C. Athenians prominent in Herodotos for whose activities Attic vases provide important contemporary evidence are: Hippokleides, suitor of Agariste and archon 566/5 B.C. (Beazley, ARV^2 1039.6; B.Graef, E. Langlotz, *Die antiken Vasen von der Akropolis zu Athen* [Berlin 1925–1933] I.923 pl. 59; see also Frel's discussion in our lemma no. 87); Smindyrides, son of Hippokrates, of Sybaris, suitor of Agariste (Beazley, ARV^2 18); Peisistratos, in the context of reform of the Panathenaia, 566/5 B.C. (Beazley, *ABV* 88, 120, 176; *Agora* XXIII, p. 14 note 11); Megakles, whose career from youth to old age can be traced through representations and inscriptions on vases (e.g., Beazley, ARV^2 26, 1598, 1609, 1699; *Agora* XXV 93; other references assembled by Frel [164–166]); for Frel's further discussion of Megakles, see our lemma no. 87.

76. Athens. Panathenaic prize amphoras, 6th–4th cent. B.C. M.Bentz, *Panathenäische Preisamphoren: AntK* Beiheft 18 (1998), presents a detailed examination of the schedule of prizes and events at the Great Panathenaia, with special reference to *IG* II^2 2311 (see our lemma no. 173), the prize oil (with discussion of *IG* II^2 6320, gravestone of the potter Bakchios), the painted scenes on the amphoras, the role of Panathenaic amphoras in trade, the contexts in which they are discovered (e.g., graves, sanctuaries, private houses), and the geographical range of their distribution (1–119), followed by a catalogue arranged in 3 sections, chronologically by century, of 995 amphoras (120–198). Massive concordances and appendices recording the capacity of the vases, shield ornaments of Athena, the names of the 4th-cent. B.C. archons that appear on the amphoras, the athletic events represented, find-spots alphabetically by country and catalogue number, and museum inventory numbers (199–240); 136 plates.

Special epigraphical features include (1) 28–31, list of the 13 potter's signatures attested on Panathenaic amphoras; (2) 57–59, Beischriften το͂ν 'Αθένεθεν ἄθλον / τῶν 'Αθήνηθεν ἄθλων '(einer) von den Preisen aus Athen,' not 'from the contest in Athens' or 'from the games in Athens.' One kalos-inscription, Εὐφίλετος καλός, cat. no. 6.059. Three (cat. nos. 6.001, 6.036/6.037) add ἐμί to the prize formula. Archons' names are written δεῖνα ἄρχων, ἄρχων δεῖνα, δεῖνα ἦρχεν, or ἐπὶ δεῖνα ἄρχοντος; (3) 67, diaulos scene, cat. no. 6.011, διαυλλ[- - -]. 'Ανδρῶν στάδιον, παγκράτιον, δόλιχος, etc.; (4) 92–95, trademarks (graffiti) on 17 amphoras; texts and drawings.

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77. Athens. Agora. Vase inscriptions, 7th cent. B.C. In *Ktèma* 23 (1998) 125–136, L.Baurain-Rebillard urges that the inscribed skyphos fragments Agora P 4663 (*Agora* XXI F3) Θαρίο εἰμὶ ποτέριον, ca. 650 B.C. (ph.), and Agora P 7014 (*Agora* VIII 511) [- - -]υλο εἰμί, ca. 650–640 B.C. (ph.), and the types of uninscribed pottery found with both fragments indicate ownership by men who were members of a club or association located first in Building A, then in Building F on the west side of the Agora, and eventually in the Tholos. They were in fact the predecessors of the Kleisthenic prytaneis. She sees this place, in the environs of the later Tholos, as 'le coeur de l'Agora et de la Cité d'Athènes tout entière, alors vers 700 déjà le centre politique se trouvait à cet endroit.' (134) The diners could have been the archontes or even the prytaneis of the naukraríai (Herodotos 5.71): 'l'homonymie de leur titre avec celui des membres du bureau permanent de la Boulè classique pouvant permettre d'expliquer l'implantation de la Tholos à cet endroit précis' (134/135).

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78. Pelusium. Inscribed SOS amphora, ca. 575–560 B.C. *SEG* XVI 857. For the possibility that the name inscribed on this vase is Attic, see our lemma no. 2319.

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79. Athens (now in Basel). Vase inscription, Kastor, ca. 550–540 B.C. Black-figure Little Master cup now in the Basler Antikenmuseum, inv. no. BS 1452; provenance unstated. In a medallion on the interior, a winged, unbearded youth clad in a short, white chiton flies right; dipinto below, retrograde Κάστορ. Ed.pr. E.Kunze-Götte, *AntK* 42 (1999) 52–62 (ph.), with detailed discussion of the iconography and of Kastor as a Helfergott. Probably by Lydos.

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80. Athens. Black-figure pottery signed by Nikosthenes, 545–510 B.C. See V.Tosto, *The Black-Figure Pottery Signed ΝΙΚΟΣΘΕΝΕΣΕΠΟΙΕΣΕΝ, Studies in Ancient Civilization: Allard Pierson Series* 11 (Amsterdam 1999), 2 vols., for a fully illustrated corpus of 186 vases bearing this signature. In vol. I, Tosto takes up all aspects of the workshop of Nikosthenes: connections with Etruria, preferred shapes, subject matter of paintings, trade, finding places, potter-work, non-figural decoration, chronology, the problem of attributing vases to Nikosthenes without the signature, mercantile marks and graffiti under the foot—EP and ΣO ligatures. On 173–192, detailed analysis of the signature inscriptions, with catalogue, letterforms, tenses of the verb, meaning of ἐποίεσε (it 'cannot be narrowly defined,' 182–184), working relationship with Pamphaios, size of the workshop, production rates. Tosto finds that at least 90 of the 139 Nikosthenic signatures are from the hand of the master himself. At least 6 or 7 other hands wrote Nikosthenic signatures. Vol. II, plates.

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81. Athens (now in Florence). Inscriptions on a black-figure pelike, ca. 520–500 B.C. In *In Memoria di Enrico Paribeni*, ed. G.Capecchi et al. (Rome 1998) 1.147–152 (ph.), G.de Tommaso discusses the representations of perfume sellers on both sides of this vase (inv. no. Firenze 72732), with their accompanying dipinti (A. καλὸν εἴ; B. κυνάγεμι, Doric form of κυνηγέω) and collects other examples of Attic pelikai closely associated with μυροπωλία.

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82. Athens. Vase inscription, 6th cent. B.C. Intact glazed clay oinochoe with graffito on the neck, found in excavations of the Greek Archaeological Service for the Acropolis station of the Metro; inv. no. M 2595. Ed.pr. M.I.Pologiorgi, *Horos* 13 (1999) 37/38 (ph.), who discusses the name, the shape, and the function (water jug) of this vessel: κάνε(ον).

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83. Athens. Acropolis. Vase inscriptions, Archaic. L.Baurain-Rebillard, *Ktèma* 23 (1998) 125–136, after observing that among the inscribed vases found in the excavations on the Acropolis, there is no example of a dedication made by the polis itself or even by a segment of a civic body (126), turns to the series of cups bearing the inscription ἱερά/-όν εἰμι τε̑ς Ἀθεναίας (B.Graef, E. Langlotz, *Die antiken Vasen von der Akropolis zu Athen* II [Berlin 1933] 119–121 nos. 1368–1404), which she identifies as property of the cult of Athena 'réservées aux besoins du culte ou à l'usage des prêtres' (128). She likens these to the series of public vases, found mainly in the Agora, bearing the graffito ΔE in ligature; cf., e.g., *SEG* XLII 76A. She points out that three fragments of cups bearing this ligature were found on the Acropolis: Graef, Langlotz II nos. 1517 (N 394), 1523 (N 454), and 1529 (N 478), and compares Graef, Langlotz II no. 1523 (N 453), ΔE ΔE.

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84. Athens (now in Hamburg). Εὐρυμέδων dipinto on an Attic red-figure oinochoe, ca. 490–460 B.C. Formerly in a private collection, now in the Museum für Kunst und Gewerbe, inv. no. 1981.173. Ed.pr. K.Schauenburg, *MDAI(A)* 90 (1975) 97–121 (ph., text illeg.; dr.). A bearded man ('Grieche,' 117), naked but for a mantle, strides left; at his left, a barbarian ('Perser'), dressed in a long-sleeved body stocking and soft (largely restored) cap, bends over to the left, a quiver suspended from his left upper arm, his hands spread palms-forward at either side of his face. Dipinto descending from the head of the bearded man to the other's right foot.

Εὐρυμέδον εἰμ[ὶ] κυβάδ̣ε hέστεκα

Εὐρύμεδον [*sic*] εἶμι [*sic*] κυβάδε ἕστεκα, ed.pr.; we read from the dr., Richardson || κυβάδε, *hapax*, ed.pr.; perhaps κυβδά [*sic*], κυβάδα, or κυβέδα is meant, ed.pr.

'Ich bin (heiße) Eurymedon. Ich stehe vornüber gebeugt.' (103) Text and scene indicate an 'erotic intention' by the Greek (118), 'eine spezielle Form des Triumphs' (120), and would have recalled to an Athenian audience the site of Kimon's victory over the Persians in the 460s B.C. (104) Date: ca. 470–460 B.C. Provenance not stated. Summary of the article, ed.pr. in W.Hornbostel et al., edd., *Kunst der Antike: Schätze aus Norddeutschem Privatbesitz* (Mainz 1977) 317/318 no. 271.

G.Pinney, *JHS* 104 (1984) 181–183 (ph., text illeg.), dates the vase 490–470 B.C. (181 note 8), *viz.*, prior and unrelated to the battle of Eurymedon, and interprets the scene as a ridiculing of both figures, '"heroic" characters, caught behaving like ordinary, incontinent men' (181). 'The pursuer is Eurymedon, and ... the Scythian his willing partner'; the text presents words of both figures: '"I am Eurymedon," says the hero; "I am Bendover," replies his obliging squire.' (182)

J.Frel, *Eirene* 33 (1997) 37/38, reporting the provenance of the vase as southern Etruria, points out that it is unlikely that the Etruscans understood the message of this image. The painter of this unique scene decorated his vase with a personal message expressing his private joy at the military success of his city at the battle of Eurymedon.

A.C.Smith, *JHS* 119 (1999) 128–141 (ph.), after a summary of the evolution of personification in the visual arts of archaic and early classical Athens, supports the view that the Greek figure, Eurymedon, 'personifies the Battle' (135, 137), recalling the Athenian victory over the Persians in the Eurymedon campaign and the right of conquest (sexual and imperialistic) that this triumph gave him over the bent-over Persian.

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85. Athens. Vase inscription, ca. 480 B.C. Black-glazed cup-skyphos with graffito on the underside; found in the Agora Excavations in Pit Deposit J/K 2:1, east of the classical commercial building that lies north of the Stoa Poikile; inv. no. P 32631. Ed.pr. J.McK.Camp II, *Hesperia* 68 (1999) 274 no. 48. Owner's signature. Ξένον

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86. Athens. Inscriptions on Mendaian amphoras, 5th cent. B.C. J.K.Papadopoulos, S.A.Paspalas, *Hesperia* 68 (1999) 161–188 (ph., dr.), especially 161–163, 176/177, in a discussion of many aspects of the production, provenance, and transportation of Mendaian wine (see our lemma no. 742), adduce the following inscriptions on Mendaian amphoras, found in the Agora Excavations, for the high price of Mendaian wine at this time, compared with wine from Chios and Athens.

A. *Agora* XXI no. Hc1. P 11382, graffito, 450–425 B.C.
B. M.Lang, *Hesperia* 25 (1956) 15 no. 64; not in *Agora* XXI. P 6126, graffito, late 5th cent. B.C.

Ed.pr. of three complete or nearly complete Mendaian amphoras from the Agora Excavations: Papadopoulos, Paspalas 161–163 (ph., dr.):

C. P 2377, graffito AP on upper shoulder, ca. 440–425 B.C.
D. P 24210, dipinto on neck, . . B (3 letters?), ca. 425–400 B.C.
E. P 23863, dipinto on upper shoulder—one letter, E or T?, late 5th cent. B.C. Ͳ

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87. Athens. Kalos-inscriptions. J.Frel, *Eirene* 33 (1997) 19–41, assembles a list of the following names that are accompanied by καλός-acclamations on Attic vases and discusses chronology, the identity of the painter, the possible association of the painted scene with the inscription, the family background and the later career of the καλός, etc.; page numbers in parentheses.

Ἐπίλυκος (26–29)
Ἱπποκλείδης (29/30). See also the discussion of this figure by Frel in our lemma no. 75.
Λέαγρος (30–33)
Λυσιππίδης (21/22)
Μεγακλῆς (23–26). See also the discussion of this figure by Frel in our lemma no. 75.
Τελεσίης (38–41). Frel raises doubts about this cup.
Φίλων (34–37)

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88. Athens. Monte Iato. Kalos-inscriptions for Chairias, ca. 500 B.C. In publishing for the first time a fragmentary red-figure cup by the Agora-Chairias-Schalen painter found in excavations of the University of Zurich in Monte Iato in 1996, H.P.Isler, *AntK* 41 (1998) 3–16 (ph.), discusses the dipinto Χαιρίας καλός on this vessel (inv. no. K 17058) and on 12 other vases by this and other painters. On 8/9, a list of the 16 vases attributed to this painter.

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89. Athens. Καλός-inscriptions on vases. N.Slater, in *Signs of Orality: Mnemosyne* Suppl. 188, ed. E.A.Mackay (Leiden 1999) 143–161, after discussing other theories regarding the purpose of this category of vase inscription, suggests that they were 'themselves occasions for performance.... When read out loud in the symposion, the inscription takes over the voice of the reader and creates a moment of *kleos* for the individual praised.' (157) Kalos-inscriptions go out of fashion 'just a decade or so before our evidence for the rise of silent reading.... If it could not compel a performance from its reader, it had no entry into the ongoing competition for fame.' For an Italian version of this paper, see *Kleos* 2 (1997) 43–59.

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90. Athens. Καλός-dipinto on a cup by Onesimos, 500–490 B.C. V.M.Strocka, *JÖAI* 67 (1998) HB 63–96 (ph.), publishes the ed.pr. of a white-ground cup, mended from 16 pieces, now (since 1985) in the Freiburg Morat-Institut für Kunst und Kunstwissenschaft; provenance not stated. On the inside, a satyr and a ram; inscription painted in the exergue, Λύκος καλός. Strocka collects other examples of 'Lykos kalos' from works of the Panaitios painter, Antiphon painter, Tarquinia painter, etc. (83); cf. *LGPN* II, *s.v.* Λύκος nos. 1–4. He also vigorously upholds the authenticity of this vase.

91. Athens. Decrees honoring the heralds Eukles and Philokles, 402/1–401/0 and before 358/7 B.C. *IG* II² 145 + *SEG* XIV 50. *SEG* XXXIII 69.* D.Whitehead, *C&M* 44 (1993) 49/50, questions the restoration ἀνδραγαθίας | [ἕνεκα καὶ προθυμίας] in Decree I LL. 4/5 on the grounds that he is unaware of another example of the abstract προθυμία before *SEG* XXV 106 LL. 23/24 in the 220s B.C. He suggests εὐεργεσίας. On 69 note 118, Whitehead rejects the restoration [ἐ]πι[εικής] in Decree II L. 19 on the grounds that this adjective never appears elsewhere in Athenian approbatory language on stone. He favors [ἐ]πι[μελής], cf. *SEG* XXVI 98 L. 24. See our lemma no. 26.

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92. Athens. Decree: Alliance with Chios, 384/3 B.C. *IG* II² 34. *SEG* XL 58;* XLV 231. In a study entitled 'Isocrates, the Chian Intellectuals, and the Political Context of the *Euthydemus*,' *JHS* 119 (1999) 1–16, S. Dušanić adduces this decree and alliance with Chios, including the prosopography of the ambassadors from the two cities, both as reflecting Plato's allusion to the stay of Isokrates in Chios ca. 393 B.C. and as providing the contemporary political and diplomatic background exhibited in the *Euthydemus*, which Dušanić would date in 384/3 B.C. See now Dušanić, *ZPE* 133 (2000) 21–30, which we will cover in *SEG* L.

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93. Athens. Nikophon's law on silver coinage, 375/4 B.C. *SEG* XXVI 72. *SEG* XLVIII 95.* In *Coins, Bodies, Games, and Gold* (Princeton 1999) 310–312, L.V.Kurke reprints the text and translation of the ed.pr. of LL. 3–13, 16–18 in a comparison of the δοκιμασία of Athenian magistrates and of Athenian silver coins. On 311 note 28, she notes that δοκιμάζω 'regularly means "test, evaluate" in the present tense, while it tends to mean "approve" in the aorist.'

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94. Athens. Alliance of Amyntas III of Macedon with Athens, 375 or 373 B.C. *IG* II² 102. *SEG* XXI 236.* Tod, *GHI* 2.129. In *Polygamy* (see our lemma no. 2456) 32 note 29, D.Ogden points to the misuse of this inscription in arguments about court precedence, especially the proposition that Alexander (later II) L. 21 directly follows his father Amyntas in the list of oath takers. 'This is to ignore the fact that between the end of Amyntas' patronymic at the end of line 20 and the putative beginning of Alexander's name in the middle of line 21 there is a lacuna of 16 spaces, which is, coincidentally, the average length of an ancient Greek name with its patronymic.' The readings were checked by Ogden and D.M.Lewis on the Ashmolean squeeze. For similar problems about royal precedence in *IG* I³ 89, see our lemma no. 46.

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95. Athens. Proxeny decree for Damoxenos of Taras, 360–358 B.C. *IG* II² 248. *SEG* XLV 231. After examining the stone (EM 6994, 6995) in May 1997, E.Culasso Gastaldi, *MEP* 2 (1999) 133–156 (ph.), re-edits this inscription, providing detailed commentary on the chronology, prosopography, formulas, and especially the connection with the thearodokoi list from Epidauros, *IG* IV².1.95 L. 44 Τάραντ[ι Ἵπ̣πων. Δαμόξενος], *LGPN* III, *s.v.* Δαμόξενος

no. 14. Discussion of the prosopography of the thearodokoi from Sicily and southern Italy (141–145). The Athenians award proxenia to Damoxenos at a time when Taras was flourishing economically, culturally, and politically under the leadership of the philosopher Archytas, who was visited by Plato and had close ties to Dionysios II of Syracuse. This new text differs from that in *IG* II² in only the following places: L. 7 ⟨α⟩ιος Τ̣[. . .⁶. . .], L. 9 τ[ῶ]ι̣, L. 11 [ἐπ]ε̣ιδή, LL. 13/14 [ἐξ]ε̣νειγκ[εῖν].

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96. Athens. Treaties with the kings of Thrace, 357 and 356 B.C. *IG* II² 126 (*SEG* XLV 55;* XLVII 2313). *IG* II² 127 (*SEG* XXXVII 73;* XXXIX 324; XLV 231). In *BCH* 123 (1999) 300/301, B.Bravo, A.S.Chankowski briefly adduce these two inscriptions, in the context of the 'Inscription de Pistiros' (see our lemma no. 911), in a discussion of the Thracian kings following the assassination of Kotys in 359 B.C.

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97. Attica (now in Laon). Fragment of a decree with relief, 340–330 B.C. J.-Y.Marc, *REA* 95 (1993) 143–156 (ph.), presents the ed.pr. of a fragment from the upper left of a 'Pentelic' marble pedimental stele, broken at the right and preserving in a shallow field a standing figure of Athena facing right in relief, helmetted, wearing her aegis, and holding a painted spear in her right hand and a shield in her left; below, the remains of 2 lines of an inscription; broken at the bottom. From the antiquities collection of J.E.P.Marguerite de la Charlonie (1844–1921); now in the Museum of Laon, inv. no. 371546. Finding close stylistic parallels in the documentary reliefs decorating *IG* II² 231; 2970; *F.Delphes* IV.6.14, etc., Marc suggests the above date and interprets the text as emanating from an Attic political subdivision such as a deme or a tribe.

Εὔνομος εἶπεν· Ο̣[- - -]
[. . Πυθ]ο̣δ̣ώ̣ρου Ἐλ[ευσίνιος]

1. ὅ[πως?], ed.pr. We supply the semicolon, Richardson.

'La lecture des lettres pointées, qui ne sont pas complètes sur la pierre, me semble assurée.' [Neither restoration in L. 2 is secure. Stroud.]

In *BE* (1994) 291, P.Gauthier aptly observes, 'Nous ne comprenons pas pourquoi M. écrit que de tels monuments "n'étaient pas des documents ... reproduisant fidèlement un texte officiel."' See also our lemma no. 38.

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98. Athens. Prytany decree and catalogue of Leontis, ca. 333 B.C. *SEG* XXVIII 52. *SEG* XLVI 128. C.W.Hedrick, Jr., *Hesperia* 68 (1999) 428 no. 5, writing independently of A.S.Henry, *SEG* XLVI 128, rejects the restoration of [ἐφάμιλλοι ὦσι] L. 29 on the same

grounds as Henry and proposes to restore [ὅπως ἂν φιλοτιμῶνται], as did Henry; cf. our lemma no. 11 ad finem.

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99. Athens. Decree, ca. 333/2–320 B.C. *IG* II² 449. *SEG* XLVII 126. In *BCH* 123 (1999) 640, G.Touchais et al. publish a photograph of this inscription with the joining fragment EM 13401; see *SEG* XLVII 126.

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100. Peiraieus. Decree granting the Kitians the right to build a temple, 333/2 B.C. *IG* II² 337. *SEG* XXXIX 84;* XLII 229, 1803; XLVI 2361; XLVII 26, 961, 2320. N.F.Jones, *Associations* 40–42, discusses the force of ἔννομα in L. 34 and examines the extent of state regulation of an association of foreigners in this document.

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101. Athens. Decree in honor of the poet Amphis, 332/1 B.C. *IG* II² 347. *SEG* XIV 55; XXXV 239. D.Whitehead, *C&M* 44 (1993) 69 note 118, rejects the restoration ἐ[πιειϰὴς ὢ]ν in LL. 12/13 on the same grounds as in *IG* II² 145 + *SEG* XIV 50 (see our lemma no. 26). He urges that *IG* II²'s version should stand: ε[ὔνο|υς ὢν {ὢ]ν} τῶι δήμωι, cf. *IG* II² 346 LL. 15/16 passed on the same day.

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102. Athens. Honorary decree, 325/4 B.C. *IG* II² 361. *SEG* XIV 57; XVIII 15;* XXXV 239. B.Nagy, *Historia* 43 (1994) 275–285, reprints the text from *IG* II², not taking into account D.M.Lewis' new readings reported in *SEG* XIV 57. Nagy connects the retarding of the festival calendar in this intercalary year, 2 days behind Prytany X.5, to the upcoming Plynteria that was probably normally celebrated on 29 Thargelion (cf. B.D.Meritt, *The Athenian Year* [Berkeley 1961] 104). After discussing the literary and epigraphical testimonia, Nagy concludes that 'this lugubrious festival' was probably often subject to postponement. In 407 B.C., it took place on exactly the day on which Alkibiades returned from exile (Xenophon, *Hell.* 1.4.12; Plutarch, *Alk.* 34.1–2). Nagy proposes that Alkibiades' enemies were able secretly to postpone the Plynteria so that it coincided with his return, in order to embarrass him and implicate him in an ill-omened profanation of a religious festival on the day of his restoration. For the Plynteria, see also *SEG* XLII 246.

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103. Athens. Decree granting citizenship to Ainetos of Rhodes, 319/8 B.C. *SEG* XXI 310. *SEG* XXV 73. *ISE* I.3; Osborne, *Naturalization* D29. In the context of a lengthy examination of the impact of the diagramma of Polyperchon on the politics of the Greek states in 319/8 B.C. (Diodoros 18.56; Plutarch, *Phokion* 31–36), E.Poddighe, *Annali della Facoltà di Lettere e Filosofia dell' Università di Cagliari* n.s. 16 [vol. 53] (1998) [1999] 15–59, reprints the text with Italian translation and commentary (41–49). She examines the relations of Alexander the Great and Polyperchon with Rhodes and suggests that the granting of citizenship to this prominent Rhodian in a year when Athens was under the aegis of Polyperchon is probably a reflection of Polyperchon's foreign policy. See also our lemma no. 104.

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104. Athens. Honorary decree, 319/8 B.C. *SEG* XXI 312. *SEG* XXV 74; XXXI 100; XXXIX 329. *ISE* I.4. In the same context as our lemma no. 103, *op.cit.*, 49–55, E.Poddighe reprints the text with Italian translation and commentary. Rejecting previous identifications of Ἀπολ[- - -] L. 11 and Πρωτέας L. 18, she attempts to connect these men with Delos and Kyzikos (*IG* XI.2.143 L. 33) or possibly with Apollonides, son of Charops, of Kyzikos (*IG* II² 492, 302 B.C.), suggesting again that honors and privileges bestowed by Athens on men active in these places would be in accord with the foreign policy of Polyperchon.

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105. Athens. Honorary decree for Sonikos and Eukles, 319/8 B.C. *IG* II² 387. *SEG* XXXVII 84.* Osborne, *Naturalization* D35. E.Poddighe, *op.cit.* (our lemma no. 103) 55–57, reprints the text with Italian translation and commentary and suggests that the honorands may have come from Kos (*SEG* I 350). She notes the delicate position in which Athens found itself with regard to these honors, and stresses how vividly this decree illustrates the intervention of Polyperchon in the affairs of Athens, ἐπέ[σ|ταλκεν] LL. 8/9. See also our lemmata nos. 103 and 104.

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106. Athens. Decree in honor of Asander, 314/3 B.C. *IG* II² 450. *SEG* XLVIII 107.* S.D.Lambert, *ZPE* 126 (1999) 129/130, suggests the restoration of παρ|[έσχε]ν or παρ|[εῖχε]ν instead of παρ|[έχετα]ι in LL. 20/21. 'Historically one could envisage the Athenians (or rather, that proportion of them who still sat in the Assembly) looking back with (perhaps somewhat artificial) gratitude in Gamelion 313 to services rendered by Asandros the previous year, quite possibly against Lemnos.' In LL. 23/24, Lambert notes 'an elegant solution ... recorded on a card in the museum of the British School at Athens, written in 1985/6 by the great Oxford historian of his generation, W.G.Forrest: εἰς τ[ὴν ἑαυτῶν ἀπ|έστε]ιλαν. "They returned to their own land."'

In *ABSA* 95 (2000) 486–489 no. E1 (ph.), Lambert reedits this inscription after autopsy and publishes a new ph. of fr. b, which is in the British School at Athens. His text is essentially that of M.J.Osborne, *Naturalization* D42, with the exception of the two restorations mentioned in the previous paragraph and [τ]οῖς [. . . | . .] LL. 24/25 and ε[ἶ?]|ναι LL. 29/30. Translation, bibliography, historical and prosopographical commentary.

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107. Athens. Decree in honor of Lykourgos, 307/6 B.C. *IG* II² 457. *SEG* XLI 48;* XLII 229; XLVII 21. L.Prauscello, in *Studi Ellenistici* 12 (ed. B.Virgilio 1999) 41–71, after a lengthy review of previous scholarship and the problems involved in comparing the contents

and wording of this decree with the literary text of the same document in [Plutarch], *Moralia* 851F–852E, prints the text from *IG* II^2 and then moves to a discussion of M.J.Osborne's view that *IG* II^2 513 is a copy of *IG* II^2 475. This proposal she rejects after raising 7 objections against it.

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108. Athens. Honorary decree for Dionysios, ca. 307/6–301/0 B.C. *IG* II^2 560. For the identity of the honorand, see our lemma no. 1428 app.crit.

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109. Athens. Decree in honor of Medon and his father, 304/3 B.C. *SEG* XXXVI 165. *SEG* XXXIX 101/102. A.P.Gregory, *Historia* 44 (1995) 13–18, studies the career of the Macedonian dynast Pleistarchos, with particular reference to this decree, to *ISE* I.5, to *SEG* XXV 141, and to the lead curse tablet from Athens that names him, *SEG* XXX 325. For Pleistarchos in Argos, see our lemma no. 357.

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110. Rhamnous. Decree of the Boule concerning building repairs, 106/5 B.C. *SEG* XLI 79. With the previously published fragment, *SEG* XLI 79, B.C.Petrakos now associates two additional fragments from the top of this pedimental stele found in excavations of the Greek Archaeological Society to yield the following new text, Δῆμος τοῦ Ραμνοῦντος II no. 61 (ph.), inv. no. 887 + 1100.

Θ ε ο ί
Ἀγαθῆι τύχηι· ἐπὶ Ἀγαθοκλέους ἄρχοντος ἐπ[ὶ] τῆς Ἐρεχθ[ηί]-
δος ἑνδεκάτης πρυτανείας ἧι Εὐκ[λῆ]ς Ξενάν[δρου]
Αἰθαλίδης ἐγραμμάτευεν, Θαργη[λι]ῶνος δεκάτη[ι - - ca. 7 - -]
[δε]κάτηι τῆς πρυτανείας· βουλὴ ἐ[ν - - - - - - - - - - -]
[Διοδ]ότου Κυδαντίδης εἶπε[ν· - - - - - - - - - - - - - -]
lacuna
[. .]σπιος[- - - - - - - - - - - - - - - - - δεδόχθαι τῆι]
βουλῆι καὶ τῶι δήμ[ωι - - - - - - - - - - - - - - - - -]
τῶν ἄλλων τῶν ε[- -]
τῶν πεπτωκότων λ[ίθων - - - - - - - - - - - - - - - - -]
ὅπως οὖν καὶ Ἀθηναῖο[ι - - - - - - - - - - - - - - - -]
νων τὰ ἱε[ρὰ -]

2. τύχη, Petrakos. We read from the ph. τύχηι, Stroud.

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111. Athens. Decree, 292/1 B.C.? *IG* II^2 385a. *SEG* XXI 355; XXXIX 115. B.Dreyer, *GRBS* 39 (1998) 23–38, attempts to square the view of Plutarch, *Demetrios* 10.4 and 46.2—to

the effect that the priests of the Soteres (savior gods) began to function as eponymoi in 307/6 B.C., replacing the eponymous archon, and continued in that role until 288/7 B.C.—with the epigraphical evidence, especially decrees in which the anagrapheis were elevated to co-eponymous magistrates. To achieve this, he argues that (1) Plutarch's terminal date of 288/7 B.C. is wrong; (2) 'the priest of the Saviour-gods gained in addition to his "traditional" duty ... new duties, indicated by the word *anagrapheus*' (29/30), i.e., co-eponymity with the archon; (3) Plutarch, *Demetrios* 10.4 is to be translated as stating that the Athenians, 'having stopped the traditional designation of the year by the archon [only], elected the priest of the Saviour-gods annually and [also] wrote him at the head of the public edicts and private contracts' (35). [Both words in square brackets are supplied by Dreyer and are not in the Greek, nor is there any reference here to an anagrapheus. Stroud.] 'Therefore we can criticize Plutarch for not being clear and definite in his formulation—but probably not for having falsified or misunderstood his source—and for being indifferent to chronology.' (4) Diphilos in Plutarch, *Demetrios* 46.2 is the last priest of the Soteres to serve as eponymos. In 288/7 B.C., he was replaced by the traditional eponymous archon. But since we know that Plutarch's date is wrong and that the latest attested eponymous anagrapheus is dated to the year of the archon Philippos (292/1 B.C.), the solution is to restore the beginning of *IG* II^2 385a as follows: [ἐπὶ Φιλίππου ἄρχοντος ἀ]ναγραφέως δὲ [Διφίλου τοῦ - - - ca. 13 - - - ἐ]ξ Οἴου [- - ca. 9 - -]. Without examining the stone or a squeeze (and without reference to the excellent ph. in *JÖAI* 11 [1908] HB 98), Dreyer rejects S.Dow's reading of the first letter of the name of the anagrapheus as Θ, after autopsy of the stone, *HSCP* 67 (1963) 51–53. Dreyer notes that B.D.Meritt, *Historia* 26 (1977) 172, did not mention Θ. 'Assuming that Meritt was right to disregard Dow's reading,' Dreyer proceeds to his restoration. 'The institution of the eponymous *anagrapheus* of the years 294 to 291—with the loyal personnel of the ruler cult—is to be interpreted as a precaution of the ruler ... the turning point of 292/1 was rather abrupt. It was marked by refusing to show reverence to the master of the city.' (37)

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112. Athens. Decree and catalogue of ephebes, 275/4 B.C. *IG* II^2 681. B.C.Petrakos, Δῆμος τοῦ Ραμνοῦντος I, p. 19, restores the names in Col. II LL. 22–24, after autopsy of the stone, as Κλε[οδωρ]ίδης Κλεοχάρ[ους], Θε[ότιμ]ος Θεοδώρου (cf. *LGPN* II, *s.v.* Θεότιμος 46), and Θε[ομέ]νης Θεοδώρου (cf. *LGPN* II, *s.v.* Θεομένης 6).

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113. Athens. Decree in honor of Kallias of Sphettos, 270/69 B.C. *SEG* XXVIII 60. *SEG* XLVI 135.* B.Dreyer, *ZPE* 111 (1996) 45–67, in an extended examination of the literary and epigraphical evidence for the sequence of military and political events accompanying the freeing of Athens from Demetrios Poliorketes in 287/6 B.C., quotes and adduces several passages from this decree, from *IG* II^2 650 in honor of the Ptolemaic admiral Xenon, and from *IG* II^2 682 in honor of Phaidros of Sphettos. Among many other issues, Dreyer is concerned especially with the celebrations of the first Great Panathenaia after the city was liberated and with the first celebration of the Ptolemaia in Alexandria. The latter he places in 278 B.C., not in 282 B.C., rejecting Shear's restoration (*SEG* XXVIII 60) in LL. 64/65, κ[αὶ τ]οῦ δήμ[ο]υ τότε

[πρῶτο]ν τὰ Παναθήναια τεῖ Ἀρχεγέτι[δι] μέλλοντος ποι[εῖν] ἀ[φ]' ο[ὗ τ]ὸ ἄστυ ἐκεκόμιστο, which assumes that the first Ptolemaia and the first Panathenaia after the freeing of the city took place in 282 B.C. But 278 B.C. is too late for the first Panathenaia and it cannot be the second celebration because there is not room on the stone for [δεύτερο]ν. Dreyer accordingly restores [τρίτο]ν and argues that the first celebration came in 286 B.C. very soon after the liberation of Athens. It was at the 'third' celebration, in 278 B.C., that Kallias went to Alexandria for the first celebration of the Ptolemaia. As a parallel for τρίτον, Dreyer cites the Menippos decree from Klaros, J. and L.Robert, *Claros* I (Paris 1989) 63–104, L. 22; *SEG* XXXIX 1244.

Against Shear, Dreyer also maintains that Kallias and his brother were both Athenian patriots who fought on the same side for the freedom of their homeland.

In *BE* (1997) 207, P.Gauthier remarked, 'Que les rédacteurs aient tenu à signaler la "troisième" célébration des Panathénées depuis la libération de la ville paraît cependent singulier.' [G.'s last word is well chosen, for τρίτον in the decree from Klaros appears, following δίς L. 20, in a numbered list of at least five embassies on which Menippos served—a context that is not strictly parallel to the 'third' celebration of the same festival. Also in the Klaros decree, τρίτον is not preceded by τότε, which perhaps adds an important, almost superlative, nuance to πρῶτον, 'then for the very first time since ...,' cf. Aristotle, *Ath.Pol.* 22.3 τότε πρῶτον ἐχρήσαντο τῷ νόμῳ τῷ περὶ τὸν ὀστρακισμόν. Why would 'the third time' receive such emphasis in the decree for Kallias of Sphettos? We need a parallel for τότε τρίτον in a sequence of similar recurring events. Stroud.]

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114. Athens. Honorary decree, 229–210 B.C. *IG* II² 927. *SEG* XXVIII 365. On the grounds that εὐχαριστία is improperly restored in LL. 4/5 in the unusual nominative singular, C.W.Hedrick, Jr., *Hesperia* 68 (1999) 428 no. 6, proposes either [ἵνα ο]ὖν ὑπάρ[χ]ει τ(ῆ)ς (lapis τις) εὐχ[αρι|στίας καὶ τῆς εὐεργεσίας ὑπόμνημα] or [ἵνα ο]ὖν ὑπάρ[χ]ει τ(ῆ)ς εὐχ[αρι|στίας τῆς ἐκ τοῦ δήμου ὑπόμνημα].

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115. Athens. Decree in honor of Prytanis, 226/5 B.C. *SEG* XXV 106. *SEG* XLVI 140* [where the name should be corrected to Prytanis]. *ISE* I.28. For brief comments on the identity of the honorand, the occasion of his embassy, and the honors he received, see T.Korhonen in *Early Hellenistic Athens* 51/52.

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116. Athens. Honorary decree, 212/1–174/3 B.C. *IG* II² 978. *SEG* XXVIII 73,* 365; XXXI 271. C.W.Hedrick, Jr., *Hesperia* 68 (1999) 428/429 no. 7, objects to the peculiarity of Koehler's restoration (in *IG* II 398) of π[ο|λιτογραφίας] in fr. b LL. 13/14 and suggests LL. 12–14 [ἵν]α δὲ καὶ ὑπό|[μνημα ὑπάρχηι τῆς γεγο]νείας αὐτῶι π[α|ρὰ τοῦ δήμου δωρεᾶς]; cf., e.g., fr. a LL. 13/14, *IG* II² 982 LL. 15/16, etc.

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117. Athens. Decree in honor of Kephisodoros, 196/5 B.C. *SEG* XXV 112. *SEG* XLI 59.* *ISE* I.33. *Agora* XVI 261. C.W.Hedrick, Jr., *Hesperia* 68 (1999) 429 no. 8, objects to the restoration in *Agora* XVI 261 LL. 38/39 on the grounds that εἰδῶσιν is wrong, ζηλωταί is uniformly found with γίνωνται, there should be no article before ἄλλοι, and the repetition of ὅπως is clumsy. He suggests, e.g., [ὅπως ἂν οὖν ὁ δῆμος φαίνη]ται τιμῶν τοὺς ἀγαθοὺς ἄνδρας καὶ | [ἀξίους, γίνωνται δὲ καὶ ἄλλοι ζη]λωταὶ τῆς τοιαύτης αἱρέσεως.

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118. Athens. Decree in honor of Arrhidaios, 169/8 B.C.? *SEG* XVI 94. *SEG* XXI 452; XXV 116; XL 177. *ISE* I.34. *Agora* XVI 292. C.W.Hedrick, Jr., *Hesperia* 68 (1999) 429/430 no. 9, objects to the restoration in *Agora* XVI 292 ὅπως | [καὶ ἄλλοι ζηλῶσι φιλο]δοξεῖν (LL. 14/15) on the grounds that this infinitive is attested only with the formula ὅπως ἂν ἐφάμιλλον ἦι πᾶσι. He suggests omitting ἄν and restoring ὅπως | [ἐφάμιλλον ἦι πᾶσι φιλο]δοξεῖν.

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119. Athens. Decree in honor of Ptolemaios, son of Ptolemaios, 169–134 B.C. *IG* II² 983. *SEG* XLII 106.* In L. 8, C.W.Hedrick, Jr., *Hesperia* 68 (1999) 426 no. 1, prefers to restore ὁ δῆμος φαίν[ηται πρωτεύων] in place of φαίν[ηται μὴ λειπόμενος]; cf. *OGIS* 248 LL. 22–27.

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120. Athens. Decrees honoring agonothetai of the Theseia, and catalogues of victors, 161/0, 157/6, and 151/0 B.C. *IG* II² 956–958. *SEG* XL 120;* XLIV 122, 126, 259; XLVI 137; XLVIII 113. N.Kennell, *Phoenix* 53 (1999) 249–262, conducts a detailed examination of the age categories in use in the Theseia, which was held on 9 Pyanopsion, about a month after the ephebic year began in Boedromion. 'The games of the Theseia were apparently unique, since only here were competitors segregated according to citizenship within a single event.' (251) A combination of agonistic age-class categories was employed on the models of (1) panhellenic and other games that attracted competitors from more than one city and (2) local games or competitions within the gymnasia that classified youths according to whether they had entered or left the ephebate. After analysis of the several Athenian age-class categories and the recorded victories of the same competitor in more than one of these catalogues, Kennell proposes that the Theseia was in fact not a penteteric but a trieteric festival, held in the second and fourth year of each Olympiad. *IG* II² 957–959, therefore, do not record the names of the victors from three successive festivals but from three of the six Theseia in the period 161/0–151/0 B.C. Among the ramifications of this proposal are that (1) the Ptolemaia festival must be reclassified from a penteteric to an annual festival and (2) the redating of *IG* II² 956 to 161/0 B.C., 957 to 157/6 B.C., and 958 to 151/0 B.C. requires the following adjustment of the archon list, which could also imply that the secretary cycle seems to have functioned through the end of the 150s B.C. See also our lemma no. 121.

	Securely dated archons	Other known archons
157/6	Anthesterios	
156/5	Kallistratos	
155/4	Mnesitheos III	
154/3		Andreas
153/2	Speusippos V	
152/1		Zaleukos
151/0	Phaidrias	
150/49	—	—
149/8		Lysiades
148/7	Archon	

121. Athens. Honorary decree for Kleomachides of Larissa, ca. 150 B.C. *IG* II^2 933 + *SEG* XIX 102. *SEG* XXXVIII 109,* 274; XL 295. N.Kennell, *Phoenix* 53 (1999) 258–260, on the strength of his redating of *IG* II^2 956–958 to 161/0, 157/6, and 151/0 B.C., respectively (see our lemma no. 120), restores the archon's name in L. 1 as [Φαιδρίου], 151/0 B.C., with a secretary from tribe VII, implying that the secretary cycle continued to function through the end of the 150s B.C.; see chart in our lemma no. 120.

122. Athens. Citizenship decree, ca. 150 B.C. *IG* II^2 980. *SEG* XXXI 271. C.W.Hedrick, Jr., *Hesperia* 68 (1999) 427/428 no. 3, rejects the *IG* restoration of LL. 22–24 on the grounds of inadequate space on the stone and the fact that the honorands, rather than the sponsoring agency, are made the subject of φαίνωνται. 'No attested formula will fit the readings presented here.' He suggests, e.g., 'so that those who honor the demos may appear to hit upon [honor? τῆς τιμῆς *vel sim.*, and] recognition.'

123. Athens. Decree, ca. 148/7–135/4 B.C. *IG* II^2 966. *SEG* XXVIII 84, 365; XLV 2299. Citing the parallel from *OGIS* 248 LL. 22–27, C.W.Hedrick, Jr., *Hesperia* 68 (1999) 426 no. 1, suggests the restoration [πρωτεύων ἐν χά]ριτος ἀποδόσει, LL. 13/14, rather than [μὴ λειπόμενος].

124. Athens. Decree and inventory, 2nd cent. B.C. C.W.Hedrick, Jr., *Hesperia* 68 (1999) 428 no. 4, points out that the phrase φανε[ρὰ φαίνηται] restored in *Hesperia* 40 (1971) 96–100 no. 1 (ph.) LL. 7/8 is 'tautologous and unparalleled.' He suggests φανε[ρὰ γίγνηται], 'which produces a line of the same length.'

125. Athens. Decree and catalogue of ephebes, 101/0 B.C. *IG* II^2 1028. *SEG* XLV 116,* 2309, 2344; XLVI 2371; XLVII 2331; XLVIII 118. S.V.Tracy, *ZPE* 124 (1999) 143/144 (ph.), joins to this stele the small fragment *IG* II^2 2181 (EM 4167), previously dated to the 2nd cent. A.D., in the register of names, yielding the following new text of Col. I LL. 143–149 and Col. II LL. 180–187. Brief prosopographical notes.

Col. I
['Ηρ]όδικος Χαριδήμου Κ⟨η⟩φισιεύς
144 'Ηρακλείδης 'Ηρακλείδου ἐκ Κηδῶν
'Ασκληπιάδης Μνησίου [Κηφ]ισιεύς
Αἰγεῖδος
Θεόδωρος Θεοδώρου [ἐκ] Μυρινούττης
Ξένων 'Ερμαγόρου 'Ιωνίδης
148 Θράσων Καλλιφάνου 'Οτρυνεύς
'Αλέξανδρος 'Αρχιδάμου 'Ερχιε[ύς]

Col. II
180 Θέρσων Θέρσωνος Κεφα[λ]ῆθεν
Φιλόξενος 'Αριστόνου Σ[φ]ήττιος
Θεόδωρος Θεοδώρου Χ[ο]λαργεύς
Διονύσιος 'Εργοχάρου ἐκ Κεραμέων
184 Ζώπ[υ]ρος Εὐθυμάχου ἐκ Κεραμέων
Δίφιλ[ο]ς 'Αρ⟦αι⟧τογένου Κικυννεύς
Θ⟦ερσ⟧ίας 'Αριστοφάνου Χολαργεύς
Ο[ἰν]εῖδος

126. Athens. Decree concerning weights and measures, ca. 100 B.C.? *IG* II^2 1013. *SEG* XLVII 33, 141,* 451, 2258. C.Habicht, *Athens* 291 (= Habicht, *Athen* 291–292), subscribes to the view that the aim of this legislation was to facilitate trade with Rome. 'While the initiative for the new law may have come from Rome, it need not be the case.'

127. Rhamnous. Decree of the Athenian Boule, 73–63 B.C. *SEG* XLI 63. *SEG* XLIII 22; XLIV 54; XLVIII 115. Still unpublished. In *Ar.Ép.* (1998) [2001] 1263, S.Follet suggests that the ephebe 'Ασκληπίδης Φιλάνθου of 98/7 B.C. in *F.Delphes* III.2.17 L. 12 (= *Hesperia* Suppl. 15 [1975] 53–56 no. 7c L. 25) could have been archon ca. 74/3 B.C. Cf. C.Habicht in *SEG* XLVIII 115.

128. Athens. Decree, ca. 1st cent. B.C.? *SEG* XXVI 120. *SEG* XXX 80. C.Habicht, *Athens* 320/321 (= Habicht, *Athen* 318–320), after reviewing previous attempts to date this inscription

141. Halai Aixonides. Deme decree, 290/89 B.C.? G.Steinhauer, *MDAI(A)* 113 (1998) 238–248 no. 3 (ph.), publishes the ed.pr. of two joining fragments from the top of a pedimental stele of 'Hymettian' marble, found in 1971 in the same excavations as our lemmata nos. 142 and 143. Now in the Peiraieus Museum, inv. no. 7247. Hagnotheos, the proposer of the decree, belonged to a family that participated in the religious life of the deme, *IG* II² 2820; stemma of the family in the 4th cent. B.C. on 240. Hagnotheos' gravestone?, *Agora* XVII 52.

Ἀ̣[γ]νόθεος Διοδώρου εἶπεν·
ἐπειδὴ ὁ ταμίας κα̣(ὶ) οἱ ἱερο-
[ποιοὶ οἱ ἐπὶ Ἀ]μβροσίου ἄρ-
4 [χοντος καλῶς] καὶ φιλοτίμω-
[ς τὴν ἀρχὴν ἦρξαν κα]ὶ τὰ ἱερ-
[ὰ ἔθυον πάντα καὶ τῆς] οἰκοδ-
[ομίας? . . . . . . 14 . . . . . .]Ο̣Λ̣[.]

Stoichedon 21, Steinhauer, who restores LL. 4–7 with 22 letters per line, Richardson. ‖ 2. ΚΑ̣ΟΙ, lapis; the preserved stroke(s) of the A not visible on the ph., Richardson ‖ 4. ΛΟΤΙΜ occupies 4 stoichoi.

The great interest of this document is in the name of the archon Ambrosios, L. 3, who appears here for the first time. Steinhauer first places him 291/0–281/0 B.C. and then narrows the year of his archonship to 290/89 B.C. On 243, he offers a reconstruction of the Athenian archon list 291/0–271/0 B.C. For a dedication by Ambrosios, see our lemma no. 190 (*IG* II² 4658).

142. Halai Aixonides. Fragment of a decree, 3rd cent. B.C.? G.Steinhauer, *MDAI(A)* 113 (1998) 235/236 no. 1 (ph.), publishes the ed.pr. of a small fragment of gray 'Hymettian' marble found in 1971 in excavations of the Greek Archaeological Service at the site of a temple at Ano Voula; cf. *AD* 29 (1973/74) B.63; I.Andreou in W.D.E.Coulson et al., edd., *The Archaeology of Athens and Attica under the Democracy* (Oxford 1994) 196. Now in the Peiraieus Museum, inv. no. 7245. The importance of this very fragmentary text is that it identifies the temple as that of Aphrodite. For this goddess in this deme, Steinhauer compares *IG* II² 2820. He does not suggest a date; cf. our lemma no. 141.

ταμία[ν τῶν θείων καὶ στῆσαι]
ἐν τῶι Ἀφ[ροδισίωι]
vacat

143. Halai Aixonides. Fragment of two decrees, 3rd cent. B.C. Ed.pr. G.Steinhauer, *MDAI(A)* 113 (1998) 236–238 no. 2 (ph.). Small fragment of white marble found in 1971 in the same excavations as our lemma no. 142. Now in the Peiraieus Museum, inv. no. 7246. Steinhauer prints the following minimally restored text and ambitious restoration.

		[τὸ δὲ ψήφισμα ἀναγράψαι τὸν ταμίαν εἰς τὴν]
[- - -]φι[- - -]		[στήλην ἐν ἧι καὶ τὰ πρότερον ἐψη]φι[σμένα ὑπὸ]
[- - -]πτ[- - -]		[τοῦ δήμου τῶν Ἀλαιέων ἀναγέγρα]πτ[αι, ποιῆσαι]
[- - -]ατος καὶ [- - -]	4	[δὲ ἀντίγραφον τοῦ ψηφίσμ]ατος καὶ [στῆσαι ἐν]
vacat		[τῶι Ἀφροδισίωι]
[Θ ε] ο [ί]		[Θ ε] ο [ί]
[- - -]α̣ιέω[ς - - -]		["Εδοξεν τῶι δήμωι τῶν Ἀλ]α̣ιέω[ν - - - ca. 12 - - -]

144. Rhamnous. Decree in honor of Endios, 258/7 B.C.? *IG* II² 3467. In Δῆμος τοῦ Ραμνοῦντος II no. 9, B.C.Petrakos associates with the previously published lower portion of this inscription (LL. 11–16) a non-joining fragment of a stele found in the excavations of the Greek Archaeological Society north of the sanctuary of Aphrodite (inv. no. 2207) to yield the following expanded text, which is closely related to *SEG* III 122.

[- - - - - - - - - - - - - ἐπε]μελή[θη καλ]ῶς
[καὶ φιλοτίμως τῆς τε φυλα]κῆς τοῦ φρουρίου καὶ τῶ[ν]
[οἰκούντων ἐν αὐτῶι, τὰ συ]μφέροντα πράττων τῶι v
4 [τε δήμωι καὶ τοῖς πο]λίταις καὶ τοῖς ἄλλοις τοῖς
[οἰκοῦσι Ῥαμνοῦντι, ἀγαθῆι] τύχηι· δεδόχθαι Ῥαμνουσ[ί]-
[οις καὶ τοῖ]ς οἰκοῦσι τῶν πολιτῶν ἐν Ῥα-
[μνοῦντι ἐπαινέσαι Ἔνδι]ον Αἰσχέου Αἰθαλίδην κα[ὶ]
8 [στεφανῶσαι αὐτὸν θαλλ]οῦ στεφάνωι ἀρετῆς ἕν[ε]-
[κα καὶ δικαιοσύνης τῆς εἰς ἑαυ]τούς· ἀναγράψαι δὲ τόδ[ε]
[τὸ ψήφισμα ἐν στήληι λιθίνηι - - - - - - - - - - - - - - - -]
lacuna
Ῥαμνού[σιοι καὶ οἱ]
12 οἰκοῦντες τῶ[ν πο]-
λιτῶν Ῥαμν[οῦντι]
τὸν ἐπιμελητ[ὴν]
Ἔνδιον Αἰσχ[έου]
16 [Αἰ]θαλίδ[ην]

145. Eretria/Rhamnous? Decree of the soldiers in honor of the general Thoukritos, ca. 250 B.C. *IG* II² 1286. *SEG* XXXV 105;* XL 145; XLI 86; XLVII 16. On the grounds that the participle εἰδότες is unattested in combination with the formula φανερὸς γίγνηται,' C.W.Hedrick, Jr., *Hesperia* 68 (1999) 427 no. 2, rejects the *IG* restoration in LL. 10/11 in favor of [οἱ στρατιῶται ἀποδιδόντες] τὰς χάρι[τας ἀξίας]. For republication of this decree, see now B.C.Petrakos, Δῆμος τοῦ Ραμνοῦντος II no. 11.

146. Rhamnous. Decree in honor of Phoxias, general of the paralia, 3rd cent. B.C. Fragment of a stele with the crown of a previously unattested στρατηγὸς τῆς παραλίας, Φοξίας Λεωσθένου Περιθοίδης, found in excavations of the Greek Archaeological Society in the fortress and mentioned briefly in *EAH* (1999) [2000] 20; no text; no ph. For a dedication involving this same general, see our lemma no. 196.

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147. Rhamnous. The decreeing constituencies at Rhamnous, 236/5 and 225 B.C. (1) *SEG* XXV 155. *SEG* XL 145; XLVI 159. Petrakos, Δῆμος τοῦ Ραμνοῦντος II no. 17. (2) *SEG* XV 112. *SEG* XL 139; XLI 86; XLVIII 126. Petrakos, *ibid.* II no. 31. N.F.Jones, *Associations* 76–81, 143, takes up the question of the 'confusion' some previous scholars have found in the identity of the decreeing party (or parties) in these two decrees, cf. *SEG* XLV 258. After detailed analysis of their content and formulas, Jones concludes that it is officially the demesmen of Rhamnous who possess the constitutional machinery and the funds to confer the honors and privileges listed on these two stelai to these two men. But at the same time, the Athenian citizens living in Rhamnous and others (such as the sailors) are also the beneficiaries of the good services of these honorands and are in a position to express their gratitude. Jones' model of the 'constitutional deme' and the 'territorial deme' well explains the double involvement of these two constituencies; see our lemma no. 14.

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148. Rhamnous. Decree of the citizens on military duty at Rhamnous, ca. 229 B.C. *SEG* XLIII 34. In Δῆμος τοῦ Ραμνοῦντος II no. 45, B.C.Petrakos now publishes a full text of this badly worn inscription, inv. no. 1093.

Ἔδοξεν τοῖς στρατευομένοις τῶν πολιτῶν 'Ραμνοῦντι, Ἀντίμαχο[ς]
[Π]αυσανίου Οἰναῖος εἶπε[ν]· ἐπει[δ]ὴ [- - - - - - - - - - - - - - - - -]
[.]ΑΤΩΝΠ[- -]
ἑαυτὸν παρασ[κ]ε[υάζων τοῖς στρατευομένοις τῶν πολιτῶν - - -]
[.]ΑΣΑΥ[- ἀ]-
προφασίσ[τως -]
[- -]
[. .]ΔΗΧΟ[- στρατη]-
[γ]ὸς ἐπὶ [τ]ὴν χώρ[αν -]
[.]ΥΦ[.]ΝΤΟΙΣ[- -]
[. .]ΕΙΣΤΟ[- στρα]-
[τ]ευομέν[ων] πολ[ιτῶν -]
[.]ην καὶ τ[- -]
σας χώρας [.]Π[- -]
[.]όμεν[ο]ν ἐν [- - ca. 6 - -]ΤΙΑ[- -]
[.]Σ[. . .]Ε[- -]
ΥΤΩΙ[- -]

ΕΤΑ[- -]
ΗΝ[. . .]Ν[- -]
ΟΥΤΑΙ[- -]

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149. Rhamnous. Decree in honor of the general Telesippos, 218/7 B.C. *SEG* XLI 92. B.C.Petrakos, Δῆμος τοῦ Ραμνοῦντος II no. 38, reprints the full text of this decree, adding new restorations LL. 4/5 τῆς ἀσ|[φαλείας τῶν γεωργούντων], LL. 5/6 μηθὲν ἀδίκη|[μα γίνηται], LL. 9/10 πᾶσι | [τοῖς ἐν 'Ραμνοῦντι τεταγμένοις τ]ῶν παροίκων, LL. 11/12 καὶ|[θηκούσας τοῖς θεοῖς πᾶσι].

In *BE* (2001) 197, P.Gauthier finds problems with the restorations in LL. 3–6 and suggests instead something like [εἰς τὸ ἐν]δεχόμενον 'autant que possible' and possibly the omission of ὅπως ἂν before μηθὲν ἀδίκη|[μα]. In LL. 6/7, he prefers [ἐπεμελήθη] or [ἐφρόντισεν] δὲ καὶ τῆς τοῦ φρουρίου φυ[λακῆς καλῶς καὶ συμφερόν]τως τῶι δήμωι προσκα[ταστήσας τῆι ὑπαρχούσ]ηι φυλακὴν ἱκανήν.

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150. Rhamnous. Decree of the paroikoi stationed in Rhamnous, 209/8 or 208/7 B.C. *SEG* XXII 130. *SEG* XLVIII 124.* In Δῆμος τοῦ Ραμνοῦντος II no. 51, B.C.Petrakos now publishes the full text of this decree, including the new fragment noted in *SEG* XLVIII 124. Inv. no. 1251+10.

Ἔδοξεν τοῖς τ[εταγμ]ένοις τῶν [παροίκων]
[τῶ]ν ἐν 'Ραμνο[ῦντι, Νικ]όμαχος Νίκων[ος]
[Αἰτωλ]ὸς εἶπεν· ἐπειδὴ ['Ηρακλ]είδης [χει]-
[ροτονηθεὶς στρατηγὸς ἐπὶ τὴν χώραν τὴν]
[παραλίαν εἰς] τ[ὸ]ν [ἐνι]α[υτὸν τὸν ἐπὶ - ca. 4 -]
μαχίδου ἄρχοντ[ος - - - - - - - - - - - - - -]
[. . .]ΑΥΤ[- -]
ΑΝΤΡ[- - - - - - - - - - - - - - - -]Λ[- - - - - -]
ΑΡΟΕ[- - - - - - - - - - - - - - - - - -]Χ[- - - -]
[.]ς ἐπα[ινέσαι 'Ηρακλείδην] Λυ[σ]αν[ίου] Οἰῆ-
θεν [κ]αὶ [στεφανῶσαι χρυσῶι στεφ]ά[νωι]
[ἀρετῆς ἕνεκα καὶ δικαιοσύνης τῆς εἰς]
[ἑαυτούς· ἐπαινέσαι δὲ] καὶ τὸν ἐπι[μ]-
[ελητὴν Θεόδωρον - - ca. 5–7 - -]δου Παιανιέα
[καὶ στεφανῶσαι θαλλοῦ στεφ]άνω[ι ἀρε]-
[τῆς ἕνεκα καὶ εὐνοίας τῆς εἰς ἑαυτούς· ἀναγρά]-
[ψαι δ]ὲ τόδε τὸ ψήφισ[μα ἐν στήλει λιθίνει καὶ]
[στ]ῆ[σ]αι οὗ ἂν αὐτῶι δοκεῖ, ε[ἰς δὲ τὴν ποίησιν]
[τ]ῆ[ς] στήλης εἰσενενκεῖν τὸ γεν[όμενον ἀ]-
νάλωμα· ἑλέσθαι δὲ τρεῖς ἄνδρας ἐξ ἐ[αυτῶν]
οἵτινες συντελέσουσι τὰ ἐψηφισμένα· [οἵδε]

εἱρέσθησαν, Ἑρμίας Ἀπολλωνιάτης, Μη-
νόδωρος Κασσανδρεύς, [- - - ca. 10 - - -]
[[- - ca. 9 - -]]

οἱ τεταγμένοι
τῶν παροίκων
Ῥαμνοῦντι Ἡρα-
κλείδην Οἰῆθεν

τὸν ἐπὶ τοὺς
παροίκους
Θεόδωρον

P.Gauthier, *BE* (2201) 197, prefers to read in LL. 13/14 [ἐπαινέσαι δὲ] καὶ τὸν ἐπὶ | [τοὺς παροίκους Θεόδωρον - 3-4 -]δου.

151. Athens. Decree of the *gene* of the Kerykes and Eumolpidai, ca. 209–187 B.C. *IG* II^2 1236. For a suggestion that the Philonides honored in this decree is the father of Philonides, the Epicurean philosopher at the court of Seleukos IV, see our lemma no. 555.

152. Rhamnous. Decree in honor of Mneseides, after 207/6 B.C. Upper part of a pedimental stele, found in excavations of the Greek Archaeological Society at Rhamnous; inv. no. 1163. Ed.pr. B.C.Petrakos, Δῆμος τοῦ Ραμνοῦντος II no. 52, who cites as parallels for the honorand *IG* II^2 1309 (*SEG* XLIII 43) and *SEG* XXI 115, his nos. 50 and 53, respectively.

v [Δι]ογείτων Δωροθέου Ῥαμνούσιος εἶπεν· ἐπειδὴ Μνησείδης v
[ἔ]ν τε τοῖς ἐπάνω χρόνοις διατετέλε[κε]ν εὔνουν ἑαυτὸν ἐν
παντ[ὶ καιρῶι κα]ὶ τ[οῖς] δ[εομένοις - - - - - - - -]Σ[- - - - - -]
Τ[.]Ν[- - - - - - - - - - - - - - - - - -]Σ[- - - - - - - - - - - - - - - - -]

153. Rhamnous (found at Skala Oropou). Decree of soldiers in Rhamnous, 207/6 B.C. *SEG* XXXI 120. B.C.Petrakos, Δῆμος τοῦ Ραμνοῦντος II no. 49, now publishes the full text of this decree; inv. no. 433.

[Ἔδοξεν] τοῖς στρατευομένοις τῶν πολιτῶ[ν]
[καὶ τ]οῖς ὑπαίθροις τοῖς ἐν Ῥαμνοῦντι, Ξενόφιλ[ος]
[- - ca. 6 - -]ίου Κυδαντίδης εἶπεν· ἐπειδὴ Θεότιμ[ος]
[πρότερ]όν τε χειροτον[ηθ]εὶς ὑπὸ τοῦ δήμου σ[τ]ρ-
[ατηγὸς ἑξά?]κις ἐπὶ τὴν χ[ώρ]αν τὴν παραλίαν διετέ-
[λεσεν] τὴν πᾶσαν σ[που]δὴν καὶ ἐπιμέλει-
[αν ποιούμε]νος τῆς τ[ε τῶ]ν φρουρίων φυλακ[ῆς]
[οὐθὲν ἐνλείπων κ]αὶ τῆς κατ[ὰ τὴ]ν χώραν ἀσφαλ[εί]-
[ας - - - ca. 12 - - -]κεν σώζω[. . .]κατα[. . .] φρουρ[- - - ca. 12 - - -]

[- - - ca. 11 - - -κ]αὶ παρ[ασκευάζων - - - ca. 14 - - -]ΕΠΕΙ
[. . . . . . ἐσ]τ[εφ]αν[ώ]θη ὑπό τε τῆς [βουλῆς] καὶ τοῦ
[δήμου· κ]αὶ πάλιν χειροτονηθεὶς στ[ρ]ατηγὸς ἐπὶ
[τὴν παρα]λί[αν] εἰς [τὸ]ν ἐνιαυτὸν τὸν ἐπὶ Καλλιστρά-
[του ἄρχ]οντος ΥΤΗ[. . . .]σιν ἔχων διετ[έ]-
λ[εσεν οὐθ]ὲν [ἐνλείπων τῆς τε] τῶν φρο[υρίω]ν φυλακῆς καὶ
[τῆς κατὰ τὴν χώραν] ἀσφαλείας· ἐφρόντισεν δὲ καὶ
[τῶν στρατευομέ]νων ὅπως ἂν σῖτον ἔχο[ν]τες ἱκα-
[νὸν - - ca. 6 - -]ν[. . .]αυτο[.] καὶ τὰ ὀψώνια λαμβάνοντε[ς]
[εὐτάκτως, λει]τουργῶσιν ἀπροφασίστως τῶι δ[ή]-
[μωι καὶ τελῶσιν τὰ]ς θυσίας τὰς καθηκούσας εἰς το[ὺς]
[θεοὺς μετὰ τῶ]ν στρατιωτῶν· διετέλεσεν δ[ὲ]
[καὶ κοινεῖ καὶ ἰδ]ίαι χρήσιμον ἑαυτὸν καὶ ἴσον παρασκε[υ]-
[άζων· ὅπως ἂ]ν οὖν καὶ αὐτοὶ φαίνωνται χάριτας
[ἀξίας] κομιοῦντ[ε]ς τοῖς εἰς ἑαυτοὺς φιλοτιμουμέ-
[νοις, τύχηι ἀγαθῆι·] δεδόχθαι τοῖς στρατευομένο-
[ις τῶν πολιτῶν καὶ] τοῖς ὑπαίθροις τοῖς ἐν Ῥαμνοῦντι
[ἐπαινέσαι Θεότιμον] Θεοδώρου Ῥαμνού{ι}σιον καὶ στ[ε]-
[φανῶσαι χρυσῶι στεφάνωι ἀρετῆς ἕνεκα καὶ] ἐπιμελείας [τῆς]
[εἰς τοὺς στρατευομένους τῶν πολιτῶ]ν προ[- - ca. 7 - -]

154. Rhamnous. Decree, 3rd cent. B.C. Fragment from the left side of a marble stele, inv. no. 519; found in excavations of the Greek Archaeological Society. Ed.pr. B.C.Petrakos, Δῆμος τοῦ Ραμνοῦντος II no. 64.

[- - - - - - - - ἀναγράψαι δ]-
ὲ τόδ[ε τὸ ψήφισμα ἐν στήληι]
λιθίν[ηι καὶ στῆσαι ἐν τῶι ἱερ]-
ῶι τῆς [Νεμέσεως].

155. Rhamnous. Decree, 3rd cent. B.C. Fragment from the right side of a marble stele, inv. no. 441; found in excavations of the Greek Archaeological Society. Ed.pr. B.C.Petrakos, Δῆμος τοῦ Ραμνοῦντος II no. 71.

[- - - - - - - - -]ΔΡΑ[.]
[- - - - στήλ]ης· οἵδε
[ἡιρέθησαν, - - -]έου, Κλεο-
[- - - - - - -] vacat

156. Rhamnous. Decree, 3rd cent. B.C. Fragment from the left side of a stele, inv. no. 447; found in excavations of the Greek Archaeological Society. Ed.pr. B.C.Petrakos, Δῆμος τοῦ Ραμνοῦντος II no. 72 (ph.).

[- - - - - - - - - - - - - - σ]-
τεφ[αν - - - - - - - ἐνδει]-
κνύμ[ενος - - - - - - - - -]
λαβων[- - - - - - - - - - -]
ἐπιμε[λ - - - - - - - - - - -]
των [- - - - - - - - - - - εὐ]-
[τ]άκτ[ως - - - - - - - - -]
[.]ΝΙ[- - - - - - - - - - - - -]

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157. Rhamnous. Deme decree in honor of Sopolis, ca. 200 B.C. *SEG* XXXI 112. *SEG* XXXVI 195; XL 137. To the 3 previously published fragments, B.C.Petrakos adds 2 more pieces found in the excavations of the Greek Archaeological Society to yield the following new text, Δῆμος τοῦ Ραμνοῦντος II no. 57 (ph.); inv. no. 21 + 453.

[- - - εἶπεν· δεδόχθαι τοῖς 'Ρα]-
[μνου]σίοις καὶ [τοῖ]ς ἄλλ[οις πο]-
[λί]ταις τοῖς τε[τ]αγμέν[οις] v
[ἐν τ]ῶι φρουρίωι, ἐπαινέσαι [μὲν]
[τ]ὸν ξεναγὸν Σώπολιν Σω[σι]-
[στράτ]ου Φωκέα καὶ στεφανῶ-
[σαι] χρυσῶι στεφάνωι κα-
[τὰ τ]ὸν νόμον καὶ τοὺς στρα-
[τιώτ]ας τοὺς μετ' αὐτοῦ θαλ- v
[λοῦ σ]τεφάνωι, εὐταξίας ἕνε-
[κα καὶ] εὐνοίας· ἀναγράψαι δὲ
τ[όδε τ]ὸ ψήφισμα ἐν στή- v
λη[ι λιθίν]ηι τοὺς ἐ[πι]μελ[ητὰς]
κα[ὶ στῆσ]αι ἐν τῶι ἱερ[ῶ]ι τῆ[ς]
Νεμέσεως.

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158. Athens. Documents concerning the technitai of Dionysos, 130/29 B.C. *IG* II² 1132. *SEG* XXVI 92; XXXIX 1770; XLVIII 20. J.P.Sickinger, *Historia* 43 (1994) 289–292, urges that the 3 texts inscribed on this stele demonstrate 'the preservation of archival documents over an extended period of time, the consultation of such documents, and the publication on stone of previously uninscribed texts.' Far from indicating that this monument was set up in the Metroon, as maintained by R.Thomas, *Oral Tradition and Written Record in Classical Athens* (Cambridge 1989) 77, the headings ἐκ τοῦ Μητρῴου in LL. 2, 40 are normal source ἐκ-rubrics (cf. Lysias 30.17; *SEG* XXI 527 L. 87) authenticating the official source from which the documents were taken. The stele itself was probably erected near the theater of Dionysos where the stone was found. See also our lemma no. 20.

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159. Athens. Decrees of the orgeones of Amynos, Asklepios, and Dexion, 4th cent. B.C. *IG* II² 1252 + 999. *SEG* XXVI 135; XXXIX 149;* XLVII 194 (ca. 350–300 B.C.). *IG* II² 1253 (after 350 B.C.). *IG* II² 1259 (313/2 B.C.). N.F.Jones, *Associations* 254–256, after a prosopographic analysis of the members of these orgeones, contests the view that these men were preponderantly from the propertied classes. He finds, rather, 'a more diverse membership dependent upon the largess of a few generous benefactors.' See also our lemmata nos. 220 and 231.

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160. Athens. Decrees of the orgeones of the hero Echelos and of the heroines, early 3rd cent. B.C. *SEG* XXI 530. *Agora* XVI 161. N.F.Jones, *Associations* 251–254, presents a translation of LL. 12–23, and after an analysis of the role of women in these cult practices and of the size and nature of the sacrifices listed and the numbers of the participants, concludes that 'around the middle of the fifth century ... small associations of *orgeones*, headed by adult males but including their womenfolk and minor children, were engaged in sacrificial feasts in the name of "the hero" and "the heroines." The members were presumably all citizens ... and demonstrably persons of significant means. The findspot of the third-century inscription preserving "the ancient decrees" indicates a base of operations in the urban center.'

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161. Rhamnous. Decree of the Serapiastai in honor of the general Apollodoros, 3rd cent. B.C. *SEG* XLI 74. In *EAH* (1999) [2000] 15–17, B.C.Petrakos briefly notes the discovery in 1999 of two new joining fragments (LL. 9–42) of this stele in excavations of the Greek Archaeological Society. He presents an edition of the whole expanded text in Δῆμος τοῦ Ραμνοῦντος II no. 59 (ph.), with commentary; inv. no. 888.

['Αφθ]όνητο[ς 'Αφθονήτου 'Ραμνούσιος εἶπεν·]
[ἐπει]δὴ 'Απολ[λόδωρος χειροτονηθεὶς στρατηγὸς]
[δια]τετέλεκ[εν εὔνους ὢν καὶ ἰδίαι καὶ κοι]-
[νε]ῖ τῶι δήμωι ἐ[ν παντὶ καιρῶι, ἐστεφάνωσ]-
[έν] τε αὐτὸν ὁ δῆ[μος τὰς ἀξίας χάριτας το]-
[ῖ]ς κεχειροτονημ[ένοις στρατηγοῖς ἀποδι]-
δούς, ἀνθ' ὧν αὐτὸν ἥ [τ]ε βο[υλὴ πολλάκις ἐσ]-
[τ]εφάνωσεν χρυσοῖς στεφάν[οις, διατελεῖ]
[δὲ] καὶ ἰδίᾳ[ι] εἰς ὃ ἄν τις αὐτὸν [παρ]ακ[αλεῖ]
[τ]ῶν πολιτῶν εὔχρηστον ἑαυτὸν παρ[ασκευ]-
[ά]ζων· καὶ νῦν γραψάντων τῶν ἐν 'Ραμν[οῦν]-
τι ταττομένων πολιτῶν ὑπὲρ τόπου ὃς [ἦν]
ἴδιος αὐτοῦ καὶ βουλομένων πρίασθαι ὥστ[ε]

ἱερὸν κατ[α]σκευᾶσαι τῶι τε Σαράπιδι καὶ τε[ῖ]
["Ι]σιδι, ἀποδ[ό]σσθαι μὲν οὐκ ἠβουλήθη, ἔδωκε δὲ (ἄ)-
νευ τιμῆς περὶ πλείστου ποιούμενος τήν
τε πρ[ὸς το]ὺς θεοὺς εὐσέβειαν καὶ τὴν πρὸς
τοὺς ἑαυτοῦ πολίτας εὔνοιάν τε καὶ φι- v
λοτιμίαν· ὅπως ἂν φαίνωνται κ(α)ὶ οἱ Σαραπι-
ασταὶ χάριν ἀποδιδόντες τοῖς εἰς ἑαυ- v v
τοὺς φιλοτιμουμένοις, ἀγαθεῖ τύχει·
δεδόχθαι τῶι κοινῶι τῶν Σαραπιαστῶν
ἐπαινέσαι καὶ στεφανῶσαι χρυσῶι στε- v v
φάνωι Ἀπολλόδωρον Σωγένου Ὀτρυνέα εὐ-
σεβείας ἕνεκα τῆς πρὸς τοὺς θεοὺς καὶ φι-
λοτιμίας τῆς εἰς ἑαυτούς· καλεῖν δὲ αὐτὸν
καὶ εἰς τὰς θυσίας τοὺς ἱεροποιοὺς οἷς ἂν ἡ
λειτουργία καθήκει· τὸ δὲ ψήφισμα τόδε ἀνα-
γράψαι εἰς στήλην λιθίνην καὶ στῆσαι πρὸ τῆς
εἰσόδου τοῦ νεώ· ἑλέσθαι δὲ ἐξ ἑαυτῶν ἓξ ἄν- v
δρας οἵτινες ἐπιμελήσονται τῆς τε ἀναγρα- v v
φῆς τοῦ ψηφίσματος καὶ τῆς ἀνα[θ]έσεως τῆς
στήλης· τὸ δὲ ἀν(ά)λωμα τὸ γενόμενον λογισάσ- v
θωσαν τῶι κοινῶι· οἵδε εἰρέθησαν vac.
Δημοκλ(ῆ)ς Εὐπυρίδης, Ἀντιφάνης ἐξ Οἴου, vac.
Κλεοδωρίδης Ῥαμνούσιος, Βίων Φρεάρριος, vac.
Ἀφθόνητος Ῥαμνούσιος, Φιλοκλῆς Ἐρχιεύ v ς.
τὸ κοινὸν
τῶν Σαραπιαστῶν
Ἀπολλόδωρον
Σωγένου
Ὀτρυνέα

15, 19, 33 lapis Λ; 35 lapis I I

In *BE* (2001) 197, P.Gauthier suggests a date for this decree ca. 225–215 B.C. on the basis of the appearance of the two guarantors in L. 35 in *SEG* XLIII 41 (L. 22) (Petrakos, Δῆμος τοῦ Ῥαμνοῦντος II no. 44, 216/5 B.C.). Gauthier questions the restorations in LL. 2/3 on the grounds that the formula χειροτονηθεὶς στρατηγός at Rhamnous is always accompanied by a precise designation such as ἐπὶ τὴν χώραν vel sim. Indeed, Gauthier finds no grounds for thinking that Apollodoros was general when he was approached in writing (by means of a letter, L. 11) by the Serapiastai. He proposes LL. 2–4 [ἐπει]δὴ Ἀπολ[λόδωρος ἔν τε τοῖς ἐπάνω χρόνοις δια]τετέληκ[εν εὔνουν ἑαυτὸν παρασκευάζων ἀε]ὶ τῶι δήμωι. He also finds the restoration in LL. 5/6 unconvincing.

162. Peiraieus. Decree of the orgeones of Thrakians, 261/0 B.C. *IG* II² 1283. *SEG* XXIX 136;* XLI 582; XLII 1803; XLVI 2371. N.F.Jones, *Associations* 43, 256–262, analyzes the evidence of this decree and *IG* II² 1255/1256, 1324, and other documents of the orgeones of Bendis, with reference to the composition and membership of the two associations (one in Peiraieus, the other in the asty), their cultic activities, and especially the role of the state in regulating these orgeones and fostering union and harmony between them. See also our lemma no. 51.

163. Attica? Sacrificial calendar, 4th cent. B.C. *I.Kyzikos* II.1. For the possibility that this is an Attic inscription, see our lemma no. 1764.

164. Athens. Inventories of Artemis Brauronia, 355–334/3 B.C. *IG* II² 1514–1531. *SEG* XLVIII 141.* S.G.Cole, in *Sacred and Feminine* 36–43, in a discussion of dedications of clothing and textiles to Artemis, prints translations of *IG* II² 1514 LL. 7–38 and of a similar list from Miletos, *SEG* XLVIII 1417. She stresses that 'the inventories accomplished two things. As records of gratitude for the protection of the goddess, they reminded the community of the successful performance of public ritual. The stones on which the texts were inscribed, however, as gifts to the gods, stood to remind the gods of a history of collective ritual. Displayed by the city at both sanctuaries, sometimes even in duplicate, these inventories symbolised the city's achievement in promoting its rituals, supervising its women and producing its crop of healthy children.' (41/42)

S.I.Johnston, *Restless Dead* 238/239, briefly suggests that the unfinished garments listed in these inventories—e.g., in *IG* II² 1514 + 1523 Col. III LL. 53/54, 59, and 72—represent weaving projects left incomplete by their creators, who died in childbirth; cf. Euripides, *Iphigeneia in Tauris* 1462–1467.

For brief observations on the rings and gems listed in these inventories, see D.Plantzos, *op.cit.* (our lemma no. 2426) 15.

165. Athens. Asklepieion. Inventory, 274/3 B.C. *IG* II² 1534A. *SEG* XLI 97, 1856; XLII 1803; XLVI 2381; XLVII 170.* In *Hellenistic Engraved Gems* 15/16 (see our lemma no. 2426), D.Plantzos comments on the intaglios and rings listed in this inventory, particularly the fact that now for the first time the devices on the seals are described—an eagle L. 103, a bull L. 104, a griffin and a deer L. 44, a rider, a hoplite, and Minos facing the Minotaur LL. 98–100, a plain scarab ἄσημος L. 103. In L. 98, a round gem is said to measure 3 dactyls—'a single instance where the size of a gem is given.'

166. Athens. Asklepieion. Inventory, 248/7 B.C. *IG* II² 1534B. *SEG* XLVII 170.* K.Lönnqvist, in *Early Hellenistic Athens* 122–126, in a study on the Hellenistic coinage of

Athens, particularly the impact of Macedonia on the Athenian money market in the 3rd cent. B.C., presents a tabular analysis of 97 Macedonian coins found in the late 19th-cent. excavations in the Asklepieion. He relates these to the inventory on *IG* II² 1534B = Inventory V, S.B.Aleshire, *The Athenian Asklepieion* (Amsterdam 1989), particularly with reference to the ἀμφ[ιδεί]δια, L. 156 (cf. *IG* II² 1421 LL. 75/76; 1424a L. 183; 1428 L. 75; 1436 LL. 56/57). Lönnqvist opts for the definition of these objects as hoop-shaped rings on which foreign coins were strung and notes that several of the Macedonian coins from the Asklepieion excavations had a drilled hole suited for hanging them on such rings. He favors dating *IG* II² 1534B in the late or mid-250s, on the basis of the chronology of the Macedonian coins listed in the inventory, and suggests that the τετρᾶχμα Ἀντιγόνεια of *IG* II² 1534B may not be the Pan-on-shield silver but some posthumous Alexander tetradrachms also known to have been minted by Antigonos Gonatas. Since most of the Macedonian coins in this inventory were dedicated by private individuals, it is doubtful that any political significance can be attributed to them.

For glass dedications in this inventory, see our lemma no. 18.

167–170. Athens. Accounts of the naval commissioners, 358/7–353/2 B.C. *SEG* XLV 145–148. *SEG* XLVI 6. V.Gabrielsen, *C&M* 50 (1999) 25–60, reexamines all the fragments of the Athenian naval records found in excavations of the Athenian Agora. He reprints the published texts, with extensive commentary, and proposes new texts of two of these fragments, Agora inv. nos. I 7316 (*SEG* XLV 147) and 7450 (*SEG* XLV 148). Gabrielsen's new readings are not said to be the result of autopsy of the stones.

167: *SEG* XLV 145. Agora inv. nos. I 2012a–c, 3227. 358/7 B.C.? Gabrielsen 26–46, detailed commentary.

I 3227 Col. I. In LL. 4/5, Gabrielsen doubts the ship names [Ἀκ]ρυπ[τ]ά[τει]/[Ἀθ]ρυπ[τ]ά[τει], [Δρ]αμοσ[ύνει]/[Θε]αμοσ[ύνει] on semantic grounds, cf. L.Dubois, *BE* (1997) 160. L. 8 [ἀριθ]μό̣ς· Η for which G. prefers to restore either [ταρρῶν ἀριθ]μός Η or [ἀριθ]μὸ̣ς τ[αρρῶν number], favoring the latter 'even though it challenges the reading of the numeral Η (100). Since that can only be the total for all ships from Mounichia, the figure 100 is impossibly high.... Therefore, *pace* Shear ... the numeral restored here is highly questionable in forming the basis of a calculation about the number of lines that originally preceded line 1.' [G. apparently does not take into account the problem that his first restoration would violate the left margin by 6 letter-spaces and that his second presupposes the existence of letters where the surface of the stone is uninscribed. Shear did not 'restore' Η; she read it clearly on the stone, as did E.Schweigert (*Hesperia* 8 [1939] 17–25), and it is plainly visible on her Plate 42a. G. does not explain how he can read Η as an undotted tau. Stroud.]

I 2012c Col. I. L. 13, G. favors the restoration [Πολυ]νίκει. L. 17, G. proposes [κεραιῶ]ν̣ μ[εγ]. for spacing. [In *SEG* XLV 145, the closing bracket in this line of text was inadvertently omitted; read [κεραιῶ]ν̣ μ̣[εγάλων ΔΔΓΙΙΙ., Stroud.] L. 25, G. challenges Shear's reading of two ship names here; the traces may not have represented a known ship

name. L. 26, G. prefers Ἀ[φροδι]σία [*sic*] to Ἀ[νθιππα]σίαι, Shear. L. 28, for Shear's Νε[μεάδ]ι, G. prefers Νε[ανίδ]ι. L. 30, G. proposes [Ἕωι].

I 3227 Col. II. Discussion of the identity of the ships in LL. 16, 22, 24, and 28.

I 2012c Col. II. L. 34, 'The Ὀρθόπολις provides a firm ground for replacing [Ἀκρο]πόλε[ι] in 1611.188 with [Ὀρθο]πόλε[ι].' LL. 39/40, after discussion of these ships in other records, G. restores Εὐ[φημ]ίαι ΙΙ Ἥβη [*sic*] ΙΙ | [π]ε[τ]ομένηι ΙΙ. LL. 52/53, totals of ships from Zea, 198, representing at least 35% of the total fleet. LL. 70–79, discussion of the identity and class of the vessels here listed.

On 38–40, G. disputes Shear's proposed arrangement of I 2012a and b, urging on the basis of their content that these 2 non-joining fragments probably belonged to different parts of the stele. 'That their texts can be made to fit together may be no more than a reflection of the repetitive character of their formulas.' (40) Extended discussion on 41–46 of the date of *SEG* XLV 145, which Shear had placed in 358/7 B.C. G. argues for 356/5 B.C. on the grounds, among others, that this inscription mentions no ships newer than those of 358/7 B.C. because it dates from the year in which no ships were built.

168: *SEG* XLV 146. Agora inv. no. I 2542. On 40 note 3, G. maintains that Shear is not correct in defending the restoration [παραστάτα]ς in L. 7 on the grounds that 'the only other piece of "wooden equipment" which ends in a sigma in either the accusative singular or plural and is not already mentioned in the preserved text is κεραία, but this word is too short for the space' (Shear 205). G. restores [κλιμακίδα]ς.

169: *SEG* XLV 147. Agora inv. no. I 7316. Gabrielsen 46–53. On 48, G. analyzes the two types of formulas found here and in the closely comparable *IG* II² 1612. Col. II L. 3, G. favors [ἱστίο?]ν. L. 4, G. rejects Shear's attempt to identify this Φήμη with the ship in *SEG* XLV 145, Agora inv. no. I 2012c Col. III, L. 73. L. 6, G. notes the need here for Χ̣αρίσιο̣ν̣ [Ἀλι vel sim.]. L. 12, G. maintains that the relative pronoun ἅ restored at the beginning of this line by Shear is rendered redundant by ὧν | [μετά] in LL. 10/11. L. 15, G. restores [σχοινίων or σχοιν] ἕν, ἀγκυρῶν. In LL. 18–21, G. proposes:

[Μενεσθ]έ̣α Ῥαμνο
[Ἰφικράτ?]ην Ῥαμνο
[ἃ ἐπὶ τὴν Ἀρ?]έσκουσαν
[ὤφειλο]ν ...

and a variety of supplements in LL. 21/22. L. 25, G. suggests [σχοιν?, ἀγκύρα]ς and in LL. 26–30 thinks of the syntrierarchs Φίλιππος Κολωνῆθεν and Πολυκλῆς Ἀναγυράσιος. L. 32, G. restores παρ[αρύματα λευκ vel τρίχι]. In LL. 33–36, perhaps the trierarch is Γλαύ[κιππος Κολλυτεύς?] son of Hypereides, cf. Plutarch, *Mor*. 849f. In L. 35, G. restores σχονί[α [*sic*; surely σχοινί[α], Stroud] ἀγκύρας vel ἄγκυραν]. L. 39, 'ὤφειλεν may be assumed to have followed after the ship's name.'

In LL. 42/43, τὸ προσ[τιμησά]|μενον. LL. 50/51, 'ἅς and κατάβλημα are at odds with each other. Unless ἅς is a mason's error ... the item listed as owed in line 51 cannot be κα[τάβλημα]. The word ἀγκύρας would seem to fit better, in which case the first two letters have been misread as kappa and alpha.' [Another unfortunate example of G.'s method, in which he charges the ed.pr. with misreading letters without himself offering any control through autopsy or even a reference to Shear's Plate 44, on which the K is plainly visible. Stroud.] On 51–53, G. discusses the date of *SEG* XLV 147 (Agora inv. no. I 7316), rejecting inferences drawn by Shear from close correspondences with *IG* II^2 1612 that led her to opt for 354/3 B.C. G. concludes, 'At present it is virtually impossible to point to any one year, and for all we know this fragment may well date from 351/0 or even later.' (53)

170: *SEG* XLV 148. Agora inv. no. I 7450. L. 12, G. suggests the alternative restoration [παρά]βλημα. L. 14, Ἄ[γ]ρυπ[ν]ος may also be considered. L. 18, G. examines the several possible identifications of the ship Εὐτυχία. L. 13, alternatives for restoration of the first item here include [ταρρόν] and [κοντούς]. L. 33, G. rejects the restoration of [τῶν ξυλίνων] and stresses the attendant difficulty of determining which verb stood here. In his 'Revised Text' on p. 60, however, G. prints [τῶν ξυλίνων]. LL. 45/46, G. proposes παραρύ [τρίχι, σχοινία] | ἀγκύρ[εια] or παραρύ[ματα τρίχι] | ἄγκυρ[αν σιδηρᾶν]. L. 47, G. reconstructs a new entry here, beginning with ἐκ τῆς Α[name and demotic in the genitive, e.g., Ἀντιγένους Θριασ]. On 56–58, he examines the evidence for the date of *SEG* XLV 148 (Agora inv. no. I 7450), rejecting Shear's 355/4 B.C. proposed on the basis of the career of the ship Εὐτυχία and the rule of exemption for two years following a trierarchy. G. concludes that 'we must at present make do with the only reliable criterion about the date of this fragment: the mention of trierarchic symmories, instituted in 358/7.' (58)

171. Peiraieus. Accounts of the naval commissioners, 330/29–323/2 B.C. *IG* II^2 1627–1629, 1631. *SEG* XLVII 176,* 177.* M.Clark, *Preatti XI Congresso* 157–166, examines these 4 documents with special reference to the rubrics that are repeated from one inscription to another. He maintains that, beginning with *IG* II^2 1627, 'it has become distinctly difficult to find one's way around the naval inventories.' Columns get wider. Trivial items are juxtaposed with those of critical importance. 'It is difficult to believe that any casual observer could have found them easily comprehensible. The contrast to the earlier inventories could hardly be greater.' Clark suggests that the contents and arrangement of these lists reflect a shift in attitude among the epimeletai responsible for inscribing them. They 'were anxious to demonstrate that they had performed their duties assiduously. Perhaps too the epimeletai were motivated by a determination not to leave unpublished any records which might be useful to exculpate them in the future.' All of this arose in the face of increasing efforts of the Lykourgan administration to tighten up procedures and to exploit all possible means of raising revenue from fines, etc.

172. Athens. Catalogues of diaitetai, ca. 400–325/4 B.C. *IG* II^2 1924 + 2409 (*SEG* XXXIX 182*); 1925 (*SEG* XXXVII 125), 1926 (*SEG* XXXIX 182;* XLI 119; XLVII 489), 1927 (*SEG* XXXIX 182;* XLVI 1, 2261). N.Andriolo, *Preatti XI Congresso* 15–22; *Atti XI Congresso* 1.167–176, in a study of the sources for Athenian diaitetai, presents a summary of the above epigraphical evidence for this institution and lists all of the incumbents, providing references to Kirchner, *PA*.

R.Parker, in Hornblower/Matthews, edd., *Greek Personal Names* 74, questions the authority for the reading Ἰσιγένης in *IG* II^2 1927 L. 150 on the grounds of the faulty nature of the one surviving transcript of this now lost stone. 'If pressed for an alternative, I would suggest Epigenes.'

173. Athens. List of prizes for the Panathenaic Games, ca. 400–350 B.C. *IG* II^2 2311. *SEG* XLVII 184;* XLVIII 27, 2208. M.Bentz, *Panathenäische Preisamphoren: AntK* Beiheft 18 (1998) 13–18, presents an analysis and a table of all the prize-amphoras awarded in all events in the three categories of παῖδες, ἀγένειοι, and ἄνδρες as preserved or restored on this stone. Brief discussion of the crown-prizes for musical events. (16) He estimates the number of amphoras awarded at a single Great Panathenaia at 1472–1567. On 199, he prints a text, basically that of A.Johnston, *ABSA* 82 (1987) 125–129 (*SEG* XXXVII 129), with a few misprints corrected.

174. Athens. Catalogue of victors in the Great Dionysia, late 4th cent. B.C.? *IG* II^2 2318. *SEG* XLII 142,* 1840; XLVII 186. In *Platon* 51 (1999/2000) 38, G.Xanthakis-Karamanos publishes a ph. of Cols. 8 and 12 without adding anything of significance to the study of the text of this inscription.

175. Peiraieus. Deme boundary marker, 4th cent. B.C. *IG* II^2 2623. *SEG* XLVIII 164.* N.F.Jones, *Associations* 59, after examining a squeeze in Princeton, proposes to read ὅρος Π[ει]|ραέων | γᾶς, 'boundary stone of the *land* of (the) people of Peiraieus.' On 64/65, adducing the ἐγκτητικόν tax in the deme decree from Peiraieus, *IG* II^2 1214, Jones suggests that the deme erected this marker 'precisely in order to enforce the collection of a uniquely Peiraic tax on properties owned by non-*demotai*.'

176. Lamptrai? (Thiti). Rupestral boundary markers, 4th cent. B.C.? *SEG* XXXII 228. *SEG* XLVI 216.* N.F.Jones, *Associations* 58–69, while rejecting the theory that these 6 markers were specifically occasioned by the reorganization of the demes in 307/6 B.C., nevertheless supports the position that even sporadic markings of boundaries of demes presuppose the existence of such physical boundaries, whether recorded in an archive or informally remembered and handed down by custom. 'The existence of the territorially

bounded deme may be taken as assured.' (69); cf. *SEG* XLVIII 163. See also our lemma no. 14.

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177. Mt. Hymettos. Alepovouni. Rupestral boundary markers. *SEG* XXXI 148; XXXV 139. To the 5 previously published boundary markers on this hill, M.K.Langdon, *Hesperia* 68 (1999) 481–508 (ph.), now adds 14 more cut into the bedrock. Map, plan of Alepovouni marking the location of the inscriptions, catalogue of 19 horoi, ph. of individual markers, coordinates of the markers. Langdon divides these inscriptions into two groups.

A. ΟΡΟΣ with 4-bar sigma. Langdon nos. 1–4. Date, 400–100 B.C. These are not cut on flat surfaces; 'the apparent informality in the selection of surfaces ... suggests private rather than public concerns' (494), i.e., individual landowners marking out areas of forest and wild herbs.

B. ΟΡΟC with lunate sigma. Langdon nos. 5–19. Date, Roman. Nos. 5–14 have simply ΟΡΟC. Nos. 15–17 have an omicron cut above the word and a M below it. Nos. 18/19 have zeta cut above the word and O below it. All of these exhibit placement for the most part on flat surfaces, deeply cut letters, and general uniformity of letter shapes. Nos. 15–19 clearly form a separate group, and, after considering other options, Langdon is inclined to interpret the single letters as abbreviations of names, rather than numerals. As in *SEG* XXXV 139, he tentatively suggests that nos. 5–14 (ΟΡΟC) may represent the activity of the state in marking out boundaries, possibly of δημόσια ὄρη on Mt. Hymettos, denoted for instance in *IG* II^2 1035 LL. 20, 58. The markers could indicate a continuity of agricultural, grazing, and wood gathering activity from earlier times, but when they were cut, the hill was in public ownership.

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178. Mt. Hymettos. Alepovouni. 'Theology Ridge.' Rupestral boundary markers, Roman. In *Hesperia* 68 (1999) 503–505 (ph.), M.K.Langdon publishes two boundary inscriptions found by A.Van de Moortel cut into the bedrock on a low, flat projection of Mt. Hymettos just to the east of the Theology School of the University of Athens. Both consist of the word ΟΡΟC, with lunate sigma. Langdon suggests that their setting and function differ from those of the boundary markers in our lemma no. 177, for there are extensive remains of ancient terrace walls on Theology Ridge that, like these boundary markers, indicate agricultural use.

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179. Rhamnous. Boundary marker of a sanctuary, ca. 400–350 B.C. Stone boundary marker inscribed on two adjacent surfaces; inv. no. 610 + 611. Found in excavations of the Greek Archaeological Society. Ed.pr. B.C.Petrakos, Δῆμος τοῦ Ῥαμνοῦντος II no. 185; similar in form to *SEG* XXXI 146.

face a. [hóρ]ọ[ς]　　　face b. [τ]ô [hιερô]

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180. Athens. Boundary stone of a sanctuary of Kephissos, ca. 400 B.C. *SEG* XLIV 251. Boundary marker of 'Hymettian' marble; found in the Agora Excavations in 1946, inv. no. I 5910. Ed.pr. B.D.Meritt, *Hesperia* 17 (1948) 35 no. 18 (ph.).

[hιερὸν]
Κηφισô
Γλεων-
4 τίδος
[φ]ρατρίας

N.F.Jones, *Associations* 205–207, proposes that the phratry Γλεωντίς in this inscription is in fact descended from the old Attic tribe Γελέοντες and represents a 'demotion to the status of phratry ... for the all-but-defunct phyle association.' The civic hub of the Agora, where this stone was found, would have been a natural locus for the activity of both the phratry and the old Attic tribe. Cf. S.D.Lambert, *The Phratries of Attica* (Ann Arbor 1993) T6.

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181. Athens. Boundary stone of a sanctuary of Zeus, early 4th–late 2nd cent. B.C. *Agora* XIX H19. G.V.Lalonde, *Hesperia* 68 (1999) 155–159, after reexamining the stone, confirms that the last letter in L. 4 is upsilon, not psi. He interprets the text as incomplete, without abbreviation in L. 4, and suggests that ΕΞΟΥ 'may be a partial *epiklesis* of Zeus, possibly ἐξ Οὐρανοῦ, but that an irremediable error in that line may go even further in explaining the incompleteness of the horos text, the probable rejection of the stele as a marker, and its use as building material.'

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182. Rhamnous. Boundary stone, 4th cent. B.C. Unworked stone found in excavations of the Greek Archaeological Society in the Fort; inv. no. 2102. Ed.pr. B.C.Petrakos, Δῆμος τοῦ Ῥαμνοῦντος II no. 192, who compares it to *SEG* XLIV 76. ΟΡ

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183. Athens. Security horos, 4th/3rd cent. B.C. *Agora* XIX H124. *SEG* XLIV 83.* In *Early Hellenistic Athens* 111/112, M.Leiwo prints the text of this inscription with an English translation. He regards the restoration of [ἀραβ]ῶνα as improbable and insists upon the clear evidence of this text that an eranos-loan is in question, that πληρωτής was a technical term for a contributor to such a loan, and that here the woman Demo was a contributor. He is inclined to regard Demo as a metic or a hetaira. For a woman as an ἀρχερανίστρια, Leiwo compares *IG* II^2 1292 [But in *IG* II^2 1292 we find L. 23 [π]ροεραν[ίσ]τριαν, L. 29 [προ]ερανίστρια, Richardson]. Leiwo writes without reference to the papers of E.M.Harris (*SEG* XLII 149) and A.Maffi (*SEG* XLIV 83).

184–186. Rhamnous. Markers for banks? 350–300 B.C. Three plain, flat-topped stelai identified by ed.pr. B.C.Petrakos, Δῆμος τοῦ Ραμνοῦντος II nos. 197–199, as marking the establishments of bankers or money-changers in the settlement within the Fort.

184: Petrakos no. 197 (ph.), inv. no. 2053. Found reused as a cover for a grave at Skala Oropou.

Φιλοκράτου Φιλοκλέου

185: *SEG* XLV 309. Petrakos no. 198 (ph.), inv. no. 1281. Found in excavations of the Greek Archaeological Society in the northeast sector of the settlement within the Fort.

Ἱεροκλέους Λυκέου

186: Petrakos no. 199, inv. no. 140 + 2117. Findspot not stated. Petrakos suggests Λυσάν[δρου Λυσιθείδου], *SEG* XXXI 208.

Λυσάν[δρου - - -]

187. Capri. Fragment of an Athenian dedication, ca. 337–324 B.C.? P.Lombardi, *Preatti XI Congresso* 253–258 (ph.); *Atti XI Congresso* 1.345–350, publishes the ed.pr. of a small fragment of marble now at the Centro Ignazio Cerio on the island of Capri; autopsy. Although unpublished, the text was recorded in a manuscript, *Kaprie, nésos Italies* by H.Kesel (ca. 1920–1950?), now preserved in the Biblioteca Cerio. Lombardi speculates that the fragment came to Capri as part of the collection of Cerio himself or of Axel Munthe, both of which contained material found elsewhere. She likens the lettering to that of S.V.Tracy's 'Cutter of *IG* II² 354' (*ADT* 104–111) of the above date and reconstructs LL. 3–9 as part of a dedication by Athenian magistrates similar to *IG* II² 2818 or 2838. LL. 1–2 belong to another (related?) document cut on the same stele.

Stoich. 25/30?

[- - - - - στ]εφά[νωι?]
['Αθη]ναίω[ν?]
vacat
[ὁ βασιλεὺς? Δημοκ?]λῆς Κλ[εοδήμου? demotic καὶ οἱ]
[ἱεροποιοὶ? στε]φανωθ[έντες ὑπὸ τοῦ δήμου]
[- - - - - - - - - -]ΣΤΑΟΜ[- - - - - - - - - - - -]
[- - - - - - - - - - -]ολεμος [- - - - - - - - - - -]
[- - - - ἀνέθεσα]ν τῆι 'Αθ[ηνᾶι ὑπὲρ τῆς ὑγιείας?]
[καὶ σωτερίας? τ]οῦ δήμο[υ]
[- - - - - - - - - - - -] . Η vacat
vacat

[8. Should we not write σωτηρίας in this period? Also, the comparanda cited by ed.pr., *IG* II² 2811–2865, contain no parallels to the formula restored here, for the abstract words she cites—ἀρετῆς, δικαιοσύνης, εὐνοίας, φιλοτιμίας ἕνεκα—are all qualities for which the magistrates were crowned, not reasons for their dedication. Stroud.]

188. Athens. Altar dedicated to Herakles, ca. 350 B.C. Part of a small altar of 'Pentelic' marble found in 1933 in the Agora Excavations; inv. no. I 1052. Ed.pr. B.D.Meritt, *Hesperia* 7 (1938) 92/93 no. 12 (ph.), who identified the dedicator as the brother of Timarchos, son of Teisias of Rhamnous (Kirchner, *PA* 13481) and made the following restorations.

Τιμόθ[εος]
Τεισί[ου]
τῶι 'Ηρ[ακλεῖ]
ἱερὸν 'Ηρακλέ[ος· τῶν Πρα]- Stoich.
ξιεργιδῶν κα[ταρξαμέν]-
ων τῶνδε οἷς μ[ελαίνας ΙΙ]
[Φ]ύσχων 'Αλωπε[κῆθεν]
['Α]ρέσανδρος [- - - - - -]
[. .⁴. .]ν 'Αγρυλῆ[θεν]
['Ολυμ]πιόδωρο[ς - - - -]
[. . .⁶. . .] Μελ[ι]τ[εύς?]
- - - - - - - - - - - - - - - - -

In *ZPE* 125 (1999) 109, 124, S.D.Lambert, in exploring the possible links between this altar and the thiasoi of Herakles listed in *IG* II² 2345 (see *SEG* XLVII 187), reads ['Α]ρέσανδρος Π[αιανιεύς?] L. 8 and confirms [Πρα]|ξιεργιδῶν LL. 4/5 after examining the stone. He provides a prosopographic commentary on the names on the altar, which could be linked to *IG* II² 2345, and speculates that ties between the Praxiergidai and the Salaminioi existed through the priestess of Aglauros, who was supplied by the latter.

M.H.Jameson, in *Polis and Politics* 217–227 (ph.), after study of the stone, notes a circular cutting on the top surface and estimates the width of the shaft and the length of LL. 4–11 at a maximum of 17 letters. After L. 7, a single name and demotic occupy each line and the line length would have been irregular. Jameson prints the following new text and interprets the inscription as listing members of the genos of the Praxiergidai and of one other group (genos? phratry? etc.). 'The resulting organization formed by men from the two groups might well have described itself as a *thiasos*' (of Herakles); cf. Lambert. Jameson considers various possible restorations of a proper name of the second group or [τῶν ἄλλων θιασωτ]ῶν in κα[ἱ . . .⁵. .]ιων of LL. 5/6, but demurs.

Τιμόθ[εος]
Τεισί[ου]
τῶι 'Ηρ[ακλεῖ]

ἱερὸν Ἡρακλέ[ους Πρα]- Stoich. 17
ξιεργιδῶν κα̣[ὶ . . .⁵. .]-
ΩΝ τῶνδε̣ οἷς μ[έτεστι]
[Μ]ύσχων Ἀλωπε[κῆθεν]
[Ἀ]ρέσανδρος .[- - - -]
[. .⁴. .]ν Ἀγρυλῆ[θεν]
[Ὀλυμ]πιόδωρο̣[ς - - - -]
[. . .⁶. . .] Μελ̣[ι]τ̣[εύς?]

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189. Peiraieus. Honorary monument for an Athenian admiral, 103/2 B.C. *IG* II² 3218. C.Habicht, *Athens* 284/285 (= Habicht, *Athen* 285/286), with earlier bibliography, points out that the clue to the date of this monument is the fact that Side (LL. 35–37) and Phaselis (LL. 12–14) were 'still allied with Rome and not in the hands of pirates, as was the case after the First Mithridatic War.' This excludes a date in 78–74 B.C. or 74–71 B.C. and indicates that the Athenian admiral here honored served in 103/2 B.C. or the following year with the proconsul Marcus Antonius. Habicht identifies him with the admiral Κηφισ[όδωρος] of *IG* II² 2336 L. 18, 103/2 B.C.; cf. *SEG* XXX 93 for his affiliation with the Kerykes.

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190. Athens. Dedication to Artemis, 4th cent. B.C. and 290/89 B.C.? *IG* II² 4658. In a discussion of the identity and date of the new archon Ambrosios (see our lemma no. 141), G.Steinhauer, *MDAI(A)* 113 (1998) 243–248 (ph.), quotes the text and gives a detailed physical description of this dedicatory base for a statuette, perhaps accompanied by a naiskos and a table or theke. Like the base itself, the inscription appears to have had at least two phases, and during the second phase, 2 words were erased and the surface was then reinscribed, giving in L. 1 [δημοσύνηι]ι, L. 2 ⟦ἀρ(ε)τῆς⟧ (lapis I), both in larger letters. *IG* II² is incorrect in stating that Ἀρτέμιδι at the end of L. 1 is also in rasura. The word erased in L. 1 was originally an epithet of Artemis, 12 letters, possibly Ἀριστοβούληι. Ἀρετή in L. 2 could refer to an athletic victory or to the successful completion of a year of public service. Suggesting that δημοσύνη stands for δημοτική and that the political ἀρετή of the dedicator is meant in L. 2, Steinhauer proposes that the monument assumes the character of a political proclamation of the service by the dedicators to the Athenian democracy. If Ambrosios, the archon of 290/89 B.C., is the dedicator/adaptor of the second phase of the monument and the inscription, his year of office falls into a brief period of democratic revival.

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191. Athens. Honorary inscription for the prytaneis of Antiochis, before 121/2 A.D.? *SEG* XXI 603. *Agora* XV 321. S.Follet, *BE* (2000) 313, urges that the presence of the deme of Besa in the tribe of Antiochis in Col. II should indicate that this inscription is earlier than the change in the Boule from 600 to 500 members in 121/2 A.D. For Αὐ· Ἠρεῖμος in Col. II L. 19, see her *Athènes* 73. Au(relius) is improbable at this date.

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192. Rhamnous. Ephebic dedication, 331/0 B.C. *IG* II² 1181. *SEG* XLVI 248.* In Δῆμος τοῦ Ραμνοῦντος II no. 99, B.C.Petrakos reports the following inscription on the right side of this base.

[- - - - -]ΟΛΕΟΥ[- - - - - - - -]
[- - - - - -]Φ[.]Ρ[.]ΟΥ[- - - - -]
[- - - - - - - - - - - - -]ΝΟ[- - -]

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193. Rhamnous. Ephebic dedication, ca. 350–300 B.C. *SEG* XLIII 67. B.C.Petrakos, Δῆμος τοῦ Ραμνοῦντος II no. 101, reports that on the right and left sides of this base are the remains of two earlier, erased inscriptions, the remnants of an ephebic dedication. (*SEG* XLIII 67 = Δῆμος τοῦ Ραμνοῦντος II no. 146.)

left: [- - -]ιος right: ἡ φυλή

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194. Rhamnous. Dedication to Aphrodite Hegemon, 222/1 B.C. Fragment of the right side of a dedicatory base set up to Aphrodite Hegemon by the στρατηγὸς τῆς παραλίας Νικόμαχος Αἰνιάδου Παιανιεύς, who is honored in the decree *SEG* XLI 90 of 222/1 B.C. (Petrakos, Δῆμος τοῦ Ραμνοῦντος II no. 32 [ph., LL. 1–7] [where we find Nikomachos described, in LL. 11-13, as ἀναθεὶς ἀνάθημα ... τεῖ Ἀφροδίτει τεῖ Ἡγεμόνει ἐκ τῶν ἰδίων, Richardson]). Briefly noted, without text or ph., in *EAH* (1999) [2000] 17.

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195. Rhamnous. Dedication of soldiers, 340/39 B.C.? *SEG* XLI 149. In Δῆμος τοῦ Ραμνοῦντος II no. 92, with addendum on p. 264, B.C.Petrakos offers the following restoration based upon an unpublished dedication; brief prosopographical notes; inv. no. 881.

[οἱ στρατιῶται ἀνέθεσαν στεφανώσαντες τὸν στρατηγὸν]
[Μεγακλέα καὶ τ]ὸν περιπόλαρχον Χα̣[ρίσανδρον ἀρετῆς]
[ἕνεκα καὶ δι]καιοσύνης v v v v ἐπὶ Θ̣[εοφράστου ἄρχοντος]

4 [στρατηγὸς] [περιπόλαρχος]
[Μεγακλῆς] [Χαρίσανδρος]
[Δημέο] [Θεοπόμπου]
[Θριάσιος] [Ὀτρυνεύς]

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196. Rhamnous. Dedication, 3rd cent. B.C. In *EAH* (1999) [2000] 20/21, there is brief mention, without text or ph., of the discovery of a base to support a stone herm; found in the fortress in excavations of the Greek Archaeological Society. Inscribed on it is a dedication to an unknown deity—by the soldiers, the κρυπτοί, and members of a third group of mercenaries—in honor of the general Φοξίας; for this man, cf. our lemma no. 146.

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197. Athens. Victory dedication of Pyrrhichistai, 350–300 B.C. *IG* II^2 3026. *SEG* XXIII 103; XLVIII 2208. Writing independently of P.Ceccarelli, *La pirraca nell'antichità greco romana* (Pisa, Rome 1998) (*SEG* XLVIII 2208), F.Rausa, *MDAI(A)* 113 (1998) 217–234 (ph., dr.), provides a prosopographical commentary on the career of Xenokles son of Xenis of Sphettos (218–220). He then conducts a thorough analysis of the decoration, iconography, and style of the sculpted male figure on this base, with special reference to the πυρρίχη dance, citing numerous parallels from vase-painting and sculpture. On the basis of a relief in the Vatican and other parallels, he suggests a reconstruction of the Xenokles monument with four armed dancers in relief and the inscription extending across the front, from above the head of the first figure on the left to that of the last (4th) figure on the right. Rausa favors a date 350–340 B.C. See also the victory monument from the Acropolis in our lemma no. 199.

198. Athens. Agonistic dedication of Diophanes, ca. 370–360 B.C. *IG* II^2 3125. *SEG* XLVI 255.* In *BE* (2000) 45, S.Follet suggests in L. 6, 'si elle n'est pas imposée par le style *stoichedon*, pourrait-on envisager στεφ[θείς]?'

199. Athens. Agonistic dedication, 350–300 B.C. *IG* II^2 3134. *SEG* XXXIX 1822. After an exhaustive analysis of the iconography and style of the relief figures on this base, with copious parallels from vase-painting and sculpture, F.Rausa, *MDAI(A)* 113 (1998) 191–217, 230–232 (ph., dr.), concludes that the original monument was probably dedicated on the Acropolis to mark a victory of the tribe Oineis in torch races. Prosopographical analysis of the names inscribed beneath the sculpted frieze (194–196). To the inscribed fragments bearing names in *IG* II^2 3134, Rausa now adds an additional non-joining piece, fr. d, in the Acropolis Museum, inscribed Διονύσιος | Λακιάδης. He favors a date, on stylistic grounds, ca. 340–330 B.C. See also the victory monument from the Acropolis in our lemma no. 197.

200. Rhamnous. Victory dedication in the torch race of the Diogeneia and Ptolemaia, ca. 100 B.C. Two joining fragments of a base for the support of votive torches, in the shape of a parastade with epikranitis of flaring volutes flanking an anthemion in relief. The crowning member (inv. no. 2187) was found in excavations of the Greek Archaeological Society in the hestiatorion in the fortress of Rhamnous; the supporting column, broken at bottom (inv. no. 2183), was found reused as a cover of a grave at Nea Palatia of Skala Oropou. For further description of the two findspots, see B.C.Petrakos, Δῆμος τοῦ Ῥαμνοῦντος I, pp. 327/328 no. 151. Inscription on the upper part, on the upper band of the base (LL. 1–4), and on the lower part, on the shaft of the parastade below the anthemion (LL. 5–10). Briefly described in *EAH* (1999) [2000] 16/17, 21 (legible ph.). This is a dedication by the στρατηγὸς τῆς παραλίας Ξάνθιππος Φαντοκρίτου Σουνιεύς, serving his second term, to honor the victory of three members of the garrison at Rhamnous in the torch race at the Diogeneia and the Ptolemaia at Athens. The victors are demesmen of Eitea and of Lamptrai and a πάροικος Μιλήσιος.

Ed.pr., with date, Petrakos, Δῆμος τοῦ Ῥαμνοῦντος II no. 151 (dr.; ph. in I, p. 328, pl. 235), who attributes the whole to Rhamnous. For similar dedications from the torch races, see *IG* II^2 2869; *SEG* XLI 162–165.

Ξάνθιππος Φαντοκρίτου Σουνιεύς, στρατηγὸς v v v
χειροτονηθεὶς δὶς ἐπὶ Ῥαμνοῦντα καὶ τὴν πα- v v v
ραλίαν χώραν, Διὶ Σωτῆρι καὶ Ἀθηνᾷ Σωτείρᾳ v v v
καὶ Θέμιδι καὶ Νεμέσει ἀνέθηκεν vac.

Ἐκ τῶν π̣ολι[τῶ]ν̣ [Διογένεια]
Εὐγείτων Δημη[τρ̣ί]ου Ε̣ἰ̣τεαῖος,
ἐκ τῶν στρατευο[μ]ένω̣ν̣ Διογένεια
Φαλακρίων Κτησίου Λαμπτρεύς,
ἐκ τῶν παροίκων Πτολεμαῖα
Σωκλῆς Λ̣άδου Μιλήσιος

201. Eleusis. Inscribed architrave, Roman Imperial. *IG* II^2 3159+. K.Clinton, *Atti XI Congresso* 100, associates with this architrave block (b), belonging to a building in the southwest corner of the sanctuary, an unpublished fragment (a) and 'smaller fragments, none containing more than three letters.' He suggests that the building to which this inscription belongs had a connection with the Eleusinia games and might have served as an administrative center of the Panhellenes at Eleusis; see also our lemma no. 33.

a. [- - - ἀγ]|ῶνας καθιέρωσεν εἰς τοὺ|[ς - - -]
b. *IG* II^2 3159. [- - - τοὺς τῶ]|ν̣ Ἐλευσινίων ἀγῶνας Δ|[ήμητρι καὶ Κόρηι?]

202. Rhamnous. Inscribed throne from the theater, 4th cent. B.C. *SEG* XL 208. *SEG* XLV 172. To the fragments of this marble throne previously noted in *SEG*, B.C.Petrakos, Δῆμος τοῦ Ῥαμνοῦντος II no. 83 (ph., dr.), now adds more joining fragments to make a total of 8 pieces from the upper left corner of a throne bearing 4 incised crowns on the concave surface with inscriptions within them; inv. no. 806 + 1282. Since these fragments do not exhibit anathyrosis on the left side, Petrakos suggests that they belong to the now missing first throne (left side) of the series *IG* II^2 2849. Inscriptions legible in only the two top crowns on the left.

ὁ [δ]ῆμος [- - - - -]	ὁ [δ]ῆμος [- - - - -]	incised crown
	incised crown	

203. Rhamnous. Inscribed bench, 3rd cent. B.C. Fragment of a stone bench, found in excavations of the Greek Archaeological Society, probably set up by a strategos; inv. no. 2166. Ed.pr. B.C.Petrakos, Δῆμος τοῦ Ῥαμνοῦντος II no. 139.

[- - - τὴ]ν̣ χώ[ραν]

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204. Rhamnous. Inscribed bench, ca. 250 B.C. *SEG* XLV 205. Two non-joining fragments of a stone bench, found in the excavations of the Greek Archaeological Society in the theater; inv. no. 1380 + 1261. Ed.pr. B.C.Petrakos, Δῆμος τοῦ Ῥαμνοῦντος II no. 131, who identifies Archandros as strategos of the paralia in the archonship of Diomedon, 247/6 or 245/4 B.C., *SEG* XXXVIII 126.

[Ἄρχανδ]ρος Καλλ[ίπ]π̣ου Ἐλ[ευσίνιος - - -]

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205. Rhamnous. Inscribed throne, 4th cent. B.C.? Four joining fragments from the back of the easternmost marble throne in the proedria of the theater excavated by the Greek Archaeological Society; inv. no. 2114. Ed.pr. B.C.Petrakos, Δῆμος τοῦ Ῥαμνοῦντος II no. 84, who suggests [Ἥ]ρ[ω]ι at the end.

[- - - -]Ο[- - -]Ρ[.]Ι

For other inscriptions on this throne, see *SEG* XLVI 275 and our lemma no. 202.

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206. Eleusis. Inscriptions concerning the Imperial cult, Augustus to Lucius Verus. K.Clinton, *Atti XI Congresso* 94–98, presents in abbreviated form the discussion he published of the following inscriptions in M.C.Hoff, S.I.Rotroff, edd., *The Romanization of Athens* (Oxford 1997) 161–181 (reported in *SEG* XLVII 37, 218, 220/221, 224, 226): *IG* II² 3261, 3500, 3524, 3530, 3562; *SEG* XXIV 212. See also our lemmata nos. 33 (corpus of Eleusinian inscriptions) and 211 (*IG* II² 4779).

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207. Eleusis. Dedication of a fountain house by Hadrian, Hadrianic? *IG* II² 3196. K.Clinton, *Atti XI Congresso* 99, restores the first 2 lines of this inscription as follows and suggests a possible association with the Hadrianic Fountain House and the imposing aqueduct that was prominent in Eleusis in the 19th century, now largely destroyed.

[Αὐτοκράτωρ Καῖσαρ Τραιανὸς Ἀδριανὸς? Σεβ]αστὸς π(ατὴρ) π(ατρίδος) ταῖς Θεαῖς
[τὴν κρήνην ἀνέθηκε καὶ τὸ ὕδωρ εἰς τὸ ἱερὸν] ἤγαγεν

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208. Athens. Dedication to Hadrian, 132 A.D. Marble base of an honorary monument, later reused. From the Theseion Collection (see our lemma no. 3), inv. no. Θ 276; provenance not recorded. Ed.pr. E.Kourinou-Pikoula, *Horos* 13 (1999) 29 no. 7.

Σωτῆρι
[κ]αὶ κτίστῃ
[Α]ὐτοκράτορ[ι]
Ἁδριανῷ
Ὀλυμπίῳ

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209. Rhamnous. Statue base for Polydeukion, 174/5–177/8 A.D. *IG* II² 3969. *SEG* XLVI 266.* In Δῆμος τοῦ Ῥαμνοῦντος II no. 159 (dr.), (ph. in I, p. 292, pl. 206), B.C.Petrakos prints the full text of this inscription, providing two restored drawings and commentary.

Ψηφ[ισα]μένης τῆς ἐξ Ἀ-
[ρείου Πάγ]ο̣υ̣ βουλῆς κ̣αὶ
[τῆ]ς β̣ο̣υ̣λ̣ῆ̣[ς τῶ]ν̣ πεντακ̣-
καὶ τ̣οῦ δ[ήμο]υ̣
[ο]σίων Ἡ̣ρώδης Βιβούλλι-
[ο]ν̣ Πολυδευκίωνα̣ ἱππέ[α]
[Ῥ]ω̣μαίων, ὁ θρέψας κ̣α̣ὶ φι-
[λ]ήσας ὡς υἱόν, τῇ Νεμέ-
[σει] ῃ̣̄ μετ' αὐτοῦ ἔθυεν, [εὐμ]-
[ε]νῆ καὶ ἀίμνηστον τὸν [τρό]-
φιμον

4. In smaller lettering. ‖ 8/9. τῇ Νεμέ|[σει] ῃ̣̄, Petrakos; the H of the relative pronoun is clear in the dr. Richardson.

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210. Eleusis. Statue bases of the family of Marcus Aurelius, 180–182 A.D. *IG* II² 3397/3398, 3400–3402. *SEG* XXXIX 243,* 321; XLII 1757. J.M.Cortés Copete, *Gerion* 16 (1998) 255–270, takes up the issue of the benefactions of Marcus Aurelius to the sanctuary at Eleusis, especially renovations and repairs to the Telesterion, the Greater Propylaia, and the two marble arches originally set up by the Panhellenes to honor Hadrian (*IG* II² 2958). He argues that Marcus Aurelius only got involved in work at the sanctuary as a result of the revolt of Avidius Cassius in 175 A.D. that required his presence in the east. The five statue bases (*IG* II² 3397/3398, 3400–3402) on the two arches, as Clinton has shown (*SEG* XXXIX 243), supported images of some of the family of Marcus Aurelius. Not all of his living sons are represented. At the time of his visit to Eleusis in 176 A.D., he probably dedicated the temple above Temple F (Sabina) to his deceased wife Faustina II (see our lemma no. 212, *IG* II²

3399). A corollary of this interpretation is the inference that, following the destructive attack of the Kostoboks in 170 A.D., the sanctuary at Eleusis remained for 5 or 6 years in a badly damaged condition due to the inability of Athens to provide the funds necessary to restore it.

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211. Eleusis. Dedication to the Savior Gods and Goddesses in honor of Marcus Aurelius and Lucius Verus, ca. 166 A.D. *IG* II² 4779. *SEG* XXXIII 254; XLVIII 12. K.Clinton, *Atti XI Congresso* 97/98, reprints the text after autopsy of the stones, which once formed an enormous monument consisting of two bases 'evidently set up within the sanctuary on either side of the paved way leading up to the Telesterion.' Clinton suggests that the statues supported by these bases represented the deities themselves, not the emperors. They were 'saviors' because of the aid they gave to Lucius Verus in his victory over the Parthians in 165/166 A.D. Athens erected the monument in 166 A.D. or slightly later 'to call attention to the critical role that these Athenian goddesses played in the recent success of the emperors.'

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212. Eleusis. Honors for the empress Faustina II, before 175 A.D. *IG* II² 3399. J.M.Cortés Copete, *Gerion* 16 (1998) 267–269, in a discussion of the benefactions of Marcus Aurelius in the sanctuary at Eleusis (see our lemma no. 210), suggests that the Emperor dedicated the temple that lies above Temple F (Sabina) to the memory of his deceased wife Faustina II. In the last 2 lines, he prefers to take [- - -]τος as the end of a personal name and to interpret ἔ[παρχος] as praefectus iure dicundo, a representative of Marcus Aurelius charged with the administration of the troubled city of Athens during the struggles between the Quintilii and Herodes Atticus, 170–175 A.D.

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213. Athens. Honors for Sextus Aelius Catus, early 1st cent. A.D. *SEG* XXI 769. *SEG* XXII 158. For this inscription and this man, see our lemma no. 2466.

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214. Athens. Honorary inscription, 180–184 A.D. In Ανθέμιον. Ενημερωτικό Δελτίο της Ενώσεως Φίλων Ακροπόλεως 5 (1999) 10/11, I.-A.Trianti briefly reports the discovery in restoration work at the Library of Hadrian of an inscribed base for a statue of the agonothetes of the Great Panhellenia and ἀρχιερεὺς διὰ βίου τοῦ Σεβαστοῦ Π. Αἴλιος Ἰουλιανὸς Διονύσιος Νικοπολίτης; no text; no ph.; no further details.

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215. Eleusis. Honors for the proconsul of Asia and the Eumolpid M.Gavius Gallicanus, ca. 150 A.D. *IG* II² 4219. K.Clinton, *Atti XI Congresso* 101/102, in commenting on the prosopography of our lemma no. 218 (*IG* II² 4057 + 4213), announces that 'a new fragment of *IG*, II² 4219 shows that this dedication does not honor a proconsul of Asia by the name of Quintilianus ... but rather a proconsul of Asia by the name of M.Gavius Gallicanus, son of

Squilla and grandson of Squilla.... The praenomen and nomen of the father and the grandfather can be perfectly restored as M.Gavius.' This man and his family are studied by G.Alföldi, *Chiron* 9 (1979) 507–544, and A.Vogliano, *AJA* 37 (1933) 215–231 (= *IGUR* I.160). No text.

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216. Athens. Statue base of the poet Astydamas, ca. 340 B.C.? *IG* II² 3775. In *AntK* 42 (1999) 21–25 (ph.), after a review of the literary, epigraphical, and architectural evidence, H.R.Goette argues that this base does not provide a fixed point of ca. 340 B.C. for the date of the 'Lykourgan' construction phase of the theater of Dionysos. He favors a date of ca. 360 B.C. for the planning and beginning of construction on this phase of the rebuilding.

M.Sève, *BE* (2000) 105, urges that this base ought to be associated with the honor of a bronze statue that was voted to Astydamas in 340 B.C. 'Il reste possible, mais pas certain, que la base ait été déplacée.'

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217. Marathon. Poem in honor of Herodes Atticus, ca. 175 A.D. *IG* II² 3606. *SEG* XXX 142; XXXIII 254; XXXV 177; XLVI 9; XLVIII 12. For a discussion of the procession in honor of Herodes Atticus on his return from the Danube (and similar parades), see our lemma no. 2462.

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218. Eleusis. Honors for mystai, 150–160 A.D. *IG* II² 4057 + 4213+. *SEG* XXX 158; XXXIX 227. K.Clinton, *Atti XI Congresso* 100–102, returns to this monument (cf. *SEG* XXX 158) and, after examining the stones, presents the following text.

ἡ ἐξ [Ἀρείου πάγου βουλὴ καὶ ἡ βουλὴ τῶν Φ καὶ ὁ δῆμος ὁ Ἀθηναίω]ν leaf

I

Σέργιον [Σαλβιδιηνὸν - - υἱὸν Σκει]-
π[ί]ωνα Ὄρ[φιτον - - -]
4 [.]ωνα μεγ[αλοψυχίας ἕνεκεν καὶ]
[ἀ]ρετῆς κα[ὶ εὐσεβείας]
vacat

II

[Καλπουρνίαν]
[Λουκίου θ]υγα[τέρα]
[Λέπιδα]ν Ὀρφίτου
4 [Σκειπίω]ν[ος] γυ-
[ναῖκα δικαιοσύ]-
νης καὶ εὐσ[εβείας]
vacat

III

[Σερ Καλπούρνιον]
[Σκειπίωνα Ὄρφιτον]
4 [Σκ]ε[ιπίωνο]ς Ὀρφ[ίτου]
υἱὸν μύστην
vacat

IV

[Λ] Καλπούρνιον
Πε[ί]σωνα Σκειπίω-
4 νος Ὀρφίτου υἱὸν
μύστην
vacat

The family is related to a branch of a senatorial family of Verona studied by G.Alföldi in *Chiron* 9 (1979) 507–544; see further our lemma no. 215 (*IG* II2 4219).

219. Athens. Paian in honor of Asklepios, 1st/2nd cent. A.D. *IG* II2 4509. *SEG* XLVI 269.* S.Follet, *BE* (2000) 312, notes that the exclamation that is characteristic of this genre should be accented ἰέ. The article of K.Hallof (*SEG* XLVI 269) prompting her observation appeared in *Horos* (so *SEG*), not in *Chiron* (as per Follet).

220. Athens. The Paian of Sophokles on the Sarapion Monument, ca. 100–150 A.D. and ca. 200–210 A.D. *IG* II2 1948 + 2000 + 2012 + 2158 + 3563 + 3631 + 3796 + 4510 + 4544. *SEG* XXVIII 225; XLV 175.* A.Connolly, *JHS* 118 (1998) 1–21, in a paper in which he rejects the heroization of Sophokles as Δεξίων, the story about his receiving Asklepios in his home, and his possible association with the orgeones of Amynos, Asklepios, and Dexion, *IG* II2 1252/1253 (see also our lemma no. 159), is prepared to accept the Sophoklean authorship of the paian on this monument, its survival or revival after ca. 600 years, and the evidence it provides for a link between the tragedian and the god. For the founding monument of Telemachos on the Athenian Asklepieion, *IG* II2 4960, see our lemma no. 231.

221. Eleusis. Dedication to Demeter? 4th cent. B.C. *SEG* XXIV 224. M.Berti, *MEP* 2 (1999) 80–83, 105 (ph.), after examining the stone in the Eleusis Museum (inv. no. E 1127), reprints the text of the ed.pr. and proposes to identify Μυρωνίδης in L. 6 as the son of the famous Archinos of Koile (Demosthenes 24.135). She remains skeptical of the readings Δ̣ήμ̣ω̣νος and [Φι]λ̣ήμ̣ο̣νος in L. 4 of ed.pr., suggesting as possible Μ̣ν̣ή̣μ̣ο̣νος.

222. Athens. Treasury-box of Aphrodite Ourania, early 4th cent. B.C. *SEG* XLI 182. *SEG* XLVI 1073; XLVII 784, 2341; XLVIII 1175. M.P.J.Dillon, *ZPE* 124 (1999) 73, rejects the theory that this θησαυρός is to be connected with the shrine of Aphrodite excavated by O.Broneer (*Hesperia* 1 [1932] 31–55) on the north slope of the Acropolis and urges that it must belong to the shrine of Aphrodite Ourania in the agora (Pausanias 1.14.7).

223. Rhamnous. Dedication to Demeter and Kore, ca. 350–300 B.C. *SEG* XXVIII 236. *SEG* XXXIX 185. B.C.Petrakos, Δῆμος τοῦ Ραμνοῦντος II no. 106 (dr.), republishes this relief, providing the following new text of the dedication on the epistyle.

[- - -]ου 'Ραμ[ν]ού[σιος γυμνασιαρχήσας] Δήμ̣η[τρι καὶ Κόρει ἀνέθηκεν]

224. Kamariza. Dedication of a cult table, ca. 350 B.C. *SEG* XLVI 260. L.Dubois, *BE* (2000) 295: 'Comme les termes en -τειον sont plutôt des dérivés de noms d'agent en -της, je préférerais considérer le dédicataire de cette inscription comme un héros nommé Εὐδώτης.' [Dubois erroneously gives the provenance as Rhamnous. Stroud.]

225. Rhamnous. Dedicatory epigram, ca. 350–300 B.C. *SEG* XXXI 185 and XLVII 216 are the same inscription; inv. no. 1692. See B.C.Petrakos, Δῆμος τοῦ Ραμνοῦντος II no. 108 (ph.).

226. Rhamnous. Dedication of Xenokrates, 350–300 B.C. *IG* II2 2849. *SEG* XLV 171.* In Δῆμος τοῦ Ραμνοῦντος II no. 116 (dr.), B.C.Petrakos now gives the text on this base of a dedicatory monument (inv. no. 1694) as follows:

Ξενοκράτη[ς Φαν]οκράτους 'Ραμνούσιος

227. Rhamnous. Dedication to Amphiaraos, 4th cent. B.C. Fragment from the right side of a marble dedicatory base, found in excavations of the Greek Archaeological Society; inv. no. 810. Briefly noted in *PAAH* (1986) [1990] 23 no. 4; cf. *SEG* XL 200. Ed.pr. B.C. Petrakos, Δῆμος τοῦ Ραμνοῦντος II no. 169.

[- - - - - - - -]εια
[- - - - - - - -]ου
['Αμφιεράωι]

3. Or ['Αμφιαράωι], cf. Petrakos, *ibid.*, nos. 172, 175; epsilon, nos. 171, 173; all 4th cent. B.C. Richardson.

228. Attica? Prasiai? Dedication to Delian Apollo, late 2nd cent. B.C. to ca. 150 B.C. *SEG* XLVIII 2128.15. A.Delivorrias, Φως Κυκλαδικόν. Τιμητικός τόμος στη μνήμη του Νίκου Ζαφειρόπουλου (Athens 1999) 328–337 (ph.), notes that this fragmentary inscribed relief was donated to the Benaki Museum in 1994 by Sandra Kambani, who purchased it ca. 1964 from the Athenian dealer Zoumpoulaki; no further details on provenance, but Delivorrias decides in favor of Attica because of its 'Pentelic' marble and the fact that this dealer is known for his commerce in local antiquities. After an exhaustive analysis of the sculptural style and iconography, Delivorrias suggests the above date and a likely provenance in Prasiai because of the several Delian elements in the relief. [- - -] 'Απόλλω[νι]

229. Rhamnous. Dedications to Kybele, Mother of the Gods, 2nd cent. A.D. In *EAH* (1999) [2000] 19/20, brief reference is made to the discovery, in excavations of the Greek Archaeological Society in a small 'telesterion' west of the theater in the fortress, of two dedicatory inscriptions to this deity, worshipped in Rhamnous under the name of Agdistis. For her cult in 83/82 B.C., see Petrakos, Δῆμος τοῦ Ραμνοῦντος I, pp. 330–332; II no. 179. The dedications name Athenian priestesses; no ph.; no text; no further details. Found in the same place was also a fragment of a stele inscribed with a catalogue of Athenian women, probably devotees of the goddess. For a dedication to Isis found in the same place, see our lemma no. 230.

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230. Rhamnous. Dedication to Isis. Small fragment of a dedicatory inscription to Isis, found in excavations of the Greek Archaeological Society in a small 'telesterion' west of the theater in the fortress; cf. our lemma no. 229. Briefly mentioned, with neither text nor ph., in *EAH* (1999) [2000] 20; no date suggested.

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231. Athens. Monument of Telemachos, founder of the Asklepieion, ca. 400 B.C. *IG* II^2 4960/4961, 4963. *SEG* XLVIII 237.* A.Connolly, in a study on 'Was Sophocles Heroized as Dexion?,' *JHS* 118 (1998) 1–21 (see our lemma no. 220), rejects Körte's restoration δ(ρ)ά[κlοντα] in LL. 13/14, endorsing Clinton's δια[κlόνος] (*SEG* XLVII 232) and pointing out that S.Dragoumis in 1901 had suggested διά[κlονον], *AE* (1901) 97–112. He recognizes the awkward syntactic implications of accepting this restoration, however, and argues that 'there is no independent evidence that Sophocles participated in a cultic reception of Asclepius.' (14) Connolly also rejects the suggestion of L.Beschi, *ASAA* 29/30 (1967/68) 422–428 (*SEG* XXV 226), that Sophokles is portrayed as a reclining poet in the relief on the Telemachos monument. Finally, he is skeptical of the possibility of Sophokles' heroization at Athens.

In *Ergo YP* 3 (1999) 78, it is announced that a plaster cast has now been assembled in the Center for the Study of the Acropolis (Makriyianni) from the several fragments of this monument housed in the National Museum and Epigraphical Museum of Athens, the British Museum in London, and the museums of Verona and Padua.

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232. Athens. Theater seat for the priest of the Dioskouroi and the hero ἐπιτέγιος, Roman Imperial. *IG* II^2 5071. N.D.Robertson, *ZPE* 127 (1999) 179–181, urges that these deities should probably be restored in *IG* I^3 310 LL. 81–83, inventory of the Treasurers of the Other Gods 429 B.C., *pace* D.M.Lewis. Instead of the 'hero on the roof,' Robertson identifies him as a maritime deity 'on the deck' who, with the Anakes, received an embarkation fee, ἐπιβατικόν, from naukleroi and emporoi (*IG* I^3 133, 5th cent. B.C.), probably in Peiraieus.

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233. Athens. The so-called loutrophoros. With particular reference to surviving examples of these monuments from Attica, J.Bergemann, *MDAI(A)* 111 (1996) 149–190 (ph.), asks in his subtitle the question 'Grabmal für unverheiratete Tote?' After a thorough analysis of the literary sources (testimonia printed in Anhang III, 189/190), the evidence from vase-painting, and examination of numerous examples of marble 'loutrophoroi' and lekythoi in Attic museums and elsewhere, he answers the question in the negative and urges the adoption of the terminology in our heading. He explores the sepulchral function of the so-called loutrophoros, primarily as a symbol placed over the grave to indicate that the family had fully carried out the funeral and burial rites. Bergemann often studies the inscriptions on these monuments, but not always with references to *IG*, *SEG*, or other epigraphical publications. For his analysis of the gravestone *IG* II^2 10305, see our lemma no. 257.

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234. Athens. Grave stelai decorated with shallow relief panels, 4th/3rd cent. B.C. For a full, detailed monograph on these monuments, see A.Scholl, *Die attische Bildfeldstelen des 4. Jhs. v.Chr.: Untersuchungen zu den kleinformatigen Grabreliefs in spätklassischen Athen*, *MDAI(A)* Beiheft 17 (1996). Emphasis falls heavily on matters of sculptural style, poses, clothing, hairstyles, attributes, children, priests and priestesses, banquet scenes, polychromy, etc. Katalog: 528 entries with references to standard epigraphical corpora, *CAT*, etc. We draw particular attention to the sections 'Prosopographische Datierungsindizien' (5–26); 'Historische Datierungsindizien' (26–29), with many citations of grave inscriptions; index of inscriptions (387); index of Antike Personennamen (378–380); 'Die sozialstruktur Athens im 4. Jh. und die Ikonographie der kleinformatigen attischen Grabreliefs'—citizen, wives and daughters, metics, isoteleis, xenoi, slaves, and children.

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235. Athens. Gravestone of Pyrrhanthes, 4th cent. B.C. From the Theseion Collection (see our lemma no. 3), inv. no. Θ 5; provenance unknown. Marble grave stele, undecorated, inscribed over an earlier text of which only a few traces survive. Ed.pr. E.Kourinou-Pikoula, *Horos* 13 (1999) 25/26 no. 1, who observes that the name Πυρράνθης is ἀμάρτυρο στὴν 'Αττική; cf. Πυρράνθος *IG* XII.5.609; *F.Delphes* III.1.46 L. 1; *IG* IV 273.

Πυρράνθης
Πυθοκρίτου
'Αφι{ι}δναῖος

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236. Athens. Gravestone of Alkimenes, end of the 4th cent. B.C. Half of a grave kioniskos, bearing in relief a representation of a loutrophoros, with a man above its shoulder, and a lekythos. From the Theseion Collection (see our lemma no. 3), inv. no. Θ 293; provenance not stated. Ed.pr. E.Kourinou-Pikoula, *Horos* 13 (1999) 30 no. 8.

'Αλκιμένης
Μεγακλέους
'Αχαρνεύς

237. Athens. Gravestone of Fausta (reused), 2nd cent. A.D. *IG* II^2 6154. Stele decorated with relief sculpture; main inscription on the epistyle (*IG* II^2 6154: ivy leaf Φαῦστα 'Ερμείου ἐξ Εὐπυριδῶν ivy leaf | Μυρίνης Φιλίππου ἐκ Γαργηττίων; L. 2 postmodo add., *IG*). From the Theseion Collection (see our lemma no. 3), inv. no. Θ 231. Secondary inscriptions: In *Polemon* 4 (1949) 28 no. 12, M.T.Mitsos detected the name Φαῦστα inscribed on the narrow left side of the stele and an amphora incised on the right side. E.Kourinou-Pikoula, *Horos* 13 (1999) 27 no. 4, reports that on the left side, below the name Φαῦστα and above the incised protome of a youth, is inscribed in letters of the 2nd cent. A.D. 'Ελπίνικος.

238. Myrrhinous (Merenda). Gravestone of Kallimedon with epigram, ca. 350–325 B.C. *SEG* XXIII 137. *SEG* XXV 258; XXX 202. Clairmont, *CAT* 1.820. G.Despinis, in *In Memoria di Enrico Paribeni*, ed. G.Capecchi et al. (Rome 1998) 1.141–144, attributes to this stele (inv. no. BE 5) two small sculptural fragments in the Brauron Museum and discusses the association of another fragment in Dallas; reconstruction of sculptural scene; no change proposed in the text of the epigram. Despinis compares the relief stele from Peiraieus, Clairmont, *CAT* 1.951. He also favors the association of fr. a with fr. b, as proposed in the ed.pr. (*SEG* XXIII 137) and urges that the pediment and epistyle on which fr. a is inscribed must not be associated with the sculptured gravestone BE 78 as it is now reconstructed in the Brauron Museum. Brief discussion of other uninscribed fragments of sculpture, in the Brauron Museum and elsewhere, probably belonging to the same cemetery in Merenda.

239. Athens. Gravestone of Dexileos, 394 B.C. *IG* II^2 6217. *SEG* XLIV 180.* W.Closterman, *AJA* 103 (1999) 299, briefly argues that the unique appearance of the burial plot of Dexileos is to be explained as the result of two phases of construction: (1) the heroon constructed as a cenotaph commemorating the death of Dexileos, 394 B.C., and (2) its transformation by the family of Dexileos into a family burial plot, a peribolos tomb, which now contained its first burials, probably ca. 350 B.C. [Closterman now informs us, *per ep.*, that recent restoration work on this monument—which we all hope will soon be published—has revealed much more evidence of its phases of construction than was previously accessible.]

240. Athens. Funerary trapeza of Hegesias, 350–300 B.C.? *IG* II^2 6994. *SEG* XXVI 294. In *Ergon YP* 3 (1999) 75/76 (ph.), C.B.Kritzas briefly reports the cleaning of this stone, EM 10508; apparently no change in the text.

241. Rhamnous. Gravestone, 1st cent. B.C. Fragment of a stele bearing traces of a rosette and a loutrophoros in relief; inv. no. 1164, found in excavations of the Greek Archaeological Society reused as the cover of the mouth of a cistern in the Fort. Ed.pr. B.C.Petrakos, Δῆμος τοῦ Ραμνοῦντος II no. 356.

[- - - - - -]
[- - - - - -]
'Οτρυνεύς

242. Athens (now in Berlin). Gravestone of Philippos, after 350 B.C. *IG* II^2 7135. *SEG* XXXV 244. Y.Ustinova, *op.cit.* (our lemma no. 1029) 100 note 71, with regard to the anguipede goddess decorating the acroterion, asks 'From which Pallene did the deceased originate, the Attic deme or the westernmost peninsula of the Chalcidice? Hundreds of similar Attic stele [*sic*] lack any depictions of deities, and the anguipede goddess was certainly popular in Chalcidice, as the Olynthos evidence demonstrates. Northern descent of Philippos seems plausible.' The demotic is written as ΠΑΛΛΗΝΕΣ on the stone.

243. Rhamnous. Gravestone, 4th cent. B.C. Fragment from the right side of a stele, found at the end of the south road in excavations of the Greek Archaeological Society, inv. no. 1302. Ed.pr. B.C.Petrakos, Δῆμος τοῦ Ραμνοῦντος II no. 351.

[- - -]ος
[- - -]ου
[- - -]δης

244. Rhamnous. Gravestone of Hieron and Lysippe, with epigram, 4th cent. B.C. *IG* II^2 13102a. *SEG* XXX 218. *SEG* XLVII 249.* In *MDAI(A)* 113 (1998) 188–190, B.Schmaltz rejects the arguments of J.Bergemann and K.Hallof (*SEG* XLVII 249) and argues that the inscriptions and the iconography show clearly that the stele was originally made to mark the tomb of Lysippe. Her name was inscribed first in the workshop; Hieron's name was added later when the stele was adjusted to mark his grave as well.

B.C.Petrakos, Δῆμος τοῦ Ραμνοῦντος II no. 271 (ph.; cf. no. 273; dr. in I, pp. 392/393, pl. 293), observes that the difference in the cutting of the two names on the epistyle (Hieron lighter; Lysippe deeper) indicates only that two cutters were at work and has no chronological significance.

245. Rhamnous. Gravestone. Fragment from the left side of a stele, preserving part of a rosette in relief; found in excavations of the Greek Archaeological Society, inv. no. 99. Ed.pr. B.C.Petrakos, Δῆμος τοῦ Ραμνοῦντος II no. 341; no date given.

[- - -]
'Α[- - -]
'Ρα[μνούσιος]

246. Rhamnous. Gravestone, 4th cent. B.C. Fragment of a stele found in excavations of the Greek Archaeological Society below the north retaining wall of the sanctuary of Nemesis, inv. no. 449. Ed.pr. B.C.Petrakos, Δῆμος τοῦ Ραμνοῦντος II no. 358.

[- - - - -]
['Ρα]μν[ούσιος]
[- - -]ό̣δω[ρος]
['Ρ]α̣μν[ούσιος]
[- - -]δω[ρος]
['Ρα]μν[ούσιος]

247. Rhamnous. Gravestone, 350–300 B.C. Crowning member of a naiskos-type gravestone, found in excavations of the Greek Archaeological Society on the south road, 100 m. south of the large circular peribolos; inv. no. 474. Ed.pr. B.C.Petrakos, Δῆμος τοῦ Ραμνοῦντος II no. 323 (dr.).

[Τ]ι̣μοστράτη [- - - θυγάτηρ]
[- - ca. 5 - -]μίδου 'Ρα[μνουσίου γυνή]

248. Rhamnous. Gravestone. Stele with two rosettes, taken from Rhamnous and built into a building in Kapandriti, according to notes of B.Leonardos; now lost? Ed.pr. B.C.Petrakos, Δῆμος τοῦ Ραμνοῦντος II no. 267.

Θεόμνηστος
'Αριστόκλεα
'Αριστοφάνου
'Ραμνουσίου
[θυγάτηρ]

249. Rhamnous. Gravestone, 350–300 B.C. Five joining fragments of a marble stele with remains of a rosette; found in excavations of the Greek Archaeological Society; inv. no. 444. Ed.pr. B.C.Petrakos, Δῆμος τοῦ Ραμνοῦντος II no. 290 (dr.).

[- - - - - - - - -]
Κλεοδ[ήμου]

vacat
'Αρ[χέ]βουλ̣[ος]
['Ρ]αμ[νού]σ̣[ι]ο[ς]
['Α]ρχ[έδημ]ος
['Αρχ]ε[β]ούλο

250. Rhamnous. Gravestone, 4th cent. B.C. Fragment from the left side of a stele; found in the excavations of the Greek Archaeological Society in the courtyard of the synedrion; inv. no. 1384. Ed.pr. B.C.Petrakos, Δῆμος τοῦ Ραμνοῦντος II no. 226.

'Αριστο[- - -]
Μνησιπ[- - - θυγάτηρ]
Προξεν̣[- - -]
γυνή
Τιμόστρ[ατος]
Τιμοστρ[άτου]
'Ραμνού[σιος]

251. Rhamnous. Gravestone of Agapaios and Antimenes, 4th cent. B.C. Three fragments of a stele of 'Pentelic' marble, found in the excavations of the Greek Archaeological Society on the south road; inv. no. 532. Ed.pr. B.C.Petrakos, Δῆμος τοῦ Ραμνοῦντος II no. 208.

'Αγαπ̣αῖο[ς]
Πυθοδώ[ρο]
['Ρ]αμνούσ[ιος]
['Αντι]μένης
['Αγαπα]ίου
['Ραμνο]ύ̣σ̣ι̣[ος]

252. Rhamnous. Gravestone, 3rd/2nd cent. B.C. Fragment from the upper part of a kioniskos, found in excavations of the Greek Archaeological Society east of the peribolos of Diophantides; inv. no. 473. Ed.pr. B.C.Petrakos, Δῆμος τοῦ Ραμνοῦντος II no. 350; for the ethnic, see *SEG* XLI 233, *IG* II² 7856–7861.

[- - -]ν̣δρος
[- - -]ρίωνος
'Α̣θηναῖ[ος]

253. Athens. Gravestone. *SEG* XLV 191. In *BE* (1999) 227, S.Follet also (cf. *SEG* XLV 191 app.crit.) suggests Σ(π)ινθήρ in L. 1.

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254. Rhamnous. Gravestone of Artemisios, 2nd cent. B.C. Plain stele, broken at bottom. Surface find in the cemetery east of the Fort; inv. no. 604. Ed.pr. B.C.Petrakos, Δῆμος τοῦ Ραμνοῦντος II no. 234.

Ἀρτεμίσ[ιος]
Μαιώτ[ης]

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255. Athens. Gravestone of Kerta, ca. 100–150 A.D. Pedimental marble stele with relief sculpture of a seated woman facing right; inscription above the relief, cut over an earlier, carefully erased inscription which, together with the sculpture, belongs to the original use of the monument. From the Theseion Collection (see our lemma no. 3), inv. no. Θ 232; no provenance recorded. Ed.pr. E.Kourinou-Pikoula, *Horos* 13 (1999) 27/28 no. 5, who states that the name in L. 1 is ἀμάρτυρο; cf. the masculine Κέρτος, *SEG* XXVI 1456 L. 10.

Κέρτα
Μιλησία
Ἀπελλᾶ γυνή

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256. Rhamnous. Gravestone, 1st cent. B.C./1st cent. A.D. Four joining fragments of a stele, found in excavations of the Greek Archaeological Society, inv. no. 450. Ed.pr. B.C.Petrakos, Δῆμος τοῦ Ραμνοῦντος II no. 370.

[- - - -]
[- - - ο]υ
[Μειλ]ησία

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257. Athens. Gravestone of Kallias and Pamphilos, 4th cent. B.C. *IG* II² 10305. *SEG* XXXV 244. Clairmont, *CAT* 2.382c and *Supplement* 2.471. In a study of the 'so-called loutrophoros' (see our lemma no. 233), J.Bergemann, *MDAI(A)* 111 (1996) 187/188 (ph.), examines the possible reconstructions of the relative ages and family connections of the two men represented in relief on the loutrophoros on this stele and the difficulty of determining which inscribed name is earlier and which identifies which man in the relief. The presence of the loutrophoros in relief cannot help solve these problems.

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258. Rhamnous. Gravestone, 1st cent. B.C. Fragmentary kioniskos mended from 5 pieces found on the north road, south of the peribolos of Hierokles, in excavations of the Greek Archaeological Society; inv. no. 478. Ed.pr. B.C.Petrakos, Δῆμος τοῦ Ραμνοῦντος II no. 308.

Πα[- - -]
Πολ[- - -]
Τεγε[άτης]

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259. Rhamnous. Gravestone, 4th cent. B.C. Fragment of a pedimental stele with part of a sculpted relief of a facing woman. 'From the old collection.' Ed.pr. B.C.Petrakos, Δῆμος τοῦ Ραμνοῦντος II no. 210, inv. no. 214.

Ἄγον Κρι[τ - - -]

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260. Athens. Gravestone, early Roman. *SEG* XLV 190. In *BE* (1999) 226, S.Follet suggests in L. 1 ⟨Ἀ⟩λμύρα? or ⟨Λ⟩αμύρα?; lapis ΑΠΥΡΑ?.

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261. Athens. Gravestone of Apollonia with epigram, 2nd cent. B.C. *SEG* XXI 1006. *SEG* XXX 246. C.B.Kritzas, *Ergo YP* 3 (1999) 76 (ph., upside-down), briefly reports that this marble kioniskos, previously in the courtyard of the church of the Agioi Asomatoi (Theseion), has been transferred to the Epigraphical Museum, where it is now EM 13502.

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262. Athens. Grave lekythos, 370s B.C.? Clairmont, *CAT* 2.346c. From the Theseion Collection (see our lemma no. 3), inv. no. Θ 286; provenance not stated. A.M.Proukakis, *The Evolution of Attic Marble Lekythoi* (diss. London 1971) 368 no. 309 (ph.); unpublished? Body of a white marble grave lekythos; in relief, 'seated and facing right Aristonike clasps hands with standing Euphrosyne'; inscribed name above the head of each figure. Dated by Proukakis (139). Noted by E.Kourinou-Pikoula, *Horos* 13 (1999) 25. We interpret Proukakis' majuscule text.

Ἀριστονίκη   Εὐφροσύνη

'Lek. of ΑΡΙΣΤΟΝΙΚΗ ΕΥΦΡΟΣΥΝΗ,' Proukakis. 'Euphrosyne might be the deceased.' Clairmont.

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263. Athens. Gravestone of Eukoline, ca. 350 B.C. Clairmont, *CAT* 2.312b. *LGPN* II, *s.v.* Εὐκολίνη 33. For this fragment of ■ sculptured pedimental stele, inscribed Εὐκ[ολ]ίνη, formerly in the collection of C.G.Bastis, see Sotheby's (New York) Sale 7404, *Antiquities from the Collection of the Late Christos G. Bastis* (New York 1999) 72 no. 65 (ph.).

264. Athens. Gravestone, 4th cent. B.C. Fragment of a pedimental marble stele with relief panel depicting two standing figures (man and woman) and one seated woman; inscription above on the epistyle. From the Theseion Collection (see our lemma no. 3), inv. no. Θ 121; provenance unknown. Ed.pr. E.Kourinou-Pikoula, *Horos* 13 (1999) 26/27 no. 2, who observes that it is not possible to determine whether this name is feminine or masculine; restorations suggested for both possibilities.

Ἡρακλε̣[- - -]

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265. Rhamnous. Gravestone, end of the 4th cent. B.C. Stele with plain flat pediment; found ca. 300 m. south of the sanctuary of Nemesis; inv. no. 502. Ed.pr. B.C.Petrakos, Δῆμος τοῦ Ραμνοῦντος II no. 266.

Θεομ[- - -]
Θεο[- - -]
χρ[ηστός]

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266. Athens. Gravestone of Theopha[- - -], 4th cent. B.C. Fragment from the upper right of a marble grave stele. From the Theseion Collection (see our lemma no. 3), inv. no. Θ 321; provenance not stated. Ed.pr. E.Kourinou-Pikoula, *Horos* 13 (1999) 30/31 no. 10, who suggests in L. 1 Θεοφά[νης], Θεόφα[ντος], or Θεοφᾶ[ς], and in L. 2 a patronymic of Θεοκλῆς, Θεοκλείδης, or Θεοκλύμενος.

Θεοφα[- - -]
Θεοκλ̣[- - -]

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267. Rhamnous. Gravestone of Kallistomache, 350–300 B.C. Fragmentary grave lekythos of 'Pentelic' marble with a scene in relief of a woman seated on a chair ■ left greeting another woman standing to right; found in excavations of the Greek Archaeological Society in the peribolos of Athenodoros; inv. no. 925. Ed.pr. B.C.Petrakos, Δῆμος τοῦ Ραμνοῦντος II no. 280, who attributes it to the nearby peribolos of Hierokles. For Kallistomache, see *SEG* XXX 219.

[Καλ]λιστομάχ[η]

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268. Athens. Gravestone? Roman. In a catalogue of 'vasche di età romana in marmi bianchi ■ colorati,' A.Ambrogi, *Xenia Antiqua* 8 (1999) 60 no. 16 (ph.), publishes the ed.pr. of a large white marble basin located in the Kerameikos, near the entrance to the Museum, bearing two inscriptions, one of which reads ΛΗΣΤΩΝΟΣ, 'un nome proprio di persona al genitivo.' In *BE* (2000) 159, M.Sève interprets this as Λῄστωνος (nom. Λῄστων?); 'sa fonction est clairement funéraire.'

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269. Athmonos (Amarousion). Gravestone of Nauarche, 3rd cent. B.C. *IG* II² 9023. G.N.Palles, *Horos* 13 (1999) 39/40 (ph.), has located this marble base for a grave monument, built into the holy table in the chapel of the Agioi Asomatoi in Marousi, at the beginning of Vassilisis Sophias street. *IG* II² 9023: Ναυάρχη Μυὸς | Κιανοῦ γυνή. Palles reports that the last 3 letters in L. 1 and the last 2 in L. 2 are at present hidden from view [and wrongly prints Μ[υός] and γυ[νή] for the attested Μυός and γυνή—*stet*, Stroud]. Without citing parallels, Palles suggests the above date on the basis of the letterforms and urges that the base has not travelled far to reach its present location—possibly from Amarousion, site of the deme Athmonos.

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270. Athens. Gravestone of Malthake, 4th cent. B.C. Marble grave stele bearing in relief sculpture a representation of a seated woman with a standing slave girl in front of her; inscription above on the epistyle. From the Theseion Collection (see our lemma no. 3), inv. no. Θ 227; provenance unknown. Ed.pr. E.Kourinou-Pikoula, *Horos* 13 (1999) 27 no. 3.

Μαλθάκη

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271. Attica (exact origin not known). Loutrophoros with names of three men and a woman, ca. 360 B.C. Marble loutrophoros with relief of a woman, seated on a chair, and three men: Μνησιμήδη (not Mesimede, as it is stated in the sales catalogue); her husband Μέδων, who stands beside her and holds her hand; Φερίας and Ὀλυμπιόδωρος. Cf. H.A.Cahn, D. Cahn, *Kunst der Antike (Gallery Cahn, Basel). Sales Catalogue at the Occasion of TEFAF Maastricht 13–21 March, 1999*, 24 no. 317. Μνησιμήδη appears in one other Attic inscription (our lemma no. 272): Clairmont, *CAT* 4.350, apparently unpublished; from Voula, now in the Peiraieus Museum, inv. no. 5794, an inscribed lekythos of the mid-4th cent. B.C. For Φερίας, see Moretti, *Olympionikai* 255 = *CEG* I.350 (Aigina, 468–466 B.C.).

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272. Halai Aixonides (Voula). Grave lekythos, 4th cent. B.C. *SEG* XLIV 203. Clairmont, *CAT* 4.350. M.Pologiorgi, *MDAI(A)* 109 (1994) 163–172 (ph.), presents a full publication of this grave marker, with discussion of the finding place and related grave monuments, detailed analysis of the relief sculpture, poses, clothing, hairstyles, etc., with copious parallels (date 375–350 B.C.); notes on the four personal names, confirming the readings Μνησιμήδη (see our lemma no. 271) and Τεισιστράτη, found only here in Attica; possible prosopographical link of Θεόφιλος with *IG* II² 2820 L. 25.

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273. Athens. Grave lekythos of Sostrate, 4th cent. B.C. Body of a marble grave lekythos from the Theseion Collection (see our lemma no. 3), inv. no. Θ 296; provenance not recorded. Ed.pr. E.Kourinou-Pikoula, *Horos* 13 (1999) 30 no. 9.

Σωστράτη

274. Athens. Grave lekythos, ca. 370s B.C.? Clairmont, *CAT* 2.366c. From the Theseion Collection (see our lemma no. 3), inv. no. Θ 284; provenance not stated. A.M.Proukakis, *The Evolution of Attic Marble Lekythoi* (diss. London 1971) 367 no. 306 (ph.); unpublished? Body of a white marble grave lekythos; in relief, 'seated Myrrhine to the right clasps hands with standing Timostrate.' Dated by Proukakis (110). E.Kourinou-Pikoula, *Horos* 13 (1999) 31 no. 4, with reference to Proukakis, provides the Theseion inv. no. and also a corrected reading (Φιλοστράτη instead of Τιμοστράτη), which we print.

Φιλοστράτη Μυρρίνη

'Lek. of (ΤΙΜ)ΟΣΤΡΑΤΗ ΜΥΡΡΙΝΗ,' Proukakis. 'Myrrhine could be considered to be the deceased.' Clairmont.

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275. Athens. Grave epigrams, 4th/5th cent. A.D. In *Ergo YP* 3 (1999) 76 (legible ph.), C.B.Kritzas reports the transfer of a marble plaque, bearing the ends of 3 six-line elegiac epigrams, from the church of the Agioi Pantes in Ambelokipi to the Epigraphical Museum, where it is now EM 13503; unpublished. No text.

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276. Athens. Gravestone. Fragment of a marble grave stele from the Theseion Collection (see our lemma no. 3), inv. no. Θ 342; provenance not stated. Ed.pr. E.Kourinou-Pikoula, *Horos* 13 (1999) 31 no. 11.

[- - -]κρίων
[- - -]ḳτυου

In *Horos*, ed.pr. printed [- - -]ḳτ(υ)ου in L. 2, regarding the first Y as superfluous. *Per ep.* she prefers to have the text printed as above and to think of a name such as Πακτύας or Πακτύης, cf. *IG* IX 1196; *LGPN* I, *s.v.*; *I.Délos* Index, *s.v.* Undated by ed.pr.

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277. Rhamnous. Gravestone. Fragment from the left side of a stele, found in excavations of the Greek Archaeological Society 100 m. south of the large circular peribolos; inv. no. 475. Ed.pr. B.C.Petrakos, Δῆμος τοῦ Ῥαμνοῦντος II no. 352; no date given.

[.]ρ[- - -]
Ε[- - - -]

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278. Rhamnous. Gravestone. Fragment of a stele, found by the Greek Archaeological Society in the earth from Stais' old excavations in the sanctuary of Nemesis; inv. no. 439. Ed.pr. B.C.Petrakos, Δῆμος τοῦ Ῥαμνοῦντος II no. 349; no date suggested.

[- - -]μ[- - -]
[- - -]ιππ[- - -]

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279. Rhamnous. Gravestone, 4th cent. B.C. Nine joining fragments of the upper right corner of a stele, found in excavations of the Greek Archaeological Society in the vicinity of the large temple in the sanctuary of Nemesis; inv. no. 921. Ed.pr. B.C.Petrakos, Δῆμος τοῦ Ῥαμνοῦντος II no. 347. [- - -]κη

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280. Rhamnous. Gravestone. Fragment of a stele with traces of a rosette in relief below the inscription, found in excavations of the Greek Archaeological Society reused as a cover of a drain in the east gate of the Fort; inv. no. 2138. Ed.pr. B.C.Petrakos, Δῆμος τοῦ Ῥαμνοῦντος II no. 344; no date suggested.

[- - -]
[- - -]
[- - -]
[θυ]γάτη[ρ]

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281. Rhamnous. Gravestone. Fragment from the upper part of a kioniskos, found in excavations of the Greek Archaeological Society on the north road, south of the peribolos of Hierokles; inv. no. 479. Ed.pr. B.C.Petrakos, Δῆμος τοῦ Ῥαμνοῦντος II no. 343, who does not suggest a date.

[- - -]εος
[- - -]ρου

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282. Rhamnous. Gravestone. Fragment from the top of a columnar marker, found in the earth from Stais' old excavations in the sanctuary of Nemesis by the Greek Archaeological Society; inv. no. 1342. Ed.pr. B.C.Petrakos, Δῆμος τοῦ Ῥαμνοῦντος II no. 342; no date given.

[- - -]εν[- - -]
[- - -]ου[- - -]

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283. Rhamnous. Grave epigram, Hadrianic. Three fragments of a base, found in excavations of the Greek Archaeological Society south of the sanctuary of Nemesis, inv. no. 1245. Ed.pr. B.C.Petrakos, Δῆμος τοῦ Ῥαμνοῦντος II no. 363.

fr. α Τοι[- - -]
μ[- - -]

fr. β [- - -]ι γὰρ ἐπο[- - -]
[- - -]ι νεκρο[- - -]
fr. γ [- - -]να

284. Rhamnous. Gravestone, 3rd cent. B.C.? Two joining fragments of a stele, found in excavations of the Greek Archaeological Society outside the east gate of the Fort, inv. no. 1370. Ed.pr. B.C.Petrakos, Δῆμος τοῦ Ραμνοῦντος II no. 359.

[- - -]σώ
[- - -]τη

L. 2 corrected from [- - -]υη, ed.pr.

285. Athens. Grave inscription, 5th/6th cent. A.D. In *Horos* 13 (1999) 28/29 no. 6, E.Kourinou-Pikoula points out that inscribed on the lower front face of the gravestone *IG* II² 12761 (1st cent. A.D.) and representing a later reuse of the monument is the following Christian grave inscription, which she publishes for the first time. It comes from the Theseion Collection (see our lemma no. 3), inv. no. Θ 262. Ed.pr. does not find ἀνάπαυσις used of the grave in Christian inscriptions. She regards the name Μουσούνιος as ἀμάρτυρο στὴν Ἀττική; cf. Μουσώνιος. The meaning of ἐπαρχικός is not yet clearly established despite wide geographic representation of attested parallels.

+
ἀνάπαυσ(ις)
Μουσουνίου
ἐπαρχικοῦ

286–289. Athens. New readings on Attic gravestones. In *Horos* 13 (1999) 31/32, E.Kourinou-Pikoula notes the following new readings on 4 inscriptions from the Theseion Collection (see our lemma no. 3).

286: *IG* II² 10626a; inv. no. Θ 1. LL. 6/7 μνήμης

287: *IG* II² 5565; inv. no. Θ 66. Ἀλωπεκῆθεν

288: *IG* II² 10171; inv. no. Θ 139. Ἀλεξάνδρου

289: *IG* II² 12240; inv. no. Θ 294. [- - -]ατώι; correct *cum aetomate* (*IG*) to *cum anthemio*

290. Attica. Herms with curse inscriptions erected by Herodes Atticus, ca. 160–170 A.D. *IG* II² 13188–13208; XII. 9.134. *SEG* XLVIII 324.* J.Tobin, *Preatti XI Congresso* 535–541, returns to this topic (cf. *SEG* XLVIII 324), providing a catalogue of inscriptions belonging to this category.

291. Rhamnous. Incertum, 1st cent. B.C. Fragment of gray marble found in excavations of the Greek Archaeological Society; inv. no. 1166. Ed.pr. B.C.Petrakos, Δῆμος τοῦ Ραμνοῦντος II no. 154, who suggests the name Εὐήρατος, Aischines 2.15.

Εὐηρ[- - -]

291bis–296. Rhamnous. Incerta. At the end of his catalogue of inscriptions, B.C.Petrakos, Δῆμος τοῦ Ραμνοῦντος II, collects the following χαράγματα on stone.

291bis: Petrakos no. 389; inv. no. 1249. ΕΝΕ

292: Petrakos no. 394; inv. no. 1046. Στρομ[- - -]

293: Petrakos no. 395; inv. no. 1005. ΑΛΔ

294: Petrakos no. 398; inv. no. 1297. ΚΕΖ (lunate epsilon)

295: Petrakos no. 399; inv. no. 1344. Ξ

296: Petrakos no. 400; inv. no. 1167. Ι4

297–312. Athens. Inscribed schist fragments from Plato's Academy. *SEG* XIX 37; XXXIII 246; XLI 37.* L.L.Threatte, *Preatti XI Congresso* 57–66, after an introductory discussion in which he urges that the 'Wall of Hipparchos' next to which the schist fragments were found is of Roman date, perhaps as late as the 5th/6th cent. A.D., and that there is no evidence to support either a date in the classical period for the fragments or a theory that they are schoolboy slates from a nearby school, gives a detailed physical description of the 17 inscribed fragments on the basis of autopsy; measurements, notes on finding places, inventory numbers, letters deeply cut by a chisel (not scratched with a nail), holes not for attachment or suspension, some fragments too large and heavy to be wielded by schoolboys, lettering not easily erasable. In addition to the 17 inscribed fragments, there are about 100 uninscribed pieces in the storeroom at Plato's Academy. Threatte provides a catalogue, with new texts, notes on readings, and commentary. In our app.crit., we note discrepancies with the texts as published by P.Balatsos, *ZPE* 86 (1991) 145–151; *SEG* XLI 37.

297: Threatte no. 1. AK 194 (M 3946). Ἀθινᾶ Ἄρις Ἄρτεμι | Διμοσ{ο}θέ vacat

ΑΡΤΕΜΙΣ̣, ΔΙΜΟΣΟ̣ΦΕΝ̣[Ι]Σ, Balatsos.

298: Threatte no. 2. AK 34 (M 3947). Ἀθινει vacat | Διμο vacat | ??

3. 'I certainly could not read the zeta reported by ZPE 86.' Threatte.

299: Threatte no. 3. AK 42 (M 3948). ?? | Σοθικλις

ΘΗΣΦΔΘΣΑΙΣ | ΣΟΦΟΚΛΙΣ, Balatsos. 'I am convinced that what appear in the photograph to be letters above Σοθικλις are not lettering.' Threatte.

300: Threatte no. 4. AK 35 (M 3949). vacat ΑΛΑ vacat

[- - -]ΣΑΛΑ, Balatsos.

301: Threatte no. 5. AK 33 (M 3950). Ἀρτέμιδο[ς]

ΑΡΤΕΜΙΔΟ[- - -], Balatsos.

302: Threatte no. 6. AK 16 (M 3951). 'Readings very doubtful. The first symbol, at 3.5 cm. more than twice as high as the other two, cannot be beta, but might be a flourish or a curlycue.' ΕΙ or ΛΙ

BLI, Balatsos.

303: Threatte no. 7. AK 19 (M 3956). 'The hardness of the inscribed surface and the small size of the piece support the view that the E was inscribed before breakage on a larger inscribable surface.... The reading of digamma is false.' E

Ẹ or possibly digamma, Balatsos.

304: Threatte no. 8. AK 12 (M 3954). Threatte rejects an old Attic form of lambda for the first letter. Λαρισ[- - -] or Latin 'lapis'? vacat ΛΑΡΙΣ[- - -]

LAPIS [three-barred S], Balatsos.

305: Threatte no. 9. AK 12 (M 3952 + 3953). vacat ΕΟ vacat Θ

ΕΟ[ ]Θ, Balatsos. The designation AK 12 is assigned in the records to M 3952, M 3953, and M 3954, Threatte.

306: Threatte no. 10. AK 10 (M 3961). 'Certainly complete as printed here. Breakage was subsequent to the inscription.' ΧΑΛΕ

ΧΑΛΕ[Π]Ọ̣Ν, Balatsos.

307: Threatte no. 11. AK 14 (M 3957). Opisthographic.
a. ΣΟ hole / ΣΑΡ   b. A [bird?]

a. ΣΟΘ / ΣΑΡ   b. A; 'There appears to be no reasonable interpretation to the carvings to the right.' Balatsos.

308: Threatte no. 12. AK 9 (M 3955). ΘΑΔΟ?

[- - -]ΘΑΔΟΣ⅃ 'The final sign is an inverted L.' Balatsos.

309: Threatte no. 13. AK 8 (M 3958). 'Certainly complete as printed here.' Ἀριστιδ vacat

ΑΡΙΣΤΙΔΙ̣, Balatsos.

310: Threatte no. 14. AK 11 (M 3962). 'Either the dative Ἑρμι (for Ἑρμεῖ) ... or the nominative Ἑρμῖς left incomplete?' ΕΡΜΙ vacat

ΕΡΜΙ, Balatsos.

311: Threatte no. 15. AK 13 (M 3959). 'Probably not E, and certainly not P or digamma.' Π

Ẹ or digamma or pi, Balatsos. AK 13 designates M 3959, not M 3955, Threatte *per ep.*

312: Threatte no. 16. AK 7 (M 3960). ΘΑΙ? or ΠΘ?

ΘḶΙ, Balatsos.

Threatte finds the most convincing explanation for the names on no. 297 (AK 194) to be that they are 'modern personal names, of which all are very common today.' (63) If the three names in L. 1 *are* names of deities, they may be ranked not in alphabetical order, but in order of their importance at Athens. 'Spellings with such thoroughgoing use of I for H cannot be paralleled in other Attic inscriptions even in Roman times.' (64) Crossbun theta, however, is an early letter form. 'My admittedly subjective impression from examining the inscriptions themselves is that they are old, but whether they are a few decades or many centuries old it is not possible to say without further study.' He regards them as 'casual writing, some sort of doodles or aimless writing executed probably to while away the time.' Threatte continues to work on these fragments.

313. Athens. Lead curse tablets. In *Nuevas Tabellae Defixionis Áticas* (Amsterdam 1999), hereafter *NTDA*, Mª. del Amor López Jimeno presents a corpus of 80 curse tablets from Athens, all published subsequent to A.Audollent, *DefixTab* (1904). After a general introduction (25–91) covering literary sources, aims of the curse, place of deposit, the magic ritual, physical form of the tablets, signs, Ephesia grammata, alphabet used in Attic curse tablets, defixiones as epistulae, voodoo dolls, chronology, structure of the texts, divinities invoked, social context of the curses, the authors of the curses, and typology of the victims of the tablets, the author prints the texts all together (97–122) in the form basically of photocopies in quite small print taken from the original publications with occasional app.crit. added. Next follow Spanish translations in a separate section of the book (125–140). Each tablet is then provided in yet a third separate section (145–415) with a detailed commentary, with heavy emphasis on linguistics, including bibliography. Appendices (419–448) include an index of Greek words and one of Proper Names, which stops abruptly with omicron on the last page of the book, p. 448. All texts in this collection have been previously published. The author states that she has personally examined those housed in the National Museum, the Stoa of Attalos, and the Museum of the Kerameikos, but she notes in the commentary 'autopsia' only for nos. 3, 4, 6, 9, 11, 13/14 (Kerameikos); 17/18, 30, 38, 41, 47–49 (NM). For almost all items, she makes cross-references to D.R.Jordan, 'A Survey of Greek Defixiones Not Included in the Special Corpora,' *GRBS* 26 (1985) 151–197 (SGD) (*SEG* XXXV 1813), but she has nothing to add on the unpublished tablets mentioned there on pp. 157/158. She still employs *IG* I² to refer to some Attic inscriptions before 403 B.C. There is no concordance or list of publications; we supply both. Since, however, the serial numbers of individual texts in the three separate catalogues (text, translation, commentary) are unreliable, for the reasons stated below, we have had to give page references.

Among many serious lapses, we note that D.R.Jordan's important reading, after autopsy, γραῦς καπηλίς (καὶ παῖς, Peek) in L. 8 of SGD no. 11, goes unrecorded, although L.J. claims 'Autopsia (facsimile).' Similarly, Jordan's restoration Κυ[δ]α[θηναιεύς or -εῖς] in L. 5. In SGD no. 54 L. 1, Jordan's restoration [εἰς τό] is ignored. In SGD no. 55; *SEG* II 51, Wilhelm's conjecture ['Ε]ρχιέ[α]? is unreported. In SGD no. 67, Jordan's reading of καταδῶ in L. 7, after autopsy, is not reported. Omissions include *SEG* XLIV 226.

[This book has serious problems of organization, production, and editing. First, it would be difficult to devise a more cumbersome arrangement than having text, translation, and commentary on a single tablet all in widely separate sections, for in order to follow what the author has to say about a given tablet, the reader must flip the pages separating at least three different parts of the book. The tripartite arrangement leads to other, more serious difficulties. Part of p. vii and all of pp. 87/88, 89/90 are printed twice. Pp. 240 and 242 are also numbered 194 and 186, respectively. Inexplicably, the dimensions of the surviving tablets are given in the translation section and 'repeated' in the commentary, but there are striking discrepancies between the two. For instance, tablet no. 2 is measured at '14.5 x 1 cm' in the translation section and '4.5 x 16 cm' in the commentary; tablet 3 as '15 x 9 cm' and '5 x 9 x 0.1 cm'; tablet 4 as '112 x 8 cm' [a lead tablet more than a meter in length!] and '6.5 x 7.2 cm.' These are not isolated cases; the proofreading is faulty throughout. Tablet 1 consists of 82 lines; without explanation, the translation ends abruptly at L. 58. The Greek texts are listed in correct numerical sequence from 1 to 28 and each finds its corresponding translation and commentary appropriately so numbered in the other two sections of the

book. On p. 105, however, the tripartite system breaks down when two consecutive tablets in the Greek text section of the book are each labelled 'Número 28.' These two are followed in sequence by 'Número 29' and then the numerical system resumes without a break for the remainder of the Greek text section (105–114) until 'Número 59.' In the translation section, however, this blunder goes undetected, so that the correct 'Número 28' is indeed translated and labelled 'Número 28' but the incorrect, repeated 'Número 28' in the text section appears in the translation section as 'Número 29' and the entire following sequence fails to correspond to the (incorrectly) numbered Greek texts thereafter. The translation of text 'Número 29' is numbered 'Número 30'; and so on, in sequence. The same breakdown occurs in the commentary, where 3 tablets are included for which both the Greek text and the translation are missing.

At this point, frustration with the tripartite division reduced me to reading this work like any normal book, from front to back, taking notes as I went. Stroud.]

SEG	**López Jimeno, *NTDA***
II 51	108 no. 36 [*sic*], 130 no. 37, 267/268 no. 37
XXI 1093	99 no. 9, 126 no. 9, 174–188 no. 9
XXIV 263	105 no. 28, 128/129 no. 28, 245–247 no. 28
XXX 325	101 no. 14, 126 no. 14, 199–201 no. 14
XXX 326	115 no. 63, 133 no. 63, 317–339 no. 63
XXXV 211	101 no. 14, 126 no. 14, 199–201 no. 14
XXXV 213	118 no. 69, 136 no. 69, 373/374 no. 69
XXXV 214	117 no. 65, 134/135 no. 65, 352–360 no. 65
XXXV 215	117 no. 66, 135 no. 66, 361–366 no. 66
XXXV 216	117 no. 67, 135/136 no. 67, 367–370 no. 67
XXXV 217	119 no. 70, 136/137 no. 70, 375–377 no. 70
XXXV 218	119 no. 71, 137 no. 71, 378–381 no. 71
XXXV 219	119 no. 72, 137/138 no. 72, 382–387 no. 72
XXXV 220	119 no. 73, 138 no. 73, 388–392 no. 73
XXXV 221	120 no. 74, 138/139 no. 74, 393–395 no. 74
XXXV 222	120 no. 75, 139 no. 75, 396/397 no. 75
XXXV 223	121 no. 76, 139 no. 76, 398–401 no. 76
XXXV 224	121 no. 77, 139 no. 77, 402–404 no. 77
XXXV 225	121 no. 78, 139 no. 78, 405–407 no. 78
XXXV 226	122 no. 79, 139/140 no. 79, 408 no. 79
XXXV 227	122 no. 80, 140 no. 80, 409–415 no. 80
XXXVII 214	104 no. 24, 128 no. 24, 229–232 no. 24
XXXVII 220	113 no. 54 [*sic*], 132 no. 55, 299–301 no. 55
XXXVIII 31	99 no. 9, 126 no. 9, 174–188 no. 9
XXXIX 293	101 no. 14, 126 no. 14, 199–201 no. 14
XXXIX 1847	115 no. 63, 133 no. 63, 317–339 no. 63
XL 265	113 no. 54 [*sic*], 132 no. 55, 299–301 no. 55
XL 266	113 no. 55 [*sic*], 132/133 no. 56, 302–304 no. 56
XL 267	114 no. 56 [*sic*], 133 no. 57, 305–307 no. 57
XL 268	114 no. 57 [*sic*], vacat: no translation, 308/309 no. 58

SEG	López Jimeno, *NTDA*
XL 269	114 no. 58 [*sic*], vacat: no translation, 310–313 no. 59
XL 270	vacat: no text, vacat: no translation, 314 no. 60
XL 271	vacat: no text, vacat: no translation, 315 no. 61
XL 272	vacat: no text, vacat: no translation, 316 no. 62
XL 273	102 no. 20, 127 no. 20, 215–221 no. 20
XLII 217	113 no. 54 [*sic*], 132 no. 55, 299–301 no. 55
XLVIII 357	102 no. 20, 127 no. 20, 215–221 no. 20
XLVIII 359	114 no. 56 [*sic*], 133 no. 57, 305–307 no. 57

Jordan, SGD	Peek, *Kerameikos* III	López Jimeno, *NTDA*
1	3	97 no. 1, 125 no. 1, 145–153 no. 1
2	6	98 no. 2, 125 no. 2, 154–156 no. 2
3	1	98 no. 3, 125 no. 3, 157–161 no. 3
4	2	98 no. 4, 125 no. 4, 162/163 no. 4
5	7	98 no. 5, 125 no. 5, 165/166 no. 5
6	4	99 no. 6, 125 no. 6, 167–169 no. 6
7	5	99 no. 7, 125 no. 7, 170/171 no. 7
8	8	99 no. 8, 125/126 no. 8, 172/173 no. 8
9		99 no. 9, 126 no. 9, 174–188 no. 9
10		100 no. 10, 126 no. 10, 189/190 no. 10
11		100 no. 11, 126 no. 11, 191–193 no. 11 (see discussion above)
12		100 no. 12, 126 no. 12, 194/195 no. 12
13		100 no. 13, 126 no. 13, 196–198 no. 13
14		101 no. 14, 126 no. 14, 199–201 no. 14
15		101 no. 15, 126 no. 15, 202/203 no. 15
16		101 no. 16, 127 no. 16, 204/205 no. 16
17		102 no. 17, 127 no. 17, 206/207 no. 17
18		102 no. 18, 127 no. 18, 208–212 no. 18
19		102 no. 19, 127 no. 19, 213/214 no. 19
20		102 no. 20, 127 no. 20, 215–221 no. 20
21		115 no. 63, 133 no. 63, 317–339 no. 63
22		116 no. 64, 133/134 no. 64, 340–351 no. 64
23		117 no. 65, 134/135 no. 65, 352–360 no. 65
24		117 no. 66, 135 no. 66, 361–366 no. 66
25		117 no. 67, 135/136 no. 67, 367–370 no. 67
26		118 no. 68, 136 no. 68, 371/372 no. 68
27		118 no. 69, 136 no. 69, 373/374 no. 69
28		119 no. 70, 136/137 no. 70, 375–377 no. 70
29		119 no. 71, 137 no. 71, 378–381 no. 71
30		119 no. 72, 137/138 no. 72, 382–387 no. 72
31		120 no. 73, 138 no. 73, 388–392 no. 73

Jordan, SGD	Peek, *Kerameikos* III	López Jimeno, *NTDA*
32		120 no. 74, 138/139 no. 74, 393–395 no. 74
33		120 no. 75, 139 no. 75, 396/397 no. 75
34		121 no. 76, 139 no. 76, 398–401 no. 76
35		121 no. 77, 139 no. 77, 402–404 no. 77
36		121 no. 78, 139 no. 78, 405–407 no. 78
37		121 no. 79, 139/140 no. 79, 408 no. 79
38		121 no. 80, 140 no. 80, 409–415 no. 80
39		103 no. 21, 127 no. 21, 222/223 no. 21
40		103 no. 22, 127 no. 22, 224–226 no. 22
41		103 no. 23, 128 no. 23, 227/228 no. 23
42		104 no. 24, 128 no. 24, 229–232 no. 24
43		104 no. 25, 128 no. 25, 233–236 no. 25
44	9	105 no. 26, 128 no. 26, 237–241 no. 26
45		105 no. 27, 128 no. 27, 242–244 no. 27
46		105 no. 28, 128/129 no. 28, 245–247 no. 28
47		105 no. 28 [*sic*], 129 no. 29, 248 no. 29
48		106 no. 29 [*sic*], 129 no. 30, 249–252 no. 30
49		106 no. 30 [*sic*], 129/130 no. 31, 253/254 no. 31
50		107 no. 31 [*sic*], 130 no. 32, 255–257 no. 32
51		107 no. 32 [*sic*], 130 no. 33, 258–261 no. 33
52		107 no. 33 [*sic*], 130 no. 34, 262/263 no. 34
53		108 no. 34 [*sic*], 130 no. 35, 264 no. 35
54		108 no. 35 [*sic*], 130 no. 36, 265/266 no. 36 (see discussion above)
55		108 no. 36 [*sic*], 130 no. 37, 267/268 no. 37 (see discussion above)
65 [not 56]		108 no. 37 [*sic*], 130 no. 38, 269–271 no. 38
66 [not 57]		108 no. 38 [*sic*], 130 no. 39, 272 no. 39
67 [not 58]		109 no. 39 [*sic*], 130/131 no. 40, 273 no. 40 (see discussion above)
68 [not 59]		109 no. 40 [*sic*], 131 no. 41, 274/275 no. 41
69 [not 60]		109 no. 41 [*sic*], 131 no. 42, 276/277 no. 42
70 [not 61]		109 no. 42 [*sic*], 131 no. 43, 278/279 no. 43
71 [not 62]		110 no. 43 [*sic*], 131 no. 44, 280/281 no. 44
72 [not 63]		110 no. 44 [*sic*], 131 no. 45, 282/283 no. 45
73 [not 64]		110 no. 45 [*sic*], 131 no. 46, 284 no. 46
74 [not 65]		111 no. 46 [*sic*], 131 no. 47, 285/286 no. 47
75 [not 66]		111 no. 47, 131/132 no. 48, 287–289 no. 48
76 [not 67]		111 no. 48 [*sic*], 132 no. 49, 290 no. 49
77 [not 68]		112 no. 49 [*sic*], 132 no. 50, 291 no. 50
78 [not 69]		112 no. 50 [*sic*], 132 no. 51, 292 no. 51

Jordan, SGD	**Peek, *Kerameikos* III**	**López Jimeno, *NTDA***
79 [not 70]		112 no. 51 [*sic*], 132 no. 52, 293/294 no. 52
80 [not 71]		112 no. 52 [*sic*], 132 no. 53, 295/296 no. 53
81 [not 72]		113 no. 53 [*sic*], 132 no. 54, 297/298 no. 54

In *GRBS* 41 (2000) 31/32, D.R.Jordan provides a concordance between his SGD and López Jimeno, *NTDA*. For SGD nos. 47–81, however, in Jordan's concordance, the equivalent numbers in *NTDA* apply only to the translation and commentary sections of the latter. This section of Jordan's concordance does not reflect the faulty numbering in *NTDA* described above and should be used with caution. We will deal with Jordan's 2000 paper in *SEG* L.

314–318. Athens. Curse tablets, inscribed lead figurines, and miniature inscribed sarcophagi, ca. 400 B.C. *SEG* XXXVIII 31. F.Costabile, *MDAI(A)* 114 (1999) 91–101 (ph., dr.), presents the ed.pr. of these objects excavated in the Kerameikos above the graves of the boys Eupheros and Lissos (*SEG* XXIII 46/47, ca. 430 B.C.) and briefly discussed by B.Vierneisel-Schlörb, *MDAI(A)* 81 (1966) 38 note 6 and D.R.Jordan, *SEG* XXXVIII 31.

314: Inv. no. IB 6. Costabile 91–96 no. 2, 1. Fragmentary opisthographic lead tablet. The continuity of the text from Side A to Side B is shown 'vor allem durch die in Zeile 1 der Seite B gebrauchte Partikel δ(ὲ).' [Actually it is δ' and the reading seems extremely doubtful on the dr. and ph. Stroud.] German translation. LL. 1/3 are inscribed from top to bottom at right angles to the subsequent text.

Side A

ἐπηλυ(σίη) 'Verfluchung'
γυναῖκα
ΣΕ
Τελέ{σ}στης
4 Μενεκλῆς
Πυρ[ρία]ς ← Πύρρος ὁ (ὠ)[μησ]τής

ΟΙΜΗΣΙΤΗΣ pro ὁ ὠ[μησ]τής der Kannibale, Costabile.

Side B

Εὔθυμ[ο]ς δ'
ἀν(έ)θεμεν ← (κ?)αὶ
Τιμοκράτης
4 σύνδικ(οι)
ἐ(ξ) Ξυπεθῆς
Εὔθυμ[ο]ς ὁ
Λεπτ[ίνου]

Discussion of the prosopography and a possible connection with the affair of the Arginousai generals, 406 B.C. 'Die Bezeichnung des Pyrrhos als ὠμηστής, als Fresser von rohem Fleisch und damit als Wilder, als Kannibale, ist schließlich wohl eher auf die Brutalität der Anklage im zugrunde liegenden Prozess zu beziehen.'

315: Inv. no. IB 3. Costabile 97–99 no. 2, 2. Lead lid of a miniature sarcophagus and a lead 'voodoo doll' inscribed on arms and body.

lid:

Θεοζοτίδης
Διοφάνης
Διόδ(ω)ρος
Κ(η)φισοφ(ῶ)ν

doll:

Θεοζοτίδης Διόδω(ρο)ς Διόδω(ρος)
Κηφισοφῶ(ν) Διοφάνης

Costabile accepts the identification of Theozotides proposed by Jordan (*SEG* XXXVIII 31) and observes that Κηφισοφῶν could be identified with the homonym inscribed on the unpublished curse tablet, Kerameikos inv. no. IB 45.

316: Inv. no. IB 4. Costabile 99/100 no. 2, 3. Inscribed miniature lead sarcophagus and inscribed lead 'voodoo doll.'

sarcophagus:

Θεοχάρης ὁ κηδεστὴς ὁ Θ(ε)οχάρο(υ)ς
Σωσίστρατος Φιλοχάρης
Διοκλῆς καὶ οἱ ἄλλοι ἀντίδικοι

doll:

ΘΥ
Θ(ε)οχάρης

Of the inscription on the doll: 'fortasse θύω aut θυσία aut similia significat?' 'ΘΟΜΑΡΗΣ legi videtur, cum litteris ΜΑ quasi connexae.... Theochares ist in der attischen Prosopographie dieser Zeit nicht bezeugt.'

317: Inv. no. IB 5. Costabile 100/101 no. 2, 4. Inscribed miniature lead sarcophagus; with this was found another, uninscribed lead sarcophagus and an uninscribed 'voodoo doll' with a nail-hole on the top of its head.

Μικίνης
Καλλίας Ἀντιφάν[ης?]
Πεδιεύς Ἄνδριππος

'Der Name Ἄνδριππος ist in der Tat einzigartig.... Kallias schließlich könnte, auch wenn sein Name sehr verbreitet war, der auch auf der unpublizierten Fluchtafel Inv. IB 45 Verfluchte sein.' On this inscription, see also Jordan, *SEG* XXXVIII 31.

318: Inv. no. IB 15 (I 515). 400–350 B.C. *SEG* XL 265. *SEG* XLII 217; XLIV 259; XLVIII 360. Costabile 101–103 no. 3; reprints of the texts of Willemsen (*SEG* XL 265), López Jimeno (*SEG* XLII 217); revised text on the basis of autopsy.

Εὐκράτης ΦΕΡΣΙΘΕΦΙΩΝΙ
Διοκλῆς Πιθε(ύς) : Ἀριστοκράτη[ς]
Πό(ριος) : Δημόστρατος Κηφι(σιεύς) : Αὐτο-
4 [μ]ένης Κηφι(σιεύς) : Καλλίας Εὐπυ(ρίδης)
Μνησίθεος Ἀ[γ]ρυ(λῆθεν) : Κόνων

[- -]υ : Αἰσχίνη[ς] Ὀῆθ(εν) vacat
καὶ τὸς ἄ[λλ]ος τὸς
συνδί[κος] τὸς Εὐ-
κρά[τ]ος

For the interpretation of LL. 7–9, see S.Humphreys, *SEG* XLII 217. Costabile translates 'und die übrigen *syndikoi*, jene des Eukrates.'

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319. Athens. Miniature lead sarcophagus inscribed with a curse, ca. 400 B.C. *SEG* XXI 1093. *SEG* XXXVIII 31; XLI 1843. In *MDAI(A)* 114 (1999) 87–91 (ph.), F.Costabile examines this tablet in the Kerameikos Museum, inv. no. IB 12, and now reads LL. 4/5 as Τεισωνίδης | Χαμαῖος Χαρίσανδρος. He incorrectly prints Ξώφυγο as the reading of the ed.pr. at the end of L. 1 (Ζώφυγος, ed.pr.). In L. 7 he interprets ΜΕΤΕΚΕΝΩΙΝ as μετ' ἐκε(ί)νω{ι}ν, i.e., *ex eorum parte*, not *ex eius parte*. He rejects the reconstruction of the sequence of the burial as proposed by J.Trumpf, *MDAI(A)* 73 (1958) 94–102, and offers a complex theory involving the disturbance of the grave and the sacrifice of a dog over it.

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320. Attica (now in Oxford). Lead curse tablet, early 4th cent. B.C. In *Ancient Magic* 115–117 no. 1, D.R.Jordan publishes the ed.pr. of an opisthographic lead tablet 'discovered in 1913 in a drawer in the Keeper's Room in the Ashmolean Museum, along with three others, among them our no. 2 [our lemma no. 321], which is known to be Attic.' On the basis of the spelling and the prepositional phrase in L. 8, Jordan assigns this tablet, too, to Attica, and dates it ca. 370 B.C. He remarks that ἀντικαταδεσμεύω in L. 11 is new. Translation and brief commentary; inv. no. G.514.3. Jordan indicates by the sigla \`σ´ mistakes made and corrected by the writer.

Side A

Εἴ τις ἐμὲ κατέδεσεν
ἓ γυνὴ ἢ (ἀ)νὴρ ἒ δ(ο)ῦλος ἒ ἐ-
λεύθερος ἒ ξένος ἒ ἀσ-
\`σ´τὸς ἒ οἰκεῖος ἒ ἀλλώτ-
ρτος ἒ ἐπὶ φθόνον τὸν
ἐμεῖ ἐργασίαι ἒ ἔργοις,
εἴ τις ἐμὲ κατέδεσ-
εν πρὸς τὸν Ἑρμἒν τὸ-
ν ἐρ̣ιόνιον ἒ πρὸ\`ς´ τὸν
κάτοχον ἒ πρὸς τὸν δό-
λιον ἒ ἄλλοθί πο, ἀντι-
καταδε\`σ´μεύω τὸς ἐχ\`ρ´θ̣-
ὸς ἅπαντας.

Side B

Καταδεσμεύω ἀτίδικον Δί-
ωνα καὶ Γράνικον μὲ ΑΠ[.]Δ̣?Ε-
ΣΤΑΙ αὐτ̣ὸν τοῦ ἐ̣λ̣ά̣[τον]ο (?) μέ-
ρος πλείονος ἒ ἐγὼ ἀνεδόμεν.

A L. 2. γυνή, υ corr. from κ ‖ 2/3. ἐλεύθερος, ς corr. from γ vel sim. ‖ 4. οἰκεῖος, κ corr. from ν ‖ 4/5. ἀλλώτ|ρτος, for -ότριος ‖ 12. small σ crowded between ε and μ, higher than normal ‖ 12/13. ἐχ\`ρ´θ̣ός, for ἐχθρός ‖ B L. 1. ἀτίδικον, for ἀντί- ‖ 2. μ̣έ, i.e., μή ‖ 3. ἐ̣λ̣ά̣[τον]ο (?), for ἐλάττονος?, ed.pr.

Jordan suggests that Granikos (B L. 2), named after the river in northwest Asia Minor, may have been a *xenos* from that region.

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321. Menidi (now in Oxford). Lead curse tablet, late 4th cent. B.C. D.R.Jordan, in *Ancient Magic* 118/119 no. 2, republishes this tablet, which turned up in 1913 in a drawer in the Keeper's Room of the Ashmolean Museum, inv. no. G.514.1. He provides an app.crit., translation, and brief commentary. Ed.pr. E.Ziebarth, *NAWG* (1899) 105–135 no. 20. See also R.Wünsch, *RhM* 55 (1900) 67 no. 20; Audollent, *DefixTab* 52.

Jordan notes that in the first curse (LL. 1–9, followed by 'a horizontal at the left, much like a *paragraphos*'), Κέρκις, the main target, is a rare name and may be of either gender; cf. Κέρκ[ις], a female slave manumitted in the 320s, *IG* II² 1576 L. 77, but there is also space for Κερκ[ώπη]. In the second curse (LL. 10–16), Theon's παιδίσκαι may have been prostitutes.

Κέρκις
Βλάστος
Νίκανδρος
Γλυκέρα
Κέρκιν καταδῶ καὶ λόγους καὶ
ἔργα τὰ Κέρκιδος καὶ τὴν γλῶσ-
σαν παρὰ τοῖς ἠϊθέοις καὶ ὁπότα-
ν οὗτοι ταῦτα ἀναγνῶσιν, τότε
Κέρκιδ̣ι̣ καὶ τὸ φθένξασθαι.
——
Θέωνα καταδῶ, αὐτὸν καὶ τὰς
παιδίσκας αὐτοῦ καὶ τὴν τέχνη-
ν καὶ τὴν ἀφ̣ορμὴν καὶ τὴν
ἐργασίαν αὐτοῦ καὶ λόγους καὶ
ἔργα αὐτοῦ. Ἑρμῆ χθόνιε, ταῦτα
σὺ κάτεχε καὶ ἀνάγνωθι
ταῦτα τέως ἂν οὗτοι ζ̣ῶσιν.

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322. Athens. Lead curse tablet, ca. 325–250 B.C. Opisthographic lead tablet found, folded up, inside a clay chytridion in the Agora Excavations under the floor of a private house on the lower slopes of the Areiopagos. Ed.pr. D.R.Jordan, S.I.Rotroff, *Hesperia* 68 (1999) 147–154 (ph., dr.), who draw a connection between the burial of these objects and several ritual pyres excavated on the outskirts of the Agora. The spelling of the names is deliberately distorted by reversing successive pairs of letters, with some inconsistencies. 'As far as we know, our tablet provides the only instance of a curse with this ... method of twisting words.' The names are all banal and, in the absence of patronymics and demotics, no attempt is made to propose secure identifications. We provide a transcription and the text as interpreted in the ed.pr.

Side A:

Col. I	Col. II	Col. I	Col. II
ΙΔΥΔΙΜΣΑ	ΕΜΙΝΩΤ	Διδυμίας	Τείμων
ΕΑΝΩ	ΔΗΙΑ	Λέων	Ἡδία
ΕΥΘΗΔΟΜΣ	ΩΔΟΡΣ	Ε(ὐ)θύδημος	Δῶρος
ΕΤΙΑΣΕΜΟΝΣ		Τεισαμενός	
ΝΑΙΤΑΜΟΧΣ		Ἀντίμαχος	
ΑΒΙΧΣΟ		Βά(κ)χιος	

Side B:

Col. I	Col. II	Col. I	Col. II
ΙΔΥΔΙΜΣΑ	ΔΗΙΑ	Διδυμίας	Ἡδία
ΕΛΝΩ	ΩΔΟΡΣ	Λέων	Δῶρος
ΥΕΥΘΗΔΟΜΣ		Εὐθύδημος	
ΕΤΙΑΣΕΜΕΟΝΣ		Τεισαμε{ε}νός	
ΝΑΙΤΑΜΟΧΣ		Ἀντίμαχος	
ΑΒ[.]ΑΙΧΣΟ		Βά{α}[κ?]χιος	
ΕΜΙΝΩΤ		Τείμων	

B Col. I. Ἀντίμαχος, edd.pr., but in the transcription, undotted alpha; we read from the ph. and dr. Richardson.

'Mere lists of names, or such lists followed by generalizing phrases, constitute the commonest and most primitive type of earlier curse texts.' [The authors do not speculate on the possible significance of 8 men and 1 woman. Could she have been a prostitute (cf. Ἡδεία, Diog.Laertius 10.7) listed with her clients and cursed by the writer of the tablet? Stroud.]

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323. Attica. Lead curse tablet. *IG* III.3.30. As an illustration of a typical columnar list (see our lemma no. 2482), R.Gordon, in *Ancient Magic* 254, prints a translation of this tablet, reporting in note 22 that D.R.Jordan, *per ep.*, has restored [καπη]λίς at the end of L. 11.

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324. Athens. Defixiones concerning athletes, ca. 250 A.D. *SEG* XXXV 213–218. *SEG* XL 273. H.S.Versnel, in *Ancient Magic* 150/151, briefly adduces these tablets in a discussion of the additional punishment of humiliation on the part of the target of these curses. The victim is not only to suffer defeat from falling, stumbling, stalling, etc., in the arena, but he is to disgrace himself (ἀσχημονήσῃ) in front of a large audience, eliciting collective derision.

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325. Athens. Pnyx. Letter on a lead tablet, 425–375 B.C. In *Hesperia* Suppl. 7 (1943) 10/11 no. 17 (ph.), A.E.Raubitschek published the ed.pr. of a small lead tablet preserved at top and left, inscription on one side; found in Greek-American excavations on the Pnyx. He suggested that it might be a letter.

In G.R.Tsetskhladze, ed., *The Greek Colonization of the Black Sea Area: Historia* Einzelschr. 121 (1998), cf. *SEG* XLVIII 271, Y.Vinogradov presents a helpful list of 19 private letters inscribed on lead tablets (153/154), among which he offers a new text of this document. We print Raubitschek's text at left, Vinogradov's at right.

Θεοί	Θεογ[νήτωι]
χαίρε(ι)ν καὶ [- - -]	χαίρε(ι)ν καὶ
Γναθίωι παρ[- - -]	Γναθίωι· παῖ[ς]
ην Ἀριγνωτο[- - -]	ἦν Ἀριγνώτο,
κατέθετο δι[- - -]	κατέθετο δι'
αρμενει[- - -]	ἁρμένει-
αγκει	α ἐκει[ν - - -]

6/7. 'τὰ ἁρμένια as a diminutive of ἄρμενα means "small tools of tackle of a ship,"' Vinogradov.

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326. Pantikapaion. Attic vase inscription, 400–375 B.C. For a signature of the Athenian potter Xenophantos, see our lemma no. 1045.

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327. Athens. Stamped amphora handles. G.Jöhrens, *Amphorenstempel im Nationalmuseum von Athen. Zu den von H.G.Lolling aufgenommenen 'unedierten Henkelinschriften.' Mit einem Anhang: Die Amphorenstempel in der Sammlung der Abteilung Athen des Deutschen Archäologischen Instituts* (Mainz 1999), presents a corpus of the stamped amphora handles found in Athens, catalogued by H.G.Lolling, and preserved in the National Museum in Athens (ph.). The corpus includes amphora stamps of Rhodes (10–94 nos. 1–250), Knidos (95–238 nos. 251–810), Thasos (239–244 nos. 811–834), the 'Parmeniskos group' (245–250 nos. 836–847), Kos (251–253 nos. 859–864), Sinope (254–256 nos. 865–869), Paros (256/257 nos. 870–872), Korkyra (?; 259 nos. 873/874), Chersonesos (260 no. 875), and of unknown provenance (260–263 nos. 875–894). In an appendix (265–299), J. presents 108 amphora stamps in the collection of the German Archaeological Institute in Athens, most of them found in Athens (nos. AS 1/2, 4–9, 11, 13–34, 36–41, 43–45, 47–54, 56–75, 77–95, 97–108). The origins of these amphoras are Rhodes (AS 1–22), Knidos (AS 23–93), Thasos (AS 94–96), Korkyra (?; AS 97–100), Chios (AS 101), Kos (AS 102), Paros (AS 103), Sinope (AS 104); nos. AS 105–108 cannot be attributed to an area of production. The volume contains detailed concordances and indices of personal names, months, offices, ethnics, and symbols. See also our lemmata nos. 332, 1132, and 2373.

In *MDAI(A)* 114 (1999) [2000] 157–170, see Jöherns, 'Kerameikos: Griechische Amphorenstempel Spätklassischer und Hellenistischer Zeit,' which we will cover in *SEG* L.

For Thasian stamped amphora handles, see our lemma no. 1175.

328. Athens. Various finds, Hellenistic. *SEG* XXXI 267. E.Varoucha-Christodoulopoulou, *AE* (1953/4) part 3 [1961] 332–334 (ph.), published four inscribed lead sling bullets found by chance at modern Ilioupoli, in southeast Athens, that she associates with the presence of a fortified camp of the forces of Ptolemy II during the Chremonidean War. We reported these inscriptions in *SEG* XXXI 267A (Ξενοκράτης), 267B (Ζωΐλου; 2 examples), and 267C (Πλειστ[άν]ου) [probably Πλειστ[αίν]ου; Πλείστανος is unattested. Chaniotis.].

In this same paper, she collects and publishes from the same site and from other Ptolemaic installations in Attica many Ptolemaic coins, bronze arrowheads, pottery (including a stamped amphora handle, 337 no. 25; Rhodian; Ἀντιμάχου), a marble statue of Kybele, assorted stone objects, and an inscribed grave stele.

In *Archaiologia* 76 (2000) 59–62, P.Totsikas, who is preparing a work Συμβολή στην ιστορία της Ηλιούπολης, gives an illustrated summary of Varoucha-Christodoulopoulou's article as regards Ilioupoli and adds the conjecture that the Ptolemaic fort, not yet securely located, was in the vicinity of the old church of Agios Nikolaos, above and to the northeast of the church near the ancient path over Hymettos that links Athens to Koropi and Sounion.

329. Athens. Inscribed mould for terracotta figurines, late 1st cent. A.D. J.McK.Camp II, *Hesperia* 68 (1999) 280, briefly reports the discovery of 'a second piece incised with the name of the fabricant, Markos' (cf. *SEG* XLVI 322). Found in excavations of the Athenian Agora, north of the Stoa Poikile, in debris from a coroplast's factory.

330. Athens. Ship's name on a model, date? 'Pentelic' marble model warship (L. 0.355 m.) found in the Kerameikos, inv. no. P 950. Ed.pr. H.G.Martin, *Skyllis. Zeitschrift für Unterwasserarchäologie* 2 (1999) 138–152 (ph., dr.), who calls it a 'Streufund,' provides no details about the place and circumstances of discovery, and rejects the possibility that it could have been a dedication from a sanctuary or a grave gift. He argues that it must be a model of the Panathenaic ship. Scratched on both sides are what Martin records as the following inscription: MINOKIA. He interprets this as a hitherto unparalleled ship's name and urges, on the basis of the broken-bar alpha, that the inscription should be dated 'frühestens im 4. Jahrhundert.' [Martin's reading of the two inscriptions comports poorly with his drawings; this text will probably repay more detailed study. Stroud.]

PELOPONNESOS

331. Peloponnesos. Victors in the local festival games. In *Preatti XI Congresso* 235–241, Y.Lafond presents a detailed catalogue of victors in local festival games of the Peloponnesos as attested in inscriptions. The arrangement is geographical: Corinth, Sikyon, Argolid, Lakonia, Messenia, Achaia, and Arkadia; the festival games are listed in alphabetic order within each region, the victors' names in chronological order. From these data, Lafond draws attention to the following inferences: (1) remarkable continuity of agonistic activity in the Argolid; (2) connections between the inauguration of festival games and the celebration of political power; (3) international renown of certain Peloponnesian festivals, especially the Asklepieia at Epidauros and others in the Argolid; prestige of the Lykaia in the 4th/3rd cent. B.C.; (4) prominence of goddesses, Artemis, Athena, and Hera.

AIGINA

332. Aigina. Thasian amphora stamp, undated. Stamped handle of a Thasian amphora found in Apollo's temple. Ed.pr. G.Jöhrens, *op.cit.* (cf. our lemma no. 327) 295 no. AS 96 (ph.). Θασ[- -] | kantharos | [- - -]

333. Aigina. Inscribed silver stater, ca. 500–475 B.C. *SEG* XXXVII 252. *SEG* XLI 264.* In *NC* 159 (1999) 279, A.Johnston (see our lemma no. 340) briefly discusses the possible origin of the epichoric script, rejecting Aigina, favoring Arkadia; cf. *SEG* XLI 264.

CORINTHIA

334. Corinth. Decrees and letters of the Lykians in honor of Iunia Theodora, 1st cent. A.D. *SEG* XVIII 143. See our lemma no. 2512.

335. Corinth. Dedication, Roman. *Corinth* 8.3.68. *SEG* XXIII 177. R.H.Saunders, *AncW* 30 (1999) 63/64, restores ἐν τῇ σ[κ]ηνῇ in L. 3 and translates 'to the gods in the tabernacle.' B.Millis points out, *per ep.*, that Saunders is apparently unaware that this same restoration was proposed a generation ago by L.Robert, *REG* 79 (1966) 740, in a major publication on the inscriptions of Corinth and was repeated in *BE* (1967) 246; cf. also the concordance of *Corinth* 8.3 and Robert's study in *SEG* XXIII 177.

336. Corinth. Gravestone of a gladiator, 3rd cent. A.D. *SEG* XXIX 328. M.Carter, *ZPE* 126 (1999) 262–268, in a detailed discussion of the categories of gladiators and the officials who presided over them, rejects the restoration of the edd.pr., [- - -]ιας | ἐπι|στά|της σεκ[ο]|υ[νδ|αρ|ο|ύδης], which implies an impossible apposition between these 2 nominatives. Ἐπιστάτης is the equivalent of the Latin *doctor*, a gladiatorial instructor, who was usually specific to a particular armament type or gladiatorial category, expressed in the genitive. Hence Carter's restoration of the last word as σεκ[ο]|υ[τό|ρων], doctor secutorum, *CIL* VI 4333. On 265–268, he provides an extended commentary on the deceased's 'stage name,' Δραῦκος, which probably belonged to a retiarius; see our lemma no. 2450. [On 263, citing *SEG* 24, 328 [sic: read *SEG* XXIX 328], Carter asserts that 'the restoration and interpretation [of the edd.pr.] were accepted and reprinted without comment by ... the editors of the *Supplementum Epigraphicum Graecum*.' For our policy concerning the reprinting of texts in *SEG* and editorial comment by the editors of *SEG* which it is tiresome to keep repeating—see the preface to *SEG* XXVI. We do not 'accept' or 'comment' on all texts we include in *SEG*.]

337. Corinth. Formulae in Early Christian epitaphs of Corinthia. *SEG* XLVII 289; XLVIII 386. Under this title, E.Sironen, *Preatti XI Congresso* 741–745, gives an analysis of the formulas found on these tombstones; similar to the analysis noted in *SEG* XLVII 289.

338. Corinth. Lead curse tablet, 1st cent. A.D. *SEG* XLVI 337; XLVIII 387. Among the many curse tablets examined by H.Versnel in *Ancient Magic* 125–162 is this 'unpublished tablet from the sanctuary of Demeter at Corinth [in which] a woman commits another woman [Karpime Babbia] to the Moirai Praxidikai and asks them to avenge her for τὰς ὕβρ(ι)εις. If, later in the curse, she also asks them καρπίσαι με (to make me fertile), a tragedy seems to surface. In view of the extremely common equation of derision and ὕβρις, I guess that the author has been insulted or derided by another woman on account of her barrenness and now resorts to the application of an old proverb ἀδικούμενος διαλάσσου· ὑβριζόμενος τιμωροῦ "if wronged reciprocate, if injured avenge yourself" (Chilon *ap.* Stob. 3.118.1–2 H).' (141)

339. Corinth. Christograms on Late Roman pottery. In *Hesperia* 68 (1999) 472/473 nos. 22–24 (dr.), G.D.R.Sanders publishes incised crosses with pendant A and Ω added before firing on three Late Roman bell lids found in the excavations of the American School in a Roman bath in the Panayia Field.

340. Corinth. Inscribed Corinthian silver stater, ca. 530–510 B.C. *SEG* XLI 267. A.Johnston, *NC* 159 (1999) 277–280 (ph.), publishes the inscribed reverse of an archaic Corinthian stater, close to Ravel T 18, that he examined courtesy of Spink and Sons, Ltd.; present whereabouts not stated; provenance unknown. Letters incised around the central incuse swastika on the broad, plain part of the flan. AVTAPEM, which Johnston interprets as αυταρεμ. Assuming errors and omissions, he suggests (λ)ύτ(ρα) ἐμ(ι) and compares the inscribed silver Aiginetan stater, *SEG* XXXVII 252 (see our lemma no. 333). He does not find the preserved letters diagnostic enough to identify the alphabet (not Corinthian) but raises the possibility that the coin was found with the stater from Aigina. He ends by asking, 'Can one be sure that this is not a casual epic quotation, αυταρ εμ'...?' [Probably one can. Stroud.]

341–342. Corinth. Graffiti on 2 Corinthian silver staters, ca. 530–510 B.C. In an Appendix to his paper in *NC* 159 (1999) 277–280 (ph.), A.Johnston briefly notes 2 other inscribed Corinthian silver staters roughly contemporary with our lemma no. 340.

341: *BMC Corinth* 8; reverse. 5 or 6 letters: ΘΡ?↓Α(?) 'It is extraordinarily difficult to see any sense in the collocation, and the letters give little if any guidance to the origin of the inscriber.'

342: L.Mildenburg, S.Hurter, edd., *The Arthur S.Dewing Collection of Greek Coins* (ANS 1985) no. 1697. 'A reading is printed in the volume, DANE[. . .]VAR↓N, but I am grateful to Alan Boegehold for passing on to me his opinion that on inspection he found nothing worth recording.'

343. Isthmia. Benefactions of P.Licinius Priscus Iuventianus to the Isthmian sanctuary, date? *IG* IV 203. *SEG* XLVIII 391.* P.Marchetti, in *Argos et l'Argolide* 361 note 22, finds a date in the 170s A.D. problematic for this decree if the work on the Palaimonion mentioned in L. 8 concerns the erection of the tholos, but notes that κατεσκεύασεν could refer instead to repairs or alterations and not imply new construction. This is probably also the case with work on the ἐναγιστήριον mentioned in L. 9.

344. Isthmia. Honors for the Pythaules L.Cornelius Korinthos, 2nd/3rd cent. A.D.? *SEG* XXIX 340; XLVI 342.* W.Schneider, *ZPE* 112 (1996) 205/206 note 31: description and bibliography. C.Vendries, in *Le Péloponnèse* 269–285 (ph.), in the course of a brief and general survey of musical contests in the Peloponnesos in the early Roman Empire, reprints the text, with a French translation, many photographs, and the suggestion that the 4 small balls in Korinthos' right hand are apples marking him as a victor in the Pythian games.

KLEONAIA

345. Nemea. Treaty between Argos and Kleonai, 229/8 B.C. *SEG* XXIII 178. See K.Harter-Uibopuu, *op.cit.* (our lemma no. 491) no. 4.

345bis. Nemea. List of theorodokoi, ca. 314–310 B.C. *SEG* XXXVI 331. *SEG* XLII 271;* XLVII 303; XLVIII 698. For the sevenfold division of Akarnania in this list, see our lemma no. 590.

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346. Nemea. Dedicatory jumping-weight. In *AR* 45 (1998/1999) 25 (ph.), there is a brief report of the discovery of an inscribed stone jumping-weight in the University of California, Berkeley, excavations north of the hero shrine of Opheltes. It 'belongs to a type known from Olympia ... 500 B.C. or earlier ... "he dedicated me to Zeus at Nemea because he was victorious."' No text. Sikyonian epichoric alphabet. Cf. *BCH* 123 (1999) 677. We read from the ph. [- ? - ἀ]νέθεκε τôι Δὶ τôι Νεμέα[ι?] νικάσας vac.

R.Wachter, *per ep.*, points out that in the verb ἀνέθεκε there is a good example of the principle of Kurzschreibung (Abbreviated Writing), which he discussed in *Kadmos* 30 (1991) 49–80; *SEG* XLI 259. 'Ανέθκε was originally inscribed on the halter, and was then corrected by the insertion of a Sikyonian epsilon.

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347. Nemea. Kalos-graffito of Moschos, ca. 320–270 or ca. 235 B.C. *SEG* XLVI 358. A.P.Matthaiou, *Horos* 13 (1999) 41–48, rejects the interpretation of ed.pr. ἐμ Φιλίπποις 'at Philippoi' as being geographically too remote. He suggests that ἐμ φιλίπποις means μεταξὺ τῶν ἱππέων, which would fit the agonistic setting of Nemea where horse-racing was prominent, Pindar, *Nem.* 1.9. Matthaiou also explores a suggestion of V.Bardane that the phrase has an obscene sense, for which he collects many parallels from Attic comedy and elsewhere, indicating Moschos' dexterity in a form of intercourse evoked by a complex of words including ἵππος, ἱππεύειν, καθιππᾶσθαι, κέλης, and κελητίζειν ('to ride horseback'). 'Cela paraît difficile à admettre' (P.Gauthier, *BE* [2001] 204).

ARGEIA

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348. Argos. Argos: Une ville grecque de 6000 ans. Under this title, M.Piérart, G.Touchais (Paris 1996) present a history and physical description of the city from the Neolithic period to the present day, with numerous illustrations, maps, plans, and a remarkable colored 'plan restitué' of Argos at the time of Pausanias' visit. They rely heavily on summaries and translated excerpts of inscriptions throughout. Included in the photographs are the boundary stone of the hieron of the Seven Against Thebes (*SEG* XXXVII 282), a vase inscription of Aphrodite (see our lemma no. 365), a mosaic inscription of Χιμών (*SEG* XXVI 438), and a Christian funerary inscription with curse of Judas. For extensive criticism of the 'plan restitué,' see P.Marchetti, *BCH* 124 (2000) 274–278.

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349. Argos. The democratic constitution in the 5th cent. B.C. H.Leppin, *Ktèma* 24 (1999) 297–312, adduces several Argive inscriptions (*IG* IV 553/554; *Syll.*[3] 56; *SEG* XIII 239; XXIX 361; *BCH* 106 (1982) 127 note 22 [inv. no. E 67; unpublished; cf. *SEG* XXXIII 286]) in an examination of the democratic political institutions in 5th-cent. B.C. Argos, i.e., ostracism, the βωλά, οἱ ὀγδοήκοντα, αἱ ἀρχαί, ἁλίαια, etc. Stressing throughout that we should not seek for parallels in these institutions with characteristics of the Athenian democracy, he is at pains to point out sharp contrasts between the two; i.e., that magistrates in Argos had considerably more power than they had at Athens; that 'the eighty' was not the Argive equivalent of the Council of the Areiopagos; that the prerogatives of the Argive βωλά and the Athenian βουλή were different.

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350. Argos. Sanctuaries and cults of Athena. M.-F.Billot, *OAth* 22/23 (1997/8) 7–52, draws heavily on inscriptions in her detailed analysis of the history, archaeological and literary evidence, epithets, ritual, festivals, mythology, etc. of the following sanctuaries of Athena in Argos and its environs: Athena Polias on the Larisa and her shrine at Lessa (17–28), Athena Oxyderkes at Deiras (28–39), Athena Pallas (38/39), Athena Salpinx (39–47), Athena Hellotis (47), Athena Saïtis (47–51); massive bibliography on each. Among the inscriptions discussed are *IG* IV 492 (26/27), 554 (see our lemma no. 349); *SEG* I 69; XXVI 426 (23). On 10–17, 'La question du Palladion.' 'La première et principale divinité de la cité d'Argos n'est donc pas Hera, contrairement à une affirmation encore trop fréquente, mais Athéna Polias.' (23)

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351. Argos or Halieis? Law on a bronze plaque, ca. 480 B.C. *IG* IV 554. *SEG* XLII 273.* M.-F.Billot, *OAth* 22/23 (1997/8) 23 (see our lemma no. 350), favors the conclusion of H.Brandt (*SEG* XLII 273) that this document is to be attributed to Argos, not Halieis. She suggests that the plaque may have been affixed to a building similar to that discussed by J.des Courtils in *SEG* XXXI 315; cf. *SEG* XLI 284.

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352. Argos. Oracle of Apollo Pythios to the hierophant Mnasistratos and the city of Messene, 92/1 or 91/0 B.C. *Syll.*[3] 735. *SEG* XXVIII 393; XXXVIII 189; XL 332. N.Deshours, *REG* 112 (1999) 463–484, presents a detailed examination of the historical setting and religious background in which the Messenians consulted this oracle. Closely tied to the sacred regulations of the mysteries at Andania, *IG* V.1.1390 (our lemma no. 416), the oracle was granted to Mnasistratos as representative of the Messenians; he can possibly be identified with the contributor to a subscription of ca. 100 B.C., *IG* V.1.1532, as suggested by C.Grandjean (see our lemma no. 417). Following A.Wilhelm, *Neue Beiträge* 3 (1913) 23–27 no. 17 [wrongly cited by D.]; *Akademieschriften* 1.145/146 [wrongly cited by D.], Deshours interprets καλλιεροῦντι in L. 25 as present participle in the dative singular, applying to the consultant, Mnasistratos; δὲ καί in L. 26 then means 'also.' Hence, the inquiry to the oracle was twofold: concerning the θυσία and the μυστήρια that are reflected in *IG* V.1.1390 LL. 9/10 and

180–185. She proposes the following translation of LL. 17–28: 'L'oracle rendu à la cité des Messéniens a été gravé conformément au décret des archontes et des synèdres. Sur consultation de Mnasistratos, le hiérophante, au sujet du sacrifice et des mystères, le dieu a rendu l'oracle: (Il faut bien d')offrir aux Karneia le sacrifice qui agrée aux Grands Dieux selon l'usage ancestral; j'ordonne aussi aux Messéniens (Μεσ[σανί]ο[υ]ς) d'accomplir les mystères.' The oracle does not, then, introduce new sacrifices to the Great Gods or change the date when they are offered. Deshours believes, however, that both inscriptions are evidence of a restoration of the mysteries following a period when they were not celebrated. She adduces *IvO* 46; *IPArk* 31 as evidence for a border dispute with Megalopolis that probably disrupted Messenian control of the mysteries at Andania (see our lemma no. 491 nos. 8/9). The oracle (*Syll.*³ 735) and *IG* V.1.1390 both demonstrate that by 92/1 B.C., Messene was back in control.

L.Piolot, in *Le Péloponnèse* 195–223, in the course of a study of Pausanias and the Mysteries of Andania (see our lemma no. 416), reprints the text of *Syll.*³ 735, with French translation and bibliography, dating it on paleographic grounds contemporary with the regulations governing the Mysteries at Andania (*IG* V.1.1390), at the very beginning of the 1st cent. B.C. He translates LL. 24–28 as 'De sacrifier comme il se doit aux *Megaloi Theoi*, lors des Karneia, conformément à l'usage des ancêtres. Je dis encore aux Messéniens de célébrer les Mystères....' In LL. 22/23, he reads περὶ τᾶς θυσίας 'au sujet du sacrifice,' rejecting the interpretation of M.Piérart, περὶ τὰς θυσίας (*SEG* XL 332). The one preposition περί cannot govern 'un syntagma hybride composé d'un accusatif pluriel (τὰς θυσίας) et d'un génitif pluriel (τῶν μυστηρίων).' (215 note 96) Mnasistratos, then, consulted the oracle concerning the sacrifice to the Great Gods and concerning the mysteries. In L. 25, καλλιεροῦντι is singular masculine dative and refers to Mnasistratos. In Piolot's view, what this oracle from Argos and the sacred regulations of Andania (*IG* V.1.1390) attest is that Mnasistratos, the hierophant, was the instigator of a religious reform for which his city granted him special privileges. He instituted a new festival and a new calendar in 92 B.C., with new magistrates to be elected in order to conduct the mysteries. (213–223) On 220/221, speculation on the identity of the Megaloi Theoi: the Kabeirioi or the Dioskouroi?

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353. Argos. Boundary stone of a sanctuary of Zeus Eubouleus, Hellenistic. Stele of local gray limestone; on the top, a projection possibly for the attachment of a crowning block; inscription in a smooth band slightly below the top. Found in the excavations of the French School of Archaeology in 1955 in the south parodos of the theater, inv. no. E 50. Ed.pr. J.-C.Moretti, in *Argos et l'Argolide* 237, 247 (ph.), who argues that this boundary marker was set up to define a sanctuary of Zeus Eubouleus that was earlier in date than the construction of the theater. Zeus Eubouleus is otherwise unattested at Argos. Διϝὸς Εὐβωλέος

353bis. Argos. List of theorodokoi, ca. 330 B.C. *SEG* XXIII 189. *SEG* XXXVII 278;* XLII 291; XLVI 1478. For new restorations in LL. 4 and 7 and the sevenfold division of Akarnania in this list, see our lemma no. 590.

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354. Argos. Dedication to Erasinos, ca. 475 B.C. *SEG* XI 329. Jeffery, *LSAG*² p. 169 no. 27. J.-C.Moretti, in *Argos et l'Argolide* 239/240 (ph.), reprints the text and speculates on the evidence this object provides for the presence of a sanctuary of Erasinos near the theater.

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355. Argos. Dedication to the Wanakes, 5th cent. B.C. G.Roux, *BCH* 80 (1956) 388, briefly reported the discovery of a block of limestone, inv. no. E 44, in excavations of the French School of Archaeology in the south parodos of the theater. It was reused in the wall of the Roman scene building.

ϝανάϙοιν

In *Argos et l'Argolide* 239 (ph.), 245, J.-C.Moretti briefly adduces this dedication and *SEG* XVI 245 (see our lemma no. 356) as evidence for a sanctuary of the Dioskouroi that was closely associated with the theater.

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356. Argos. Dedication(?) to the Dioskouroi, Hellenistic. *SEG* XVI 245. J.-C.Moretti, in *Argos et l'Argolide* 237–239, 245 (ph.), reads this poorly preserved inscription as [- - -] ΟΙΝΣΚ[- - -], suggesting that the A read at the beginning by G.Roux (*SEG* XVI 245) is only a vein in the stone. He favors ['Ανάκ]οιν or [ἀνάκ]οιν and notes that 6 dedications to the Wanakes are known from Argos (references, 238 note 29), among which is another from the theater (our lemma no. 355).

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357. Argos. Dedicatory epigram to Leto by a thiasos in celebration of the expulsion of Pleistarchos, 303 B.C. *ISE* I.39. *CEG* II.816. *SEG* XXXV 269.* A.P.Gregory, *Historia* 44 (1995) 18/19, follows the above dating and the association with the Macedonian dynast Pleistarchos, whose career he studies. See also our lemma no. 109.

A.Morpurgo-Davies, in Hornblower/Matthews, edd., *Greek Personal Names* 36 note 50, points out that O.Masson, *Onomastica Graeca Selecta* 107, has shown that the name 'Αλεξεύς, L. 7, is a misreading. The correct spelling is Δεξεύς. 'Αλεξεύς should consequently be removed from *LGPN* III.A.

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358. Argos. Dedicatory inscription on the epistyle of a nymphaion, late 1st cent. A.D. *SEG* XXXVII 282. Writing independently of M.Piérart (*SEG* XLVIII 391), P.Marchetti, in *Argos et l'Argolide* 357–372 (ph.), discusses the inscription on this tholos and the identification provided by the word νυμφαῖον, and draws special attention to the parallels of the Palaimonion at Isthmia and the Roman tholos at the Sacred Spring in the agora at Corinth. All three had similar hydraulic and cultic functions. On 361 note 22, he briefly speculates on the topography and interpretation of some terms in *IG* IV 203, the honorary decree for P.Licinius Priscus Iuventianus from Isthmia; see our lemma no. 343.

M.Piérart, *Le Péloponnèse* 243–268 (ph.), returns to this inscription and to the interpretation and reconstruction of the tholos in the agora of Argos and the Palaimonion at Isthmia, writing independently of P.Marchetti. He restates his view that both of these circular monuments were originally designed not for hydraulic purposes but as cultic structures, the former serving as the tomb of the legendary founding hero Danaos and the latter as the tomb of Palaimon. He reproduces a drawing of the inscribed epistyle and reprints the text, arguing that the inscription belongs not to the original phase of the building in the late 1st cent. B.C. but to the period of Hadrian, who provided Argos with aqueducts and was hailed as κτίστης, hence identified with Danaos. In an 'Appendice' (265/266), Piérart rejects the reconstruction offered by Marchetti in *Argos et l'Argolide*.

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359. Argos. Dedication, Roman Imperial. *SEG* XXVIII 396. In *Argos et l'Argolide* 219/220, A.Pariente, M.Piérart, and J.-P.Thalmann reprint the text of this inscription—reading now ἄ[νωθ?]ε in L. 7—and of *SEG* XXVIII 397 as examples of euergetism in the agora of Argos in the Roman period.

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360. Argos. Temenion. Dedicatory relief to Demeter, Roman Imperial. *IG* IV 664. *SEG* XLVI 361.* In *Argos et l'Argolide* 291–313, B.K.Dorovinis publishes a study on the testimonia, topography, and archaeological remains of this port of ancient Argos, with many maps and information about the early (1845) discovery of this inscription at Temenion and its first notice in the local press.

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361. Argos. Grave epigram, 2nd cent. A.D. Upper half of a marble stele with part of a relief depicting the head of a male(?) figure facing left within an arching border; a rosette to either side and above; inscription beginning at the top and extending down onto a broad horizontal moulding above the relief. Our lemma no. 362 was later inscribed on the right side. Probably found, according to the testimony of the monks, in the course of construction of a water conduit for the monastery of Agia Marina on the southern slope of the Larisa acropolis in the 1970s. Located and studied at the monastery in December 1996 by ed.pr. K.G.Gerolymou, *Horos* 13 (1999) 49–56 no. A (ph.). Two deaths are memorialized on the stone. The woman mentioned in L. 6 died first, and the stele, inscribed with L. 6, marked her grave. Her son, to whom the epigram in LL. 1–5 refers, died subsequently, and LL. 1–5 were then added by the same hand that had inscribed L. 6. The gravestone thenceforth marked the tomb of both.

Ἑπτακαίδεκα ἐτῶν σε τέ-
σθεικα, λύπην δέ μοι ἰ(ς) σπλά-
χνον ἔθηκες, οὔνομα δέ
4 σοι ἐθάμην τοῦ σπείραντος
ἐμέ. Ἰουλιανὲ v χαῖρε.
Εὐτυχοῦσα v χαῖρε

1/2. τέσθεικα, either a mason's error or a local dialect form, ed.pr. ‖ 2/3. lapis ΜΟΙΙΣΠΛΑΙΧΝΟΝ

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362. Argos. Christian gravestone of a bishop, 6th cent. A.D. Inscribed on the narrow right side of our lemma no. 361 (*q.v.*). Ed.pr. K.G.Gerolymou, *Horos* 13 (1999) 49–56 no. B (ph.).

+
Κοιμη-
τήριον
Πέτρου
4 ἐπισκό-
που τοῦ
Κεφα-
λοδί-
8 ου
†

The top cross is ἰσοσκελής; the bottom of Latin form. L. 1 μη and L. 2 τη are ligatures.

Gerolymou identifies Κεφαλοδίου as the Sicilian Cefalù and speculates on the presence of such a high official of the western church in Argos in the 6th cent. A.D. He could have been a Greek of Peloponnesian origin. The fact that a bishop had his epitaph cut on the narrow side of a reused gravestone of the Roman period attests to the economic hardships of 6th-cent. Argos.

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363. Argos. Early Christian gravestones. In a short review of the early Christian cemeteries at Argos, A.Oikonomou-Laniado, in *Argos et l'Argolide* 405–416, briefly comments on the funerary inscriptions of this period from Argos, noting that some have already been published by I.Barnea in *Rapports présentés au Xᵉ Congrès international d'Archéologie chrétienne, Thessalonique, 28 septembre–4 octobre 1980* (Thessaloniki 1980) 452; D.Feissel, A.Philippidis-Braat, *T&MByz* 9 (1985) 369/370. Recent excavations have added about a dozen more, which she will publish later. These newly-found inscriptions designate the tomb as κοιμητήριον and θηκάριον; employ words such as διαφέρον, κεῖται/κατακεῖται; and record the death of a πρεσβύτερος, a ὑποδιάκων, a τρίβουνος, and a ταπιτάριος.

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364. Argos. Temenion. Incertum, Roman. In *Argos et l'Argolide* 301 (ph.), B.K.Dorovinis briefly notes that in 1982 in the company of P.Aupert, he found at the new church of Agios Ioannes at Σερεμέτι, ca. 1500 m. from the sea, a stone base with traces of an inscription. No text; the ph. shows uncertain traces of letters on a flat moulding at the top.

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365. Argos. Vase inscription. Dedication to Aphrodite, Classical. Red-figure skyphos bearing a draped, standing male figure; inscription incised on the top of the outer wall above his head. Found in excavations of the French School of Archaeology in the Sanctuary of Aphrodite in the city center in 1968. Ed.pr. G.Daux, *BCH* 93 (1969) 1004 (ph.); ph. in color reprinted in M.Piérart, G.Touchais, *op.cit.* (our lemma no. 348) 54. See also our lemma no. 366. τᾶς 'Αφρ[οδίτ]ας

366. Argos. Vase inscription. Dedication to Aphrodite, Archaic. Graffito on a fragment of the shoulder of an Attic red-figure stamnos found in excavations of the French School of Archaeology in the Sanctuary of Aphrodite in the city center in 1967. Ed.pr. G.Daux, *BCH* 92 (1968) 1028–1032 (ph.). 'Le nom de la déesse se restitue d'ailleurs aisément sur quatre autres tessons, en sorte qu'il n'y a aucun doute sur l'identification du sanctuaire.' See our lemma no. 365. [ἀνέ]θεκε τἀφρ[ο]δ[ί]ται

367. Argos. Vase inscription with dedication to Herakles, 425–400 B.C. *SEG* XXXIX 351. J.-C.Moretti, in *Argos et l'Argolide* 240 (ph.), now reads this text as [Τõ hε]ρακλέος and speculates again on the possible connection of a sanctuary of Herakles and the theater. Inv. no. 88/44.3.

368. Argos. Vase inscription with dedication to a hero, ca. 400 B.C. *SEG* XVI 251. J.-C.Moretti, in *Argos et l'Argolide* 240/241 (ph.), suggests L. 1 [τõι?] hέροο[ι], preceded or followed by the name of the hero; L. 2 [one or more names in the nominative - - -]ν ἀνέ[θεκε] or [θεκαν]. He speculates about the existence of a hero shrine in the vicinity of the theater.

In L. 1, the ph. and majuscule text both show only [- - -]EPOO[- - -], Stroud.

369. Berbati. Incerta, 4th cent. B.C.? G.Touchais, *BCH* 122 (1998) 753, briefly mentions the discovery of two inscribed blocks of the Hellenistic period, reused in a late construction recovered in excavations of the Swedish Institute. The two appear to come from the same monument 'funéraire ou votif—du IV^e s. av.J.-C.' No ph.; no further details. . . . HANΘΩ and ΠΟΣΕΙΔΑΝΙΟΥ

KYNOURIA

370. Kynouria. Inscriptions. This area, fought over by Argos and Sparta in antiquity and not without *odium archaeologicum* in modern times, has not been well served by those who have collected and reported its inscriptions, nor by *SEG*. Many inscriptions from this region make their first (and sometimes last) public appearance in local newspapers or inaccessible local pamphlets. In *SEG*, we have tried to report as many of these as we can, but we have been guilty of duplications and of presenting as 'unpublished' some texts which have in fact already been 'published' in one or another form. These faults have resulted from a combination of our own indolence, lack of access to obscure publications, and especially a fairly consistent refusal by the scholars who present these inscriptions to employ standard references to epigraphical corpora, *BE*, *SEG*, etc.. Particularly in the case of the extremely important new material from the excavations of the Villa of Herodes Atticus at Moni Loukous in Eua, there has been great confusion and almost an aura of secrecy (*SEG* XLVIII 418). We here attempt to assist our readers in sorting out the situation as we understand it.

First, we note all lemmata devoted to inscriptions from Kynouria included in *SEG* XLIII–XLVIII, with the exception of those from the Villa of Herodes Atticus at Eua/Loukou. This list updates the one we presented in *SEG* XLII 287.

Stolos. *SEG* XLVI 365. Christian gravestone.
Stolos. *SEG* XLVI 366. Incertum.

Now we turn to the vexed and complex excavations at the Villa of Herodes Atticus at Moni Loukous in Eua. As we understand the progress of recent research at this site, in 1977 the ephor Georgios Steinhauer renewed excavations of the Villa; work was supervised by P.B.Faklaris, who published the results of this work including inscriptions in his book Αρχαία Κυνουρία (Athens 1990); cf. *SEG* XLII 287. Many of the finds from these excavations, especially sculpture and inscriptions, were transferred to the Archaeological Museum at Astros.

In 1984 and 1988–1990, the ephor T.G.Spyropoulos resumed excavations of the Villa, delegating supervision of the work to A.Datsouli-Stavridi. Many of these new finds also went to the museum at Astros, but some were taken to the Archaeological Museum in Tripolis. The disposition of these antiquities has been complicated by recent thefts from both museums. Datsouli-Stavridi published some of the sculpture and inscriptions found in 1984 and 1988–1990 at Eua in local newspapers and in five books that have had only limited circulation:

Πορτραίτα στο Αρχαιολογικό Μουσείο της Τρίπολης (Athens 1991)
Ταφικά Γλυπτά στο Αρχαιολογικό Μουσείο της Τρίπολης (Athens 1992), *SEG* XLII 366
Γλυπτά από τήν Θυρεατίδα Κυνουρίας (Athens 1993), *SEG* XLIV 325–327
Γλυπτά του Αρχαιολογικού Μουσείο Τρίπολης. Περιγραφικός Κατάλογος (Athens 1997)
Κατάλογος Αρχαιολογικού Μουσείου 'Αστρους (Athens 1999), see our lemma no. 371.

We have tried to excerpt in *SEG* the inscriptions published in these books.

In 1990, Datsouli-Stavridi was relieved of her duties, and supervision of the excavations was assumed by the ephor T.G.Spyropoulos and by G.T.Spyropoulos. Unfortunately, they have more or less continued the policy of reporting their epigraphical discoveries primarily in local and Athenian newspapers. No published reports have appeared in *AD*; three very brief notes in *Ergo YP* 1 (1997) 75; 2 (1998) 84; 3 (1999) 94/95; no mention of inscriptions.

In *Drei Meisterwerke der Griechischen Plastik aus der Villa des Herodes Atticus zu Eva/Loukou* (Frankfurt 2001), which is devoted to description and analysis of three marble statues from this site, G.T.Spyropoulos (19–60) presents a detailed description of the results of T.G.Spyropoulos' excavations of the Villa (1980–2000). Included are lists of finds from the following areas: the Basilica (22), the Gartenstadion (23–25), Haupteil der Villa (25–27), Tempel Heroon des Antinoos (27–29), and Westliche Basilica der Villa (29/30). Among these bare lists, without inventory numbers and with few publication references, are several inscriptions, some recognizable, others simply described as 'Fragment einer Inschrift.' Spyropoulos gives a full account of the finding places and the original architectural setting of many pieces of sculpture. In view of the difficulty of getting information about the inscriptions from this excavation and the fact that these lists may contain useful data about the finding places of the stones, we incorporate this information into the list at the end of this lemma, with the reference *Drei Meisterwerke*.

The excavators T.G. and G.T.Spyropoulos have issued an undated pamphlet, Η Έπαυλη του Ηρώδη Αττικού στην Εύα Κυνορίας, published under the imprint Εκδόση Περιφερείας Πελοποννήσου (place of publication not stated), which reached the Library of the American School of Classical Studies at Athens in February 2001. The authors claim that, after 20 years of 'systematic excavation,' this villa is 'the most important monument of Roman Imperial times in the land of Greece,' and they provide many color photographs of the architecture, sculpture, mosaics, etc. Many of the latter carry inscriptions; some have already been published. Since this pamphlet will be accessible to very few of our readers, we incorporate the inscriptions illustrated in it into the list at the end of this lemma, with the reference Έπαυλη.

We here give a list of the inscriptions from the Villa of Herodes Atticus as we know them.

A. *IG* IV 676. *SEG* XLVI 364.* Relief of Telete. *Drei Meisterwerke* 52/53; Έπαυλη 10.

B. *SEG* XIII 264. *SEG* XLVI 325.* Dedication to Polemokrates. See also our lemma no. 371C.

C. *SEG* XXXV 293. *SEG* XLII 287.* Gravestone of Hyginos.

D. *SEG* XXXVI 349. Herm with curses of Herodes Atticus.

E. *SEG* XXXV 291. *SEG* XLII 287.* Monument in honor of Hipparchos. *Drei Meisterwerke* 46. See our lemma no. 371D.

F. *SEG* XXXV 292. *SEG* XLIV 327.* Gravestone of Antiochis. *Drei Meisterwerke* 22.3. See our lemma no. 457G.

G. *SEG* XLVII 312. *SEG* XLVIII 419. Statue base of 'Αλκία, mother of Herodes Atticus. *Drei Meisterwerke* 27 no. 52; 46?

H. *SEG* XLVII 313. Statue base. See our lemma no. 371A.

I. *SEG* XLVIII 420. Mosaic inscription. Κτῆσις. *Drei Meisterwerke* 49. Έπαυλη 33.

J. *SEG* XLVII 314. Mosaic inscription. Διδώ, Αἰν[έας]. Έπαυλη 29 (ph.); 33/34.

K. 'Marmorstele mit Inschrift im attischen Alphabet,' which the excavator believes marked the tomb of an Athenian at Marathon from where Herodes brought it to Loukou; no further details. *Drei Meisterwerke* 22 no. 14.

L. Dedication to the Emperor Septimius Severus. *Drei Meisterwerke* 28 no. 1; 58.

M. 'Fragmente einer den Namen Marc Aurel tragenden Inschrift.' *Drei Meisterwerke* 29, 59.

N. 'Die Stele der Marathonkämpfer, welche der Ausgräber sich vorbehält demnächst zu veröffentlichen und zu kommentieren wo genau jenes national und geschichtlich wertvolle Kleinod aufgestellt wurde, wissen wir nicht exakt, zumal es in einem kleinen Ofen der frühchristlichen Periode eingemauert gefunden wurde, der direkt an der nördlichen Aussenmauer der Basilika gemauert worden war. Höchstwahrscheinlich war die Stele auf einem der erhaltenen Sockel in der Bibliothek aufgestellt worden, um die Nobilität der Familie zur Schau zu stellen.' *Drei Meisterwerke* 34/35; Έπαυλη, πρόλογος.

This discovery was widely (and wildly) announced in the Athens press on June 14, 2000, on the basis of a lecture given by T.G.Spyropoulos in Athens on June 13, in which he is quoted as claiming 'κατά 70–80% ... ότι βρήκε μία από τις στήλες των μαραθωνομάχων.' The single marble stele, 1.20 x 0.60 m., was said to be crowned with an ανάγλυφη ταινία, followed by 5 lines of εισαγωγικό κείμενο and a catalogue of 20 names. The words TEN APETEN and the name KAΛIA could be 'deciphered.'

O. Mosaic inscription. τοῦ Ἡρακλῆ δέκα δύω ἆθλα. *Drei Meisterwerke* 48; Έπαυλη 36.

P. 'Herodes der φιλογυμναστικός, falls wir so das Adjektiv auf dem Fragment der Inschrift aus der Villa ergänzen dürfen....' *Drei Meisterwerke* 48.

Q. Mosaic inscription. ἀπόλαυσις. *Drei Meisterwerke* 49; Έπαυλη 33.

R. Mosaic inscription. Εὐτέρπη and Καλλιόπη. Έπαυλη 31 (ph.); 33 (ph.); 34.

S. Mosaic inscription. Ἀρέθουσα. Έπαυλη 34/35 (ph.).

T. Mosaic inscription. Λάδας. Έπαυλη 35–37 (ph.).

U. Gravestone of Markiane. See our lemma no. 372.

For general lemmata on the inscriptions from the Villa, see

SEG XLIV 325–327
SEG XLVIII 418.

[We join many other scholars throughout the world in expressing the hope that the excavators will very soon share the rich bounty of their finds with the public in a free and open manner. Stroud.]

371. Kynouria. Inscriptions in the Museum of Astros. A.Datsouli-Stavridi has now published another of her very helpful but sometimes bibliographically frustrating catalogues (see our lemmata nos. 448, 452, 457), Κατάλογος Αρχαιολογικού Μουσείου Ἀστρους (Athens 1999), containing some inscriptions for which the author provides text, description of the monument, some photographs, select bibliography (no references to *SEG* or *BE*).

A. Eua. Loukou; inv. no. 280. Statue base. *SEG* XLVII 313. (20). See our lemma no. 370H.
B. Eua. Loukou. Gravestone. (30; ph.). See our lemma no. 370U.
C. Eua. Loukou; inv. no. 2. Dedication to Polemokrates. *SEG* XVI 274. (47; ph.). See our lemma no. 370B.
D. Eua. Loukou; inv. no. 5. Monument in honor of Hipparchos. *SEG* XXXV 291. (49/50; ph.). See our lemma no. 370E.

372. Eua. Loukou. Gravestone of Markiane, ca. 150 B.C. 'Pentelic' marble sculpture in the shape of a shield. Found at Moni Loukous (inv. no. 6) in or before 1981 and apparently reported only in local newspapers. 'Ed.pr.' A.Datsouli-Stavridi, Κατάλογος Αρχαιολογικού Μουσείου Ἀστρους (Athens 1999) 30 (ph.), who notes that it has been stolen from the museum. She reads the first line as ΖΗΣΗΣ and interprets the inscription as τα ονόματα ενός ζευγαριού. We read from the excellent ph. and interpret the name in L. 1 as feminine (cf. *SEG* XXX 595), or as ζήσῃς (Pleket).

Ζησις
Μαρκιανή

EPIDAURIA

373. Epidauros. Asklepieion. Settlement of a boundary dispute between Epidauros and Corinth, 242/1 B.C. *IG* IV^2.1.71. See K.Harter-Uibopuu, *op.cit.* (our lemma no. 491) no. 3.

374. Epidauros. Asklepieion. Eleven Achaian poleis arbitrate a dispute between Epidauros and Arsinoe/Methana, 229–227/6 or after 222 B.C. *IG* IV^2.1.72. See K.Harter-Uibopuu, *op.cit.* (our lemma no. 491) no. 5.

374bis. Epidauros. Asklepieion. Law of the Achaian Koinon concerning Hygieia, late 3rd cent. B.C. *IG* IV^2.1.73. *SEG* XXXV 303.* Discussing the districts of the Achaian Koinon, T.Corsten, *op.cit.* (our lemma no. 2454bis) 170–172, argues that the list of νομογράφοι (LL. 4–30) reflects the division of the Koinon into five districts, each of which was represented by five nomographoi: Epidauros + Hermione + Argos, Kleonai + Sikyon + Phleious, Pheneos + Pellana + Boura + Aigion, Patrai + Dyme + Pharai + Tritaia, Lousoi + Megalopolis + Ascheion. The district of Kleonai, Sikyon, and Phleious has only four nomographoi, probably because the γραμματεύς (LL. 29/30) was the fifth representative of the district or because a city with one representative is missing.

375. Epidauros. Asklepieion. Border settlement between Epidauros and Hermion, ca. 200–150 B.C. *IG* IV^2.1.75. See K.Harter-Uibopuu, *op.cit.* (our lemma no. 491) no. 10.

376. Epidauros. Asklepieion. Border settlement between Troizen and Arsinoe/Methana, 164–146 B.C. *IG* IV^2.1.76/77. See K.Harter-Uibopuu, *op.cit.* (our lemma no. 491) no. 12.

376bis. Epidauros. Asklepieion. List of theorodokoi, 356–338 B.C. *IG* IV^2.1.95. *SEG* XLVIII 425,* 603. For the sevenfold division of Akarnania in this list, see our lemma no. 590.

377. Epidauros. Asklepieion. Cure inscriptions, late 4th cent. B.C. *IG* IV^2.1.121/122. *SEG* XLVIII 427.* W.Cotter, *Miracles in Greco-Roman Antiquity* (London 1999) 17–24, in a sourcebook for students, prints English translations of several of these cures, without commentaries.

378. Epidauros. Asklepieion. Hymn of Isyllos, ca. 280 B.C. *IG* IV^2.1.128. *SEG* XLVIII 431.* P.Sineux, *Kernos* 12 (1999) 153–166, reprints the text of LL. 37–61 after L.Käppel, *Paian. Studien zur Geschichte einer Gattung* (Berlin 1992) 380–383 Pai. 40, and adds his own French translation in a discussion of the structure of the poem, its relationship to the paian of Erythrai (*I.Erythrai* 205; Käppel 189–206 Pai. 37), the genealogy of Asklepios and his birth at Epidauros, the political setting of the inscribed stele at Epidauros, the relationship in cult between Apollo and Asklepios at Epidauros, and the interaction of this version of the birth of Asklepios with that current in Trikka in Thessaly and in Messene. On the Asklepieion at Messene, see our lemma no. 421 (P.Sineux, *REG* 110 [1997] 1–24).

379. Epidauros. Asklepieion. Inscribed hymns, Roman Imperial. *IG* IV^2.1.129–131; 132–134; 135 Cols. I–II. *SEG* XXX 390. *SEG* XLVII 341–343.* R.Wagman, *Atti XI Congresso* 1.873–880 (ph.), returns to the physical properties and finding places of all of these fragments (cf. *SEG* XLVII 341–343), speculating that the poems were inscribed on a thin parapet or screen wall constructed originally in the classical or Hellenistic period and then

reworked in Roman times (2nd cent. A.D.?) to receive the inscribed poems. He finds the 'Gymnasium' in the Asklepieion a likely candidate for the original location of this monument.

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380. Epidauros. Asklepieion. Honors for the deified Drusilla, after 38 A.D. *IG* IV^2.1.600. W.Peek, *ASAWLeipzig* 60.2 (1969) 116 no. 255 (ph.), after examining the stone, pointed out that not only is there a rasura of 5 to 6 letters after Δρούσιλλαν in L. 1, but there is an erased L. 2, and that in L. 3 ▪ N survives before the first preserved word. He accordingly suggested:

Θεὰν Δρούσιλλαν Ἥρα⟦ν⟧
⟦νέαν καὶ Ἀφροδίτην?⟧
{νέα]ν. Γερμανικοῦ Καίσαρος
[θεοῦ?] θυγατέρα

C.Hoët-van Cauwenberghe, *ZPE* 125 (1999) 179–181, on the basis of Peek's photograph, offers the following new restoration and suggests that what has survived is only the left part of a double base. On the righthand part would have stood a statue of Caligula, whose inscription was defaced through damnatio memoriae.

θεὰν Δρούσιλλαν ⟦Γαΐου Καίσαρος
Σεβαστοῦ ἀδελφὴν⟧
Γερμανικοῦ Καίσαρος
θυγατέρα
Αὐτονόη Ἀριστοτέλους
Ἐπιδαυρία ἡ ἱέρεια αὐτῆς

LAKONIA

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381. Lakonia. The cities of Lakonia in the Hellenistic period. N.Kennell, in S.Hodkinson, A.Powell, edd., *Sparta. New Perspectives* (London 1999) 189–210, frequently cites inscriptions in support of his argument that the former perioecic towns that came to form the League of the Lakedaimonians in the 2nd cent. B.C. and subsequently the League of the Eleutherolakonians were 'energetically involved in the life of the late hellenistic and Roman world to the fullest extent of their admittedly modest capacities' as poleis independent of Sparta. He finds 'ironic, and perhaps even significant, that no inscription of more than local interest, strictly speaking, has come from post-classical Sparta, whereas the towns of the Lacedaemonian and Eleutherolaconian Leagues have furnished several of prime importance to ancient history,' *viz*.,

IG V.1.1144–1146, 1160 (Gytheion)
SEG XI 923/924 (Gytheion)
IG V.1.1110–1113 (Geronthrai)
IG V.1.931 (Zarax)
IG V.1.961, 962, 965, 966 (Kotyrta)
IG V.1.1226 (the Koinon)
IG V.1.1312 (Thalamai)
IG V.1.1336 (Gerenia)

Cf. *IvO* 328.

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382. Lakonia. Gravestone of Gorgopas, Hellenistic? *SEG* XXXII 397. In *Sparta: New Perspectives* 182 note 49, S.Hodkinson registers this stele as still unpublished. The name at least has made it into *LGPN* III.A, *s.v.* no. 1.

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383. Amyklai. Incertum, 3rd cent. B.C. Apparently the same stone briefly mentioned in *SEG* XLVIII 449 (where the inv. no. is given as ΜΣ 11768). Small fragment of white marble, found near the church of Agia Paraskevi and handed over to the Sparta Museum, inv. no. ΜΣ 11769. Probably reused as building material. Ed.pr. E.P.Zavvou, *Horos* 13 (1999) 69/70 no. 12 (ph.).

[- - -]ATI[- - -]

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384. Boai. Neapolis. Gravestone of Epiktesis, 150–200 A.D. Naiskos-shaped grave stele of white marble ('Pentelic?') with an ἀσπιδίσκη in the tympanon and two standing frontal figures in high relief between pilasters, bearded male on left, female on right. L. 1 on epistyle, L. 2 in relief field between the heads of the figures. Found by two young boys in a refuse heap of construction debris at the intersection of Malea and Demokratia streets in the region of Agia Melani and handed over to the Antiquities Collection of Neapolis, inv. no. 145. Ed.pr. E.P.Zavvou, *Horos* 13 (1999) 68 no. 9 (ph.).

Ἰουλία Ἐπίκτησι ivy leaf εὐσεβεστάτη
χαῖρε

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385. Gytheion. Decree in honor of Decmus Valerius, Roman. In *AD* 25 (1970) B.172 (ph.), K.Davaras announced the chance discovery of a large stone stele found reused in a Byzantine structure near the ancient theater. He presented a preliminary text without commentary; (several square brackets misplaced). In *BCH* 96 (1972) 655, 659 (ph.), J.-P.Michaud printed an improved text, read from the stone and from a squeeze by C.LeRoy, which we offer here. Michaud noted that 'Chr. LeRoy ... prépare une publication de ce texte.' This inscription apparently remains otherwise unpublished.

- - - α ἐπὶ στρατηγοῦ Καλ̣ - - - - - - - - -
- - - δαν Δέκμῳ Οὐαλερίῳ - - - - - - - - -
- [Δέκ]μος Οὐαλέριος Μ - - - - - - - - - -
- - - ε̣νους ἀλλὰ καὶ τυχη̣ - - - - - - - - - -
- - - ο̣νος καὶ ἀδίκου ἵνα τ - - - - - - - - -
- - - - - - πάθος ἐ̣πε̣τ̣ . . Σ - - - - - - - - - -
- - - - - [π]ινακίῳ τ . . . . . . Η - - - - - - - -
- - - - - - προφα . . . . . πόλει - - - - - - - - -
- - α ἀπολ[ω]λεκυῖα . . . . . Λ̣Η - - - - - - -
- - - - ην ἐκ τῆς γεν̣ο̣μέ[νης] - - - - - - - -
- - [ἐ]ντὸς τοῦ βίου καλοκαγα[θίαν] - - -
- [πᾶ]σα λόγου δύναμις καὶ π̣ - - - - - -
- - - ω̣ν ἅμα καὶ σωφρόνως ζή̣σ[ας] - - -
- - - - ΗΣΗ παρεστήσατο αὐτῷ̣ - - - - - -
- - - ρ̣α δι' ὑπερβολὴν φιλοτ̣[ιμίαν] - - -
- - - τον ἀψευστήσας διὰ τ - - - - - - - - -
- - [κα]ὶ ἀδιαλείπ̣[του]ς ἐπιτηδ[εύσεις] -
- - - - - - [δι]καίως ἔδει τ̣ - - - - - - - - -
- - - - Ο . . . . . βιὸν [*sic*] ἀγωγῆι καὶ στ - - - - -
- - [ἐ]π' αὐτοῦ ἀναδεδιγμ[έν] - - - - - - -
- - - νεότητος αἰτίαν καὶ πε - - - - - - - -
- - - τε καὶ πατρίδι πρὸς νε̣ - - - - - - - -
- - - δὲ καὶ ἐπιμέλεια περὶ - - - - - - - - -
- - [πο]θουμένης ἐλπίδος α - - - - - - - - -
- - - γμα πόνου περὶ τὰ καλ - - - - - - - -
- - - ς μετὰ τῆς π[ρ]ὸς ἅπαντ[α] - - - - -
- - - πων νέοις τημ[ό]σδε μ - - - - - - - -
- - - πολεῖτιν ἡμετέραν πατρ̣ - - - - - - - -
- - - τῶι τούτωι καὶ τὸ εὐπειθ[ῶς] - - -
- - - δοκουμένηι τέκνων ἐλπ[ίδι] - - - - - -
- - - αιρο φήμη δ' ἐν ἀγωγῆ[ι] - - - - - -
- - [ἀ]λλὰ καὶ ἐν διαδοχαῖς τε - - - - - - -
- - - τηιοθεν ἐπὶ τοιαύτῃ ἀν - - - - - - - -
- - - [ἐ]νίους καὶ το[ι]αῦτα γενν[αῖα] - -
- - - μη ἀγομένους καὶ ἀσκη[μένους] - -
- - [ἀλ]λὰ κ̣[αὶ] ἀληθῆ [τ]ῷ̣ ΠΕΤΕΛΕ -
- [ἐπα]ι̣νοῦντας Δ[έ]κμον Οὐα[λέριον] - -
- - - τ . . . τὸν βίον . το - - - - - - - - - - - -

20. ἀναδεδειγμ[έν - - -], Davaras, which we read also from the ph. Stroud.

386. Kythera. Incised alphabetic syllables on a sherd, 4th cent. B.C. Clay tablet with graffito found in excavations of the Greek Archaeological Service in a cave, possibly consecrated to Aphrodite, in construction work for the new harbor of Kythera at Diakofti in summer 1998. Ed.pr. A.N.Tsaravopoulos, *Horos* 13 (1999) 264–266 (ph.), who speculates that lessons in writing may have been given in the cave, 'perhaps to candidates to the priesthood,' or 'the tablet was a votive offering to the deity by a pupil, or a former pupil.' He compares *IG* II[2] 2784, from Athens. Current location and inv. no. not stated.

Col. I	Col. II	Col. III	Col. IV	Col. V
- -	[ρε]ς	κα	λα	μα
- -	[ρ]ης	κε	λε	με
- -	ρ̣ις	κη	λη	μη
- -	ρος	κι	λι	μι
- -	ρυς	κο	λο	μο
I	ρως	κυ	λυ	μυ
		κω	λω	μω̣

We print the text as it is laid out in the majuscule and minuscule texts of ed.pr., but it is clear from the ph. that this alignment is incorrect, possibly determined by typographical constraints. We read from the ph. as follows:

Col. I	Col. II	Col. III	Col. IV	Col. V
[- - -]	[ρας]	κα	λα	μα
[- - -]	[ρ]ε̣ς		λε	με
[- - -]	[ρ]ης	κε	λη	
				μη
[- - -]	ρ̣ις	κη	λι	μι
				μο
[- - -]	ρος	κι .	λο	
			λυ	μυ
[- - -]	ρυς	κο		
			λω	μω̣
[- - -]I	ρως	κυ	vacat	
	vacat			
		κω		

This displacement in the horizontal configuration of the columns results from the use of larger letters in Col. III.

387–388. Kythera. Graffiti, ca. 450 B.C. Two fragments of vases, found by the Greek Archaeological Service in July 1999 in a salvage excavation of a possible cult cave full of pottery and tiles at Chorokampos, Palaiopolis. Ed.pr. A.N.Tsaravopoulos, *Horos* 13 (1999) 261–264 (ph., dr.), who interprets them as the first known evidence for a sanctuary of Athena Alea on Kythera. Current location and inv. nos. not specified.

387: No. 1. Fragment from the rim of a plate; black-glazed. hαλέας

388: No. 2. Base of a vase; black-glazed. hα[λέας?]

On 263/264, ed.pr. briefly summarizes the evidence for cults on Kythera of deities other than Aphrodite, including a possible sanctuary of Poseidon Gaieochos on the small island of Antidragonara opposite Kythera, where, in antiquity, sailors who had successfully navigated past Cape Malea dedicated amphoras, miniature vases, coins, and finger rings. Excavations carried out there in 1996 and 1997 produced 220 coins, late 4th-cent. B.C. to early 1st-cent. A.D., from 54 different places in the Mediterranean and the Black Sea. Reference only to A.Bartziokas, Παλαιοντολογία τῶν Κυθήρων (Athens 1998) 39.

389. Pellana. Gravestone of Thibron, ca. 500 B.C. Rough, unworked grayish-green stone found at Pellana and brought to the Sparta Museum, inv. no. ΜΣ 9468. Ed.pr. E.P.Zavvou, *Horos* 13 (1999) 65/66 no. 5 (ph.), who notes that this inscription is the earliest example of the name Θίβρων found in Lakonia.

Θίβρον

390. Pellana. Gravestone of the warrior Ainesippos, ca. 300 B.C. Gray marble, low, rectangular plinth from the base of a grave monument, with a clamp cutting on the top left side indicating the presence of at least one adjoining block, and indications on the top surface that it originally supported a superimposed block. Found in excavations of the Greek Archaeological Service on the south side of the ancient site of Palaiokastro Pellana in a Hellenistic level; now in the Sparta Museum, inv. no. ΜΣ 11721. Ed.pr. E.P.Zavvou, *Horos* 13 (1999) 66/67 no. 6 (ph.), who refers to her study of Lakonian gravestones of war-dead (*Horos* 10–12 [1992–1998] 297–299); cf. also *SEG* XLVII 368. Ed.pr. states that this is the first example of the name Ainesippos in Lakonia.

Αἰνήhιππος ἐν πολέμοι

391. Sparta. An agonistic culture. S.Hodkinson, in *Sparta: New Perspectives* 147–187, in an examination of the formative role played by participation in athletic contests in Spartan society, employs literary, archaeological, and epigraphical evidence to emphasize some of the similarities between Spartan athletics and those of other states and especially some peculiar features of the former, such as emphasis on team competition, female athletic competition, official discouragement of boxing and the pankration? (157–160), virtually no *epinikia* for Spartans, official control of privileges for Olympionikai.

Hodkinson analyzes and illustrates with ph. several athletic dedications from the sanctuary of Athena Chalkioikos on the Spartan acropolis and from the Amyklaion, e.g., stele of Damonon, *IG* V.1.213; stele of [G]laukat[ias], *IG* V.1.720; stele of Aiglatas, *IG* V.1.222; jumping-weight of Kleochares, *IG* V.1.216, *CEG* I 375; inscribed relief of a discus-thrower, *SEG* XI 696. On 156/157, discussion of publicly displayed victors' lists, e.g., *IG* V.1.357, 1133/1134; *SEG* XI 638; dedication of Akmatidas, *CEG* I.372. H. considers the record of Spartan athletic victories abroad, particularly at Olympia, from the perspective of both the large numbers of Spartan Olympionikai in the 7th and early 6th cent. B.C. (160–165) and the public commemoration of Olympic success (165–170). He finds a 'remarkable similarity of Spartiate dedicatory inscriptions to those from contemporary Athens.... Paradoxically, therefore, it is in the sphere of writing and communication, the one aspect of Spartiate society which is most often dismissed as culturally impoverished, that we can see most clearly the connections between Spartiate participation in the athletic *agōn* and the competitive character of Greek society.' (177)

392. Sparta. Treaty with the Aitolians, ca. 500–450 B.C.? *SEG* XXVI 461. *SEG* XLII 308,* 1790. Meiggs-Lewis, *GHI*[2] Add. 312 no. 67bis. F.Gschnitzer, *Symposion 1993* (Cologne 1994) 34, briefly observes that if the 'Amphiktiony' around Olympia was once in early times designated as 'Aitolians,' then we should probably identify the Αἰτωλοὶ Ἐρξαδιεῖς of this inscription with these Aitolians or a part of them. For the Αἰτωλοί of the west Peloponnesos, see Pindar, *Ol.* 3.12; Bacchylides 8.29; Strabo 8.354; Tzetzes, *Chiliades* 12.363. See also our lemma no. 459.

393. Sparta. List of gerontes, ca. 25–1 B.C. *SEG* XLVIII 455. In *An.Ép.* (1998) [2001] 1239, the name Κλεόνικος in L. 4 is incorrectly printed as Κλεάνικος.

394. Sparta. Cursus honorum of Eudokimos, ca. 115–150 A.D. *SEG* XI 491. *SEG* XXXV 340. For the function of ξενοκρίτης in L. 4, see our lemma no. 2506.

395. Sparta. List of magistrates (sitonai?), Trajanic/Hadrianic. *SEG* XLVIII 469. In *An.Ép.* (1998) [2001] 1246, it is correctly noted (*pace* ed.pr. and *SEG*) that L. 1 was not the first line inscribed on this stone.

396. Sparta. List of gerontes, 136/7 A.D. *SEG* XLVIII 457. In *An.Ép.* (1998) [2001] 1240, the text is printed without LL. 9/10.

397. Sparta. List of magistrates (ephors), 2nd cent. A.D. *SEG* XLVIII 471. In *An.Ép.* (1998) [2001] 1248, it is correctly noted that L. 1 was not the first line inscribed on this stone (*pace* ed.pr. and *SEG*). It is also correctly noted that, instead of N in L. 6, one sees on the ph. a round letter; and the letter is preceded by a *vacat* of 2 lines, not 1.

398. Sparta. List of gerontes, 160–165 A.D. *SEG* XLVIII 458. In the text printed in *An.Ép.* (1998) [2001] 1241, the name Εὐδάμου is omitted after Μεμ(μίου) in L. 3.

399. Sparta. Dedication to the Emperor Tiberius, 14–37 A.D. Upper part of a stele of gray stone, found in excavations of the Greek Archaeological Service at Dienekous Street 10 on the south side of the 'Tomb of Leonidas,' inv. no. ΜΣ 12662. Ed.pr. E.P.Zavvou, *Horos* 13 (1999) 63 no. 1 (ph.).

Τιβερίῳ
Καίσαρι
Σε[βασ]τῶι
σωτῆρι

400. Sparta. Altar in honor of Hadrian, 117–138 A.D. Dedicatory bomiskos of gray marble located at the house of M.Tsiapas at Odos Agesilaos 94, κατόπιν αἰτήσεως στὴν Ε' ΕΠΚΑ γιὰ τὴν ἄδεια κατοχῆς τοῦ μνημείου. Ed.pr. A.A.Themos, *Horos* 13 (1999) 57/58 no. 1 (ph.), who remarks on the unusual combination of genitive and dative cases and the fact that Hadrian is attested here for the first time as σωτὴρ τῆς Σπάρτης, instead of the customary σωτὴρ τῆς Λακεδαίμονος.

Αὐτοκράτορος Καίσαρος
Τραϊανοῦ Ἀδριανοῦ Σε-
βαστοῦ. Τῷ σωτῆρι τῆς
Σπάρτης καὶ κτίστῃ.
Γ(άϊος) Ἰού(λιος) Εὔτυχος

401. Sparta. Honorary base for Hadrian, 117–138 A.D. *IG* V.1.395. *SEG* XXXVI 358. A.A.Themos, *Horos* 13 (1999) 58/59 no. 2 (ph.), reports the rediscovery of this reused gray marble Doric capital in the demolition of the house of Theodoros Thaniotes at Magoula Spartes; now in the Sparta Museum, inv. no. ΜΣ 12493. Themos corrects the disposition of the text printed in *IG*.

Αὐτοκράτο[ρος]
Ἀδριανοῦ, Κα[ί]-
σαρος, σωτῆ-
ρος καὶ εὐεργ[έ]-
του τῆς Λακε-
δαίμονος

402–404. Sparta. Dedications to Antoninus Pius, 138–161 A.D. In *Horos* 13 (1999) 64/65 nos. 2–4 (ph.), E.P.Zavvou publishes 3 newly discovered examples of this large category of inscriptions found in excavations of the Greek Archaeological Service; all are now in the Sparta Museum. She provides a helpful list of these texts on 64 note 5: *IG* V.1.403B, 407–445, and several others (no references to *SEG*).

402: Inv. no. ΜΣ 11665. Zavvou 64 no. 2. Fragment of a small altar of white marble, reused as a basin; surface find from the property of Ioan. Papasoteriou at λουτρὰ τῆς Ἀράπισσας at Magoula Spartes.

Ζα[νὶ Ἐ]-
λευ[θερί]-
οι Ἀν[των]-
είνο[ι σωτ]-
ῆρι

Κλάδοι ἔχουν χαραχθεῖ ἀμελῶς ἀριστερὰ καὶ κάτω ἀπὸ τὴν ἐπιγραφή, ed.pr.

403: Inv. no. ΜΣ 12469. Zavvou 65 no. 3. Lower portion of a stele of white marble, found built into a Byzantine wall at Odos Triakosioi 80.

[Ζανὶ]
[Ἐλευθε]-
[ρίοι Ἀ]-
[ντωνί]-
νοι σω-
τῆρι ivy leaf

The disposition of text in LL. 1–4 is exempli gratia. ‖ 3–5, or [Ἀντωνεί]νοι; cf. our lemmata nos. 402 and 404. ‖ 6. We read the ivy leaf from the ph., Richardson.

404: Inv. no. ΜΣ 13280. Zavvou 65 no. 4. Fragment of a rectangular stele, found in excavating the foundations of a building on the property of K.Tsoukleres on the east side of Magoula.

Ζανὶ Ἐ-
λευθε-
ρίοι Ἀν-
4 τωνεί-
[νοι] σω̣-
[τῆρι]

5. Ed.pr. dots the omega, which we read securely from the ph., Richardson.

405. Sparta. Monument base for statues of two joint emperors and members of their families, ca. 205–221 A.D. *SEG* XXXIV 309. *SEG* XLIV 351.* A.Datsouli-Stavridi, *MDAI(A)* 113 (1998) 253–257, publishing a copy of the drawing of this inscribed base, supports the association of the mutilated bronze statue of an Imperial female figure from Sparta with the inscription, and also supports the identification of the statue as Julia Mamaea, who suffered *damnatio memoriae*.

L.A.Riccardi, *MDAI(A)* 113 (1998) 259–269, points out that the finding places of this inscription and the mutilated bronze statue of an Imperial female 'do not require an association between them.' The statue probably did belong to a Severan group portrait of the Imperial family, but her features do not permit a certain identification as Julia Mamaea over any of the other Imperial women represented, even if statue and inscribed base are to be associated. She finds the closest parallels for the hairstyle of this empress from Sparta on the coins of Julia Aquilia Severa, one of Elagabulus' many wives. 'A family monument featuring both Elagabulus and Alexander, such as the one reconstructed by Koumanoudes and Gofas [*SEG* XXXIV 309; XL 349], would have been made near the end of Elagabulus' tenure in office, after his adoption of Alexander in A.D. 221 and shortly before his assassination in A.D. 222. At that time, Julia Aquilia Severa was the favored wife, so any dynastic monument would most likely have included a portrait of her.' (269) Riccardi rejects the suggestion that the mutilation of the bronze statue and its subsequent burial are the result of *damnatio memoriae*, either official or informal. Such treatment of a pagan statue is much more convincingly explained as the work of Christians.

406. Sparta. Inscribed statue base of Tiberius Claudius Spartiatikos, ca. 170–200 A.D. Briefly mentioned in *SEG* XLVIII 473. Elliptical base of white marble for a male statue, bearing traces of feet on the broken upper surface. Found in excavations of the Greek Archaeological Service in the property of ΔΕΗ near Odos Herakleidon 44, the finding place of a fragment of the torso of a male figure (ΜΣ 12331), probably related, only a few meters northwest of the 'Tomb of Leonidas.' Ed.pr. A.A.Themos, *Horos* 13 (1999) 59/60 no. 3 (ph.); now in the Sparta Museum, inv. no. ΜΣ 11739. Themos identifies this man as one of the four sons of Tiberius Claudius Brasidas, probably from his second marriage, and relates the inscription to *IG* V.1.499 (inv. no. ΜΣ 443) and to the closely similar monument *IG* V.1.496

(inv. no. ΜΣ 85), inscribed Κλαύ(διον) Βρασίδαν τὸν | πατέρα, found near the 'Tomb of Leonidas.'

Τιβ(έριος) Κλαύ(διος) Σπαρτιατικός
ὁ δωρησάμενος τὸ ἔργον

407. Sparta. Gravestone of Astragalos, 2nd cent. A.D. Briefly noted in *SEG* XLVIII 474. Red marble base of a grave monument; on top, a cutting for the insertion of a stele and traces of a lead dowel. Found in excavations of the Greek Archaeological Service at 33 Odos τῶν 118; now in the Sparta Museum, inv. no. ΜΣ 11755. Ed.pr. E.P.Zavvou, *Horos* 13 (1999) 67 no. 8 (ph.), who remarks that the name Astragalos is hitherto unattested in Lakonia.

Ἀστράγαλε
χαῖρε

408. Sparta. Gravestone of Thearis, 3rd cent. A.D. Rectangular stele of white marble, broken at top left, bearing the incised outline of a pedimental stele. Located by children on a vacant lot on Odos Thermopylai 40 and turned over to the Sparta Museum; inv. no. ΜΣ 13216. Ed.pr. E.P.Zavvou, *Horos* 13 (1999) 69 no. 11 (ph.), who notes that the name Θεάριν, hypocoristic of Θεαρίς, is found here for the first time in Lakonia.

Θεάριν
χαῖρε

409. Sparta. Gravestone, 2nd/3rd cent. A.D. Left side of a rectangular stele (plaque?) of grayish-green stone discovered by the Greek Archaeological Service in excavations of graves exposed in Odos Byzantiou during waterworks; now in the Sparta Museum, inv. no. ΜΣ 12704. Ed.pr. A.A.Themos, *Horos* 13 (1999) 61 no. 5 (ph.), who suggests Νεικία, vocative; Νεικία[ς], nominative; or a longer name, e.g., Νεικιά[δα].

Νεικια[- ? -]
χαῖρ[ε]
ἔτη βι[ώ]-
4 σας Κ̣[.]

410. Sparta. Gravestone of Partalis, 2nd/3rd cent. A.D. Rectangular stele of gray marble, with incised pedimental outline; found on Odos Byzantiou in excavations for waterworks. Ed.pr. A.A.Themos, *Horos* 13 (1999) 60/61 no. 4 (ph.), who states that the name of the

deceased appears here for the first time (cf. Παρδαλίς, *IG* V.1.732); now in the Sparta Museum, inv. no. ΜΣ 13218.

Παρτάλι
χαῖρε
γλυκυτάτη
4 ἔτη βιώσασα
ΚΒ

411. Sparta. Incertum, 1st cent. A.D. E.P.Zavvou, *Horos* 13 (1999) 67 no. 7 (ph.), publishes this small fragment (upper left corner of a stele?) briefly noted in *SEG* XLVIII 475; now in the Sparta Museum, inv. no. ΜΣ 11768 (for this inv. no., see our lemma no. 383, app.crit.). Ἀγαθ[- - -]

412. Sparta. Eight dedications to Aphrodite Basilis on vase fragments, before 500 B.C. *SEG* XL 351, 898. M.Osanna, *Chorai coloniali da Taranto a Locri* (Rome 1992) 5–8, restates his restoration of these inscriptions as Aphrodite Βασιλίδ[ι]; cf. *SEG* XL 898.

413. Zaraphonas. Gravestone of Phileros, 2nd/3rd cent. A.D. Red marble anthemion-shaped stone reused as a gravestone; iron clamp on upper surface. Found in the region of Zaraphonas (now Kallithea) and turned over to the Sparta Museum, inv. no. ΜΣ 12642. Ed.pr. E.P.Zavvou, *Horos* 13 (1999) 68/69 no. 10 (ph.).

Φιλέρω
χαῖρε

MESSENIA

414. Messenia. Inscriptions and Messenian identity, 5th cent. B.C. In an essay on the evolution of Messenian identity at this time, T.J.Figueira, in *Sparta: New Perspectives* 211–244, adduces as examples of 'self-understanding both of the rebels of the Great Revolt (usually dated to 464) and of a later community at Naupactus in west Lokris that was formed by escapees from that rebellion ... [and of a] pattern of nomenclature' (1) the inscribed spear butt dedicated at Olympia by Μεθάνιοι (*IvO* 247; *LSAG*^{2} pp. 177, 182 no. 4; cf. *SEG* XL 362); (2) an inscribed spear butt dedicated by Μεθάν[ιοι] from the sanctuary of Apollo Korythos near Korone (*LSAG*^{2} pp. 203, 206 no. 3; *SEG* XL 362; cf. *SEG* XLII 342), for which Figueira suggests in LL. 2/3 not [- - - ἀπ'] | Ἀθαναί[ον], but [- - -] | Ἀθάναι 'to Athena ... despite the placement of the dedication in a sanctuary of Apollo.' 'Notwithstanding the archaic appearance of their lettering, both inscriptions ought to be downdated from *c.* 500 475

to after 465.' (214); (3) a base at Delphi probably dedicated by [Μεσ]σάνιοι (*LSAG*^{2} pp. 205/206 no. 8): 'It may ... be possible ... that this monument—in a manner difficult to reconstruct at present—commemorated retrospectively the achievements of the rebels of the Great Revolt.' (214); (4) the notorious unpublished inscription from Naupaktos that mentions Messanioi (see our lemma no. 583); (5) the Nike of Paionios dedicated by Messenioi at Olympia (425 B.C., *IG* V.1.1568; Meiggs-Lewis, *GHI*^{2} 74); (6) dedication of Messenioi at Delphi (Archidamian War, *Syll.*^{3} 81; *F.Delphes* III.4.1; cf. *SEG* XXXII 550). 'The surviving dossier of documentation attests a virtual *blitzkrieg* of self-assertion by the Messenians spanning about a generation from *c.* 460.' (215)

415. Messenia. The accountability of magistrates in the cities of Messenia in the late Hellenistic period. Drawing very heavily upon epigraphical sources, quoted in extenso and translated into French, P.Fröhlich, in *La Péloponnèse* 229–242, investigates the process of rendering accounts (ἀπολογίζομαι), the timing, the personnel involved, the form of the report—written or oral?, the role of the Boule and the Synedrion, the term of office of the magistrate, parallels concerning magistrates in other poleis, etc. Among the inscriptions excerpted and analyzed are *IG* V.1.1379, 1390 (see our lemma no. 416), 1432, 1433 (see our lemma no. 424), *SEG* XXXV 343. Fröhlich finds in 'la basse époque hellénistique,' where all this evidence from Messenia is concentrated, a growing tendency to reduce the role of the citizens of the polis in controlling magistrates and to increase the power of the Council.

416. Andania. Regulations concerning the mysteries of the Great Gods, 92/1 B.C. *IG* V.1.1390. *SEG* XLVI 406;* XLVII 1315 app.crit., 2258bis; XLVIII 497, 2133. L.Piolot, in *Le Péloponnèse* 195–223, closely examines the possible connections between this inscription and the text of Pausanias 4.33.4–6, especially, in Pausanias, τὰ δὲ ἐς τὰς θεὰς τὰς Μεγάλας and, in *IG* V.1.1390, LL. 2/3 τοὺς θεοὺς οἷς τὰ μυστήρια ἐπιτ[ελε]ῖται and L. 28 τῶν θεῶν οἷς τὰ μυστήρια γίνεται. On 196, a bibliography of editions of this inscription and the observation that only P.Foucart and F.Hiller von Gaertringen have examined the stone, without any indication that Piolot also has done so. Piolot brings this inscription into play with the oracle of Apollo Pythios from Argos, *SEG* XXVIII 393 (see our lemma no. 352).

In *Le Péloponnèse* 235/236, P.Fröhlich rejects the interpretation of A.Wilhelm, *JÖAI* 17 (1914) 2–48 (*Abhandlungen* 468–514) of LL. 51/52 and 58/59 to the effect that ὑπόμαστροι signifies 'subject to control of the μαστροί.' Fröhlich finds no evidence here for such officials and regards ὑπόμαστρος as closely related to ὑπεύθυνος. Accordingly, he would not take these passages as meaning 'qu'ils soient soumis à reddition de comptes, si l'on découvre qu'ils sont coupables d'une quelconque malversation ...' but as 'qu'ils soient passibles de poursuites judiciares...'; see also our lemma no. 424 (*IG* V.1.1433). For a similar conclusion briefly stated, see L.Piolot in *Le Péloponnèse* 220 note 108.

T.J.Figueira, in a discussion of the role of religious tradition and ritual in creating Messenian identity, *Sparta: New Perspectives* 228–235, observes, 'The mysteries of Andania

do in fact seem to have existed during the years of Spartan control over Messenia. The underlying structure of the cult, as revealed by the famous inscription of 92/1 B.C., shows the persistence of elements inherited from the Spartan hegemony.' (229) 'The role of the cult of Apollo Karneios and his priestess (lines 7, 97) shows the subordination of the Andanian cult to an important Spartan state cult. The liberated Messenians added a priest of the mysteries and developed over time a large cultic personnel, while either establishing a new priestess of Hagne beside a naturalized Karneian priestess or equating the priestess of the mysteries with the Karneian priestess (lines 28–9, 96–7). The gods of the mysteries were equated with the *Megaloi Theoi* (lines 34, 68–9), who presumably also equal the Boiotian Kabeiroi.' (240)

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417. Andania. List of contributors, ca. 100 B.C. *IG* V.1.1532 + *SEG* XI 979. *SEG* XXXVIII 337; XLV 232. C.Grandjean, *REG* 109 (1996) 689–695, studies the numerical fractions in this inscription as expressed by the signs Τ(ριώβολον), (ἡμιώβολον,) τεταρτημόριον, Χ(αλκοῦς), and urges that K, which follows X in six passages, does not represent κόλλυβος. After discussing several theories as to the possible meaning of K, she suggests τὸ κέρμα, which she tentatively identifies with ■ series of bronze Messenian fractions of a χαλκοῦς bearing a head in profile on the obverse and a tripod with initials of the ethnic on the reverse; cf. *SNG* Copenhagen 17,500. For Mnasistratos in L. 11, see our lemma no. 352 (Argos, *Syll.*[3] 735).

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418. Asine and Mothone in the 3rd/2nd cent. B.C. D.Henning, *Laverna* 7 (1996) 17–41, examines the history, topography, borders, archaeological remains, political institutions, economic importance, coinage, harbors, cults, membership in the Achaian League, Roman villas, crops and fishing, and shipwrecks of these two south Messenian poleis. Among the inscriptions briefly adduced are the following. Asine: *IG* IV 679; *IG* V.1.1402, 1405/1406, 1408, 1410–1412, 1414; *SEG* XI 986, 998, 1000; *SEG* XXII 313. Mothone: *IG* V.1.1417; *SEG* XI 1001; *Syll.*[3] 1229. To his study, Henning appends (38–41) a prosopography of Asinaioi and Mothonaioi.

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419. Korone. Sanctuary of Apollo Korythos. Inscribed spear butt, ca. 500–475 B.C.? *SEG* XL 362. For this inscription, see our lemma no. 414.

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420. Messene. Guidebook. P.G.Themelis has published a splendid guidebook to the excavations of the Greek Archaeological Society and to the new museum at the site, Η Αρχαία Μεσσήνη (Athens 1999), with many excellent plans, drawings, color photographs, and maps. In addition to a history of archaeological research at Messene, there are sections on prehistory; Η Ιστορική Πορεία της πόλης, i.e., Fasti Messenii 800 B.C.–5th/7th cent. A.D. (19–35); the site and its monuments (42–119); the museum (123–147); and a useful bibliography, which, however, lacks references to the invaluable excavation reports of A.K.Orlandos and of Themelis himself published in *EAH* and *PAAH*. Throughout, the author very frequently cites inscriptions, sometimes printing a full or partial text, ■ photograph, or a drawing. For the most part, he repeats information on these inscriptions that has already been published in earlier reports and included in *SEG*. On 143–147, he provides a descriptive catalogue of inscriptions housed in the courtyard of the museum, i.e.,

SEG XXXIX 380; XLVIII 488,* honorary decrees for the sculptor Damophon
SEG XLIII 164; XLV 324,* musical notation (text)
SEG XLIII 162; XLIV 375,* agonistic victory list (still no text)
SEG XLVI 422; XLVIII 493* (text, but with LL. 7/8 ἡμεράσια θ̣ε̣ῖ̣α̣ Παναπολλωνίεια ἐν Ἐφέσῳ; on this faulty reading, see *SEG* XLVIII 493)
SEG XXIII 228, statue base of the athlete Antisthenes
SEG XLV 310 (text), victory monument with epigram
SEG XLIII 143/144, 147, lists of kistiokosmoi
SEG XLI 320; XLIII 135; XLVII 381,* treaty between the Macedonians and Messenians (dr. on p. 22)
SEG XLI 322; XLV 290,* alliance of Messene with King Lysimachos
SEG XLI 371 (text), gravestone of Philonis
SEG XLIV 381 (text), gravestone of Ophelima and Harmion.

See also our lemmata nos. 435, grave epigrams of Etearchis; 430 (*SEG* XLVI 418), statue base; 425 (*SEG* XLIII 145), ephebic catalogue; 431 (*SEG* XLIII 163), inscribed altar; 428 (*SEG* XLVI 426/427), statue base; 436–438, gravestones.

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421. Messene. The Messenian Asklepieion. For a detailed examination of the career of Damophon, with a catalogue of his sculptures in the Asklepieion at Messene; discussion of his works outside Messene; brief analysis of the honorary decrees from Lykosoura (*SEG* XXXIX 380), Leukas (*SEG* XLI 332), and Kythnos (see our lemma no. 423); technique and style; his family and social status (*IG* V.1.1443; *IG* V.2.539), see P.Themelis, *YCS* 30 (1996) 154–187.

P.Sineux, *REG* 110 (1997) 1–24, frequently cites epigraphical sources in presenting a synthesis, 'À propos de l'Asclépieion de Messène: Asclépios Poliade et Guérisseur.'

M.Torelli, in *In Memoria di Enrico Paribeni*, ed. G.Capecchi et al. (Rome 1998) 2.465–483, on the basis primarily of the archaeological remains and the text of Pausanias 4.31–33, contests ■ number of the identifications of structures proposed by P.G.Themelis at this site, particularly the sanctuary of Demeter and Kore; Artemis Ortheia; Artemis Limnatis (*IG* V.1.1442); the statues of (1) Apollo, the Muses, and Herakles, (2) the polis of Thebes and Epaminondas, and (3) Tyche and Artemis Phosphoros (*SEG* XXIII 215–223); and the heroa of Saithidas and the sculptor Damophon. Torelli also maintains that the sculptural activity of Damophon of Messene (see our lemma no. 423) is much more likely to have belonged to the last quarter of the 3rd cent. B.C.

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422. Messene. Settlement of a boundary dispute between Messene and Phigaleia, after 191 B.C. *IG* V.1.1430. See K.Harter-Uibopuu, *op.cit.* (our lemma no. 491) no. 7.

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423. Messene. Decrees in honor of the sculptor Damophon, 2nd cent. B.C. *SEG* XXXIX 380. *SEG* XLVIII 488.* P.G.Themelis, in *Kea-Kythnos: History and Archaeology. Meletemata* 27 (1998) 437–448, after an introductory summary of the other six decrees, turns to the decree from Kythnos that is the fifth in order, the first in Col. II of the monument (439). He presents the ed.pr. (no ph.) and speculates that the statue made for the Kythnians and dedicated by Damophon (LL. 106/107) was of Aphrodite, in whose sanctuary this honorary decree was erected. Themelis further identifies a fragment of a colossal marble statue found at Μεσαίο Πλάτωμα on Kythnos as from a standing, semi-nude cult statue of Aphrodite that he associates with one of the adjacent buildings at this site, a possible temple of Aphrodite. He comments on LL. 117/118: Πεδ[ιανόμ]οι [*sic*] (στ. 117–118), εφόσον η συμπλήρωση είναι ορθή, μαρτυρούνται στη Σπάρτη (*IG* V.1.123).

Κυθνίων
['Επ]ε[ὶ] Δαμοφῶν Φιλίππου Μεσσάνιος
[. .] χρ[η]στὸς εὖ διατελεῖ τᾶι πόλει
[. . . .7. . .]ων, θεοσέβειαν εἰσχή(κει) καὶ ἐς
[. . .5. .]ν γενόμενος καθὼς παρε-
[. . .6. . .] αὐτὸν οἱ ἀποσταλέντες πο-
[λῖται ἐ]τέχνωσέν τε κα[ὶ] ἄριστον [. . .]ασ-
[. . .6. . . ἀνέ]θηκέν τε τᾶι (ἰ)δίαι προαιρέσει·
[. .4. .] στεφανῶσαι Δαμοφῶντα Φιλίπ-
που Μεσσάν[ι]ον πρόξενον καὶ εὐεργέ-
[ταν εἶ]μεν τᾶς πόλεος τῶν Κυθνίων
αὐτὸν καὶ ἐκγόνους, εἶμεν δὲ αὐτοῖς
γᾶ[ς κ]αὶ οἰκίας ἔγκτησιν καὶ ἀτέ-
λειαν κ[αὶ] ἀσυλίαν καὶ πολέμου καὶ εἰ-
ράν[α]ς καὶ τὰ λοιπὰ τίμια ὅσα καὶ τοῖς
[ἄλλοις] προ[ξ]ένοις καὶ εὐεργέταις
τᾶς πόλεος ὑπάρχει, τὰν δὲ προ-
ξε[νία]ν ταύταν οἱ Ἔφοροι οἱ μετὰ πε-
δ[. . .5. .]ων ἀναγραψάστω εἰς στά-
λαν λιθίναν καὶ ἀναθέντω εἰς τὸ ἱερὸν
τᾶς 'Α[φ]ροδίτας vacat

103. ΕΙΣΧΗΚΑΙ, N.Makres, *per ep.* ‖ 107. ΤΑΙΔΙΑΙ, N.Makres, *per ep.*

For M.Torelli's date for the activity of Damophon, see our lemma no. 421.

For the cult statues of Damophon, see D.Damaskos, *op.cit.* (our lemma no. 2476) 44–71, especially on *SEG* XLI 332.

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424. Messene. Decree concerning tribute and a catalogue of taxpayers, 100 B.C. or 35–44 A.D.? *IG* V.1.1432/1433. *SEG* XLVIII 489.* P.Fröhlich, in *Le Péloponnèse* 237/238, rejects the attempt of A.Wilhelm, *JÖAI* 17 (1914) 2–48 (*Abhandlungen* 468–514) to interpret ἐν ταῖς μαστρείαις and ἐκ τᾶν μαστρειᾶν in LL. 15/16 as implying the existence of a commission of magistrates called μαστροί (see our lemma no. 416, *IG* V.1.1390). Citing Hesychios, *s.v.* μαστρεῖαι· αἱ τῶν ἀρχόντων εὔθυναι, Fröhlich interprets *mastreiai* as a judicial procedure tied to taxation and not as magistrates exercising control or conducting an audit.

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425. Messene. Ephebic catalogue, 11 A.D. *SEG* XLIII 145. In Η Αρχαία Μεσσήνη (see our lemma no. 420) 146/147, P.G.Themelis provides a brief commentary and gives the following readings varying from those reported in *SEG* XLIII 145: (Col. A) L. 1 ἱερέως, L. 10 "Ανδρων 'Απολλω[νίου] 'Αττικός, L. 28 Φιδέας; (Col. B) L. 47 (formerly L. 13) 'Ρήσου, L. 50 (16) Λαΐδος, L. 53 (19) Εἰσίδωρος, L. 56 'Αγίας 'Ονάσωνος.

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426. Messene. Catalogue of place names, Hellenistic. In *EAH* (1999) [2000] 47, there is brief mention, without ph. or text, of the discovery of a stele with a catalogue of different individual place names of the Hellenistic period; found in excavations of the Greek Archaeological Society of a Christian church near the theater; no further details.

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427. Messene. Statue base with agonistic inscription and artists' signatures, 2nd cent. B.C. Base for a statue of the young Messenian athlete Παγκράτης Παγκράτεος, victor at Delphi in the Pythian παῖδας στάδιον καὶ δίαυλον. The statue was the work of two sculptors, the previously unknown Δαμοχάρης and the Messenian 'Αγίας, whose father and son were also sculptors (*IvO* 397–400; Pausanias 6.3.13; 15.1; 16.5). Briefly noted, without ph. or text, by P.G.Themelis, *EAH* (1999) [2000] 47, reporting on excavations of the Greek Archaeological Society in the theater.

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428. Messene. Statue base, 1st cent. B.C.? *SEG* XLVI 426/427. *SEG* XLVII 397. P.G.Themelis, Η Αρχαία Μεσσήνη (see our lemma no. 420) 125, reprints the text, restoring now [εἰς αὐτούς] in L. 6 and proposing the above date.

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429. Messene. Honorary inscription. Large stone base excavated by the Greek Archaeological Society in the agora of Messene; ed.pr. P.G.Themelis, *EAH* (1999) [2000] 45

(ph.), who points out that it was found near our lemma no. 434 and the monument for two prominent Romans and a Messenian envoy, *SEG* XLVIII 494–496. The inscription appears to be complete on this block.

Ἁ πόλις

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430. Messene. Dedication of the second phase of the Fountain of Arsinoe, ca. 56–64 A.D.? *SEG* XLV 311 (no text). *SEG* XLVI 418. S.Follet, *An.Ép.* (1998) [2001] 1252, proposes κα[ὶ τὴν ἐξέδρ]αν in L. 5 (but see *SEG* XLVI 418 app.crit. Stroud). In Η Αρχαία Μεσσήνη (see our lemma no. 420), P.G.Themelis prints κρήνην κα[τεαγεῖσ]αν.

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431. Messene. Altar of the Great Gods, 1st cent. A.D. *SEG* XLIII 163. *SEG* XLIV 376. P.G.Themelis, Η Αρχαία Μεσσήνη (see our lemma no. 420) 147, now prints the text on this altar as follows.

[Θεῶ]ν Μεγάλων
[χθο]νείων ἐπιφανῶν
συνβώμων Πατρῴων
καὶ Σεβαστοῦ Καίσαρος

C.Hoët-van Cauwenberghe, *ZPE* 125 (1999) 177–179, after reviewing possible identifications for the Θεοὶ Μεγάλοι at Messene at this time (Zeus, Apollo, Dioskouroi, Kabeiroi), restores [Σεβασ]μείων at the beginning of L. 2; '"venerables," épithète convenant parfaitement aux Grands Dieux, et d'ailleurs aussi aux empereurs.'

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432. Messene. Statue base of Titus Flavius Kleophatos, Roman. In *EAH* (1999) [2000] 48/49 (ph.), P.G.Themelis gives the ed.pr. of an inscribed statue base found in the excavations of the Greek Archaeological Society in the stadium. The honorand was probably a descendant of the homonymous priest of the emperor Nero and the goddess Roma, who was called φιλοκαῖσαρ and served as γραμματεὺς τῶν συνέδρων and ἀγορανόμος in *IG* V.1.1449.

Τ. Φλαβίου Κλεοφά[του]
ἥρως ἀπὸ Ἡρακλέους

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433. Messene. Dedicatory inscription to Hermes, Herakles, and the polis, Roman Imperial. *SEG* XLV 309. *SEG* XLVI 419; XLVII 405. In *An.Ép.* (1998) [2001] 1254, O.Salomies independently points out that at the end of L. 1 we should read ὁ υἱός, the younger.

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434. Messene. Honorary inscription for the Empress Sabina, ca. 117–136 A.D. Large stone base found in excavations of the Greek Archaeological Society in the agora in the same place as our lemma no. 429 and *SEG* XLVIII 494–496. In *EAH* (1999) [2000] 45, it is pointed out that the inscription is 5 lines in length and concerns a statue of Sabina that was set up by Μεσσηνίων πόλις κατὰ τὸ ψήφισμα τῶν Ἀχαιῶν; no ph.; no text; no further details.

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435. Messene. Grave epigrams of Etearchis, 4th/5th cent. A.D. *SEG* XLVII 416. In Η Αρχαία Μεσσήνη (see our lemma no. 420) 50, P.G.Themelis prints an excellent, large, and legible color photograph of this complete pedimental stone stele; no text. It contains 8 couplets. Now published, ed.pr. V.Bardane, in Πρωτοβυζαντινή Μεσσήνη και Ολυμπία: Πρακτικά του Διεθνούς Συμποσίου, Αθήναι 29–30 Μαίου 1998, ed. P.G.Themelis, V.Konti (Athens 2002) 90–91 no. 11 (ph.); inv. no. 9484, who notes that it was found in 1997 in the excavations of the Greek Archaeological Society in a complex of graves west of the funeral monument 19 of the Arkadian Gate. All of the individuals, except for the Messenian Themison, bear names that are found among members of prominent Spartan families of the 2nd and 3rd cent. A.D.

Ἧδε δ' ἐγὼν Ἐτεαρχὶς ἀμύμων τῷδ' ἐνὶ τύμβῳ
κεῖμαι, νυμφιδίους ἀνδρὶ λιποῦσα γόους
Ἀλκάστῳ, φήτρης μὲν κ[λ]υτ[ῆ]ς ἐγγεγαῶτι,
Θεστιάδος τε ἐρατῆς Ἡρακλέους τε κλυτοῦ,
τίκτε δέ μ' ἡ περίβωτος ἀρίστη Τειμοκράτεια
εἶσον δεξαμένα ἔρνει τηλεθόῳ,
καὶ δὲ πατὴρ Θεμίσων, γένος Ἡρακλέους μεγαθύμου,
οἷσι, λυθῖσα βίου, πένθος ἔλιψα μέγα.
Γείνατό με ἡ Σπάρτης πανυπίροχος ἐν φρεσὶ κεδναῖς
Τειμοκράτια, κλυτὴ παῖς ἡ Ὀνασικρ⟨ά⟩τους, {Τ}
τίκτε δ' ἀνὴρ ὥριστος ἀφ' Ἡρακλέους γένος αὐχῶν,
Μεσσήνης Θεμίσων ἤπιος ἐν ναέταις,
κεῖμαι δ' ἡ μινύωρος ἐγὼν Ἐτεαρχὶς ἀρίστη,
ἀνδρὶ συναφθῖσα εἶσον γονεῖαν ἀμοῖς,
Ἄλκαστος δέ μ' ἔγημε, Διοσκούρων κλυτὸν ἔρνος,
λεῖψα δέ μιν θαλάμοις εἰσέτι μυρόμενον.

436–438. Messene. Inscribed poros blocks from gravestones. P.Themelis, *PAAH* (1988) 71 (ph.), briefly reports the discovery, in excavations of the Greek Archaeological Society in the area of the Heroon/Mausoleion of the stadium, of several poros blocks that he suggests belong to gravestones associated with this monument. Among them is *IG* V.1.1464 (*SEG* XXXVIII 345). Some of these bear the verb ΕΥΤΥΧΕΙ or ΕΥΤΥΧΕΙΤΕ; no further details.

In Η Αρχαία Μεσσήνη (see our lemma no. 420) 111, Themelis gives the following texts of three of these blocks from the Heroon/Mausoleion of the stadium.

436: εὐτύχει

437: εὐτυχεῖτε

438: εὐτύχει Θάλια

We are indebted to V.Bardane for help with this lemma.

ARKADIA

439. Arkadia. City-ethnics and tribalism. In M.H.Hansen, ed., *Introduction to an Inventory of Poleis: Acts of the Copenhagen Polis Centre* 3 (Copenhagen 1996) 117–163, T.H.Nielsen explores these two topics, concluding '1. that the occurrence of a city-ethnic is a very good indication of *polis*-ness of the city to which the ethnic belongs, and 2. that the so-called tribes of Arkadia were ... believed by the Greeks to be subdivided into *poleis* and that this view of the tribal communities is corroborated by other evidence.' He uses epigraphical evidence heavily throughout. [The ugly neologism '*polis*-ness' appears in several publications of the Copenhagen Polis Centre, whose members should be encouraged to formulate something more graceful. Stroud.]

The first part of this paper (117–132) consists of a catalogue, with commentary, of 30 Arkadian poleis for which city-ethnics are attested. We deal in separate lemmata with inscriptions on which Nielsen has special comment; see our lemmata nos. 442, 443, 461, 464, and 481.

440. Arkadia (now in Athens). Two defixiones on lead tablets, 4th/early 3rd cent. B.C. *SEG* XXXVII 351/352. *SEG* XLVIII 516.* E.Voutiras, in *Ancient Magic* 73–82, returns to these texts (see *SEG* XLVIII 516) in the context of a discussion of euphemistic names for the powers of the netherworld. He reprints both texts and urges that Πασιάναξ is not the name of the dead man in whose tomb the tablets were deposited. Citing the parallel of Ἀβρασαρξ (*sic*) on a lead curse tablet from Savaria in Hungary (*SEG* XL 919) and the epithets Pasikrata (Thessaly, Makedonia) and Pankrates (Athens, *SEG* XLIV 139–159), he proposes that Pasianax in Arkadia is a euphemistic epithet of a chthonic deity whose aid is sought by the writer, who applies it to the unnamed dead man. The dead could become powerful and potentially dangerous daimones of the netherworld.

441. Arkadia. Dialect. For dative singular terminations in -οι/-ωι in Arkadian dialect inscriptions, see G.Vottéro, Κατὰ Διάλεκτον 593–600.

442. Alea. Inscriptions. For two inscriptions found in Olympia but attributed to this Arkadian polis (*IvO* 30 and 295), see our lemmata nos. 464 and 481.

443. Alipheira (now in Athens). Decree of amnesty, 273 B.C.? *SEG* XXV 447, 1164. *SEG* XXXVI 389; XXXIX 390; XLVI 437. Dubois, *RDA* 2, pp. 241–248 no. Al 4. *IPArk* 24. In *Acts of the Copenhagen Polis Centre* 3.118/119, T.H.Nielsen points out that this decree contains no traces of civic subdivisions attached to the personal names in LL. 8–23, all of which he thinks it reasonable to assume belonged to citizens of Alipheira. [Dubois, Nielsen, and *IPark* refer to no bibliography after 1974, but see *SEG* XXXIX 390. Stroud.]

444. Alipheira. Dispute over boundaries between Alipheira and Lepreon, after 194/3 B.C. *SEG* XXV 449. See K.Harter-Uibopuu, *op.cit.* (our lemma no. 491) no. 6.

445. Mount Lykaion. Sanctuary of Zeus. For *IG* V.2.549–551, see our lemma no. 448 (Megalopolis. Inscriptions in the Archaeological Collection).

446. Lykosoura. Sacred law of the cult of Despoina, late 3rd cent. B.C. *IG* V.2.514. *SEG* XLVII 435.* *IPArk* 607. E.Voutiras, *Chiron* 29 (1999) 233–249 (ph.), after study of the stone in the Epigraphical Museum in Athens (EM 11522), prints a new text, with German translation, that differs from that published in *IG* V.2.514 in the following respects: L. 12 μύεσθαι v v v v v v v κυένσαν, LL. 13/14 ποσθύ[μα]|σιν, L. 15 ἀγάλμασ̣[ι]. In L. 12, despite the report of a rasura by ed.pr., followed by all subsequent editors, there is an unexplained, uninscribed *vacat* of 7 letter-spaces. In LL. 13/14, Voutiras interprets ποσθύ[μα]|σιν as the equivalent of Attic προθύμασιν, which is to be taken with χρέεσθαι as modifying the pre-sacrificial items that follow in the dative in LL. 14–17. In L. 15, the dative plural of ἄγαλμα is certainly to be read; part of the sigma is preserved. Discussion of some of the items to be offered as προθύματα.

In *BE* (2000) 340, L.Dubois rejects ποσθύ[μα]|σιν LL. 13/14 on linguistic grounds and proposes πὸς θυμ̣[ία]|σιν 'pour la fumigation.'

This inscription has now been translated into German and included in K.Brodersen et al., edd., *Historische griechische Inschriften* 3 (1999) no. 438.

447. Lousoi. Settlement of a boundary dispute, 3rd cent. B.C. *SEG* XI 1122. See K.Harter-Uibopuu, *op.cit.* (our lemma no. 491) no. 2.

448. Megalopolis. Inscriptions in the Archaeological Collection. In A.Datsouli-Stavridi, Αρχαιολογική Συλλογή Μεγαλοπόλης: Κατάλογος (Athens 1999), there are descriptions of the following inscriptions, with texts, modern Greek translations; some illustrated by ph.

A. Mount Lykaion; no inv. no. Dedication. *IG* V.2.551. *SEG* XLII 349.* Restored after N.Papachatzis, Παυσανίου Ἑλλάδος Περιήγησις 4. Ἀχαϊκὰ καὶ Ἀρκαδικά, p. 346 note 354. (31/32)

[Εὐτ]ελίδας ἀνέ[θεκε τῶι Λυκαίωι Διὶ καὶ τ]ᾶι Ἀθάναι

B. Mount Lykaion; no inv. nos. Victor lists. *IG* V.2.549/550. Partial translation. (33–36)
C. Megalopolis; inv. no. 133. Sacred law of Isis, Sarapis, and Anubis. *SEG* XXVIII 421. (40/41; ph.)
D. Megalopolis; inv. no. 56. Grave epigram of a doctor. *SEG* XXXIV 325. (41; ph.)
E. Lykosoura; inv. no. 34. Decree of the Lykousourians. *IG* V.2.516. (42–44; ph.)

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449. Stymphalos. Decree of Elateia in honor of Stymphalos, 187 or 186 B.C. *SEG* XI 1107. *SEG* XIX 327; XXV 445; XXXV 370,* 1775; XLV 2296. G.A.Lehmann, *ZPE* 127 (1999) 69–83, provides a detailed analysis of the political and diplomatic interplay of the Aitolian League, the Achaian League, Stymphalos, Elateia, and Rome leading up to the transplanting of the Elateians to Stymphalos and their eventual restoration to Phokis, in the light of the literary evidence and especially this inscription, for which he reprints the text from *SEG* XXV 445 with a German translation. Lehmann finds serious obstacles in the path of attributing responsibility for the evacuation of Elateia to the Romans rather than to the Aitolians. In an appendix (82/83), he analyzes the evidence provided by the Roman alliance of 212 B.C. with the Aitolian League, *IG* IX^2.1.2 no. 241, as background for the events leading up to the move of the Elateians to Stymphalos.

449bis. Tegea. Honorary decree for Phylarchos, ca. 369–361 B.C. *IG* V.2.1. *Syll.*^{3} 183; Tod, *GHI*^{2} 132. In a study of districts of the Arkadian Koinon, T.Corsten, *op.cit.* (our lemma no. 2454bis) 61/62, reprints the list of damiou̧rgoi, LL. 9–69, and discusses the similarity in the principle of proportional representation between the Arkadian and the Boiotian districts that resulted in the joining of two distant cities, Mainalos and Lepreon, into one district.

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450. Tegea. Decree on the restoration of exiles, 324 B.C. *IG* V.2 p. xxxvi; *Syll.*^{3} 306. Tod, *GHI* 202. *SEG* XLVIII 533.* A.Maffi, in H.-J.Gehrke, ed., *Rechtskodifizierung und soziale Normen im interkulturellen Vergliech* (Tübingen 1994) 113–133, reprints the text of LL. 4–9 and 48–57 with French and Italian translations and conducts a detailed analysis, focussing on the regulations for marriage and inheritance at Tegea as they can be inferred from this inscription. Close examination of the meaning and status of τὰ πατρῷια and τὰ ματρῷια, and of the δοκιμασία, and of the rights of wives and daughters of the returning exiles, who stayed at home in Tegea when their menfolk left.

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451. Tegea. Decree, Augustan. *IG* V.2.26. For a new restoration in L. 4, see our lemma no. 2508.

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452. Tegea. Inscriptions in the Tegea Museum. A.A.Stavridou has published Τὰ Γλυπτὰ τοῦ Μουσείου Τεγέας. Περιγραφικὸς Κατάλογος: BAAH 156 (Athens 1996), in which she provides texts, measurements, descriptions of the monuments, and some photographs.

A. Episkopi; inv. no. 1285. Dedication. *IG* V.2.52. (51; ph.)
B. Tegea; inv. no. 1261. Law governing the land of Athena Alea. *IG* V.2.3. (56/57; ph.)
C. Tegea; inv. no. 2394. Dedication to the hero Echemos. *SEG* XXV 440. *SEG* XXXI 352. (96; ph.)
D. Tegea; inv. no. 2265a. Gravestone. *SEG* XXIII 234. (97/98; ph.)

For another inscribed gravestone said to be in this museum but included in A.Datsouli-Stavridi's catalogue of the Tripolis Museum, see our lemma no. 457C from Mantineia.

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453. Tegea. Mosaic inscription in the Basilica of Thyrsos, ca. 450–500 A.D. *SEG* XXXIV 327. *SEG* XXXV 399. A.Avramea, Δελτίον της Χριστιανικής Αρχαιολογικής Εταιρείας 20 (1998) [1999] 35–40 (ph.), reprints the text of D.Feissel (*SEG* XXXV 399), supplying a modern Greek translation of Feissel's French translation, and reads in L. 4 καὶ μάρτυρι [not μαρτυρ(ε)ῖ] τὰ κτίσματα; i.e., the basilica was dedicated to a μάρτυς, whom Avramea identifies as Θύρσος ὁ ὁσιώ(τατος) ἡγησάμενος (L. 2), and the inscription is a dedication. 'The proposition was rejected by A.Orlandos [in 1973], without commentary and argument.' (37) Θύρσος was the '19th martyr' (LL. 1/2 ἐν ἱερεῦσειν | ἐννεακαιδέκατος), perhaps in a count of martyrs within 'a Peloponnesian tradition' (38), and he eclipsed the fame of the other 18 (L. 3 ἀμφοτέρων ἔκρυψεν προσηγορίας). The grave in the narthex is possibly his (39). English summary; no translation of the revised text. D.Feissel, *BE* (2000) 797: 'Je n'en suis pas entièrement convaincu, continuant à trouver difficile l'attribution à un martyr du titre de ἱερεύς et du prédicat ὁσιώ(τατος).'

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454. Thisoa? Tsouraki. Prohibition. Limestone block with part of an inscription in large letters (H. 0.037 m.) on a raised band at the top. Found by ed.pr. G.-J.-M.-J.te Riele, *Hyperboreus* 5 (1999) 346/347 (ph.), at this site on Mt. Lykaion that he identifies as the

remains of an ancient sanctuary. As a parallel for his restoration, ed.pr. cites a lex sacra from Kallion (Kallipolis) in Aitolia (*SEG* XVI 368; 5th cent. B.C.). Undated by te Riele.

[ἰν (or ἐν) τὸ ἱερ]ὸν μὴ πα[ριέν]

455. Thisoa? Tsouraki. Dedication, 3rd cent. B.C. *SEG* XXXVI 388. In *Hyperboreus* 5 (1999) 347/348 (ph.), G.-J.-M.-J.te Riele provides measurements of this base and a ph. that shows cuttings on the top for the two feet of a statue. He notes that the stone is still preserved outside the house of Ilias Nikitopoulos and he reads the first letter in L. 1 as Λ and the last letter as retrograde sigma.

456. Thisoa (Lavda). Stamped roof tiles, Hellenistic. *SEG* XXXVIII 357. *SEG* XLV 338. Y.C.Goester, D.M.van de Vrie, *Pharos* 6 (1998) 168/169, in an excavation report on the 1986–1988 seasons of the Netherlands School of Archaeology in Athens on Lavda hill, report the discovery of the following stamped tiles.

A. Inv. no. P 611 (dr.). 'Stamp ΘΙΣ[not complete ... We assume that [it] indicates a property of the polis (?) Thisoa.' No mention of previous publication of this or similar stamps by te Riele; cf. *SEG* XXXVIII 357; XLV 338.

B. Inv. no. P 311 (dr.). 'Stamp]MEA or]MEΛ not complete.' In *BE* (2000) 119, M.Sève suggests [- - -]ΛΜΕΑ on the basis of the drawing. [The first preserved letter is certainly joined to the M, probably as a ligature. I would read A[- - -] at the end. Stroud.]

C. Inv. no. P. 399 (no dr.). 'Incomplete stamp ... with raised letters]ΔΜΟΙΘΙΟ.' This 'could be interpreted as DAMOIO which is to be understood as an indication of public property.' Cf. Stephen G. Miller, *Hesperia* Suppl. 27 (1994) 93.

D. Inv. no. P 400 (no dr.). 'Incomplete stamp ... with raised letters]AI.'

457. Tripolis. Inscriptions in the Tripolis Museum. In Γλυπτά του Αρχαιολογικού Μουσείου Τρίπολης. Περιγραφικός Κατάλογος (Athens 1997), A.Datsouli-Stavridi includes the following inscriptions, providing text, description of the monument, some photographs, select bibliography (using the citation '*IG* V²' for *IG* V.2; no references to *SEG* or *BE*), and brief commentary. We have tried to integrate the following entries with the author's earlier work reported in *SEG* XXXVIII 358–362 and *SEG* XLII 366; our decipherment of D.-S.'s nonstandard epigraphical references is likely to have resulted in some errors.

A. Σταυροτίλι, περιοχὴ Χωτούσας; inv. no. 2325. Gravestone, 280–306 A.D. *SEG* XXXVIII 361; XLII 366. This is a pedimental stele, not flat-topped as reported in *SEG* XXXVIII 361, and there are apparently traces of an inscription in the pediment. (28/29; ph.)

B. Stadio, near Tegea; inv. no. 1612. Gravestone with epigram, 280–306 A.D. *IG* V.2.178. *SEG* XXXVIII 360; XLII 366. Text in majuscules; no square brackets; misprints. (29/30; ph.)

C. Mantineia; inv. no. 2981. Gravestone, 285–337 A.D. *IG* V.2.326. *SEG* XXXVIII 362; XLII 366. Stele reused. Speculation on the name Ὠφέλιμος. Το έργο βρίσκεται στο Αρχαιολογικό Μουσείο Τεγέας με αριθ. ευρ. 1197. (30/31; ph.)

D. Tegea; inv. no. 1224. Gravestone with epigram, 280–306 A.D. *IG* V.2.179. *SEG* XXXVIII 358; XLII 366. (31/32; ph.)

E. Orchomenos; inv. no. 3078. Dedication to the Emperor Septimius Severus. *IG* V.2.346. (32/33; ph.)

F. Tegea?; inv. no. 3084. Gravestone. *IG* V.2.206. *SEG* XLII 366. (34; ph.)

G. Eua, Villa of Herodes Atticus; inv. no. 2729. Gravestone of Antiochis, ca. 150 A.D. *SEG* XXXV 292. *SEG* XLII 366. Very detailed description of the sculpture. (35–38; ph.). See our lemma no. 370F. For yet another detailed description of the sculpture of this stele, which she assigns to an Attic workshop, see Datsouli-Stavridi in H.von Steuben, ed., *Antike Porträts. Zum Gedächtnis von Helga von Heintze* (Möhnesee 1999) 225–227 (ph.).

H. Provenance not stated; inv. no. 1649. Gravestone, late Roman. *SEG* XLII 366, 368. (45; ph.)

I. Tegea?; inv. no. 1636. Gravestone, late Roman. *IG* V.2.187. *SEG* XLII 366. (52/53; ph.)

J. Provenance not stated; inv. no. 1619. Gravestone. Unpublished? Στο επιστύλιο έχει δυσδιάκριτη επιγραφή (διακρίνεται το γράμμα Ο). (54; ph.)

ELIS

458. Elis. The history of the polis of Elis before 471 B.C. B.Eder, V.Mitsopoulos-Leon, *JÖAI* 68 (1999) Beiblatt, 1–40, present a useful survey of the archaeological evidence for the development of Elis as a continuously inhabited center of activity from the 11th and 10th cent. B.C. through the geometric and archaic periods down to the synoikismos of 471 B.C. For the most important epigraphical find from this period, see our lemma no. 459.

459. Elis. Legal text on a bronze tablet, 600–550 B.C.? O.Walter, *JÖAI* 18 (1915) Beiblatt, 63; *AD* (1915) Παράρτημα, 69; *Bericht über den VI. internat. Kongress für Archäologie: Berlin, 21–26 August 1939* (Berlin 1940) 341–344, briefly reports the discovery of a bronze plaque, inscribed boustrophedon in 5 lines, in excavations of the Austrian Archaeological Institute in the southern sector of the ancient agora at the north wall of the Propylon in 1914; no text, no ph., no further details.

In *Symposion 1993* (Cologne 1994) 17–32 (ph., dr.), P.Siewert publishes the ed.pr. of this tablet and sets it in the context of Eleian bronze inscriptions found at Olympia. Detailed description of letterforms; san instead of sigma here for the first time in the epichoric alphabet of Elis—influence of Achaia? Date (as above) on the basis of letterforms; the earliest preserved Eleian inscription. Text, German translation, notes on readings, and full commentary on dialect, grammar, legal terminology, syntax, punctuation, etc., especially Eleian ζίκα for δίκα, ζικαστάς for δικαστής, ζικάζω for δικάζω.

→[- - -]MON ⁝ ἔα ⁝ ἁ ζίκα ⁝ A[- - -]
←[- - -] ὅσας κα ⁝ ΑΓΕΤ[- - - - -]
→[- - -]ΟΙΓΕΟΙΓΑΝ ⁝ ὁ ζικ[αστὰς (?) - - -]
4 ←[- - -]. ⁝ αἰ μά ϝο(ι) ἔα ⁝ Α[- - -]
→[- - -].ΟΝΟΝ μὰ ζικ[άζοι (?) - - -]

1. ἔα, Eleian form of optative ‖ 2. ὅσας, gen. sing. or acc. pl. fem. ‖ 3. optative dual ‖ 5. also μὰ ζίκ[αιον]?

Siewert interprets the text as a law, containing no reference to religion or cult, concerned with the competence of judges, and as evidence that well before the synoikismos of 471 B.C., the polis of Elis published laws and conducted trials in the agora. It was an important center in its own right, although ca. 570 B.C., Elis chose to set up inscriptions in the sanctuary of Zeus at Olympia. Siewert suggests that there may have been some connection between the newly published law and a change in the constitution of Elis recorded by Aristotle, *Politics* 5.1306a12. The bronze tablet aptly illustrates Pausanias' observation that Ἠλεῖοι ... τὰ μὲν παλαιότατα εὐνομώτατοι Πελοποννησίων ἦσαν, 4.28.4.

F.Gschnitzer, *Symposion 1993* (Cologne 1994) 33/34, briefly comments on Siewert's paper. In L. 1, he suggests [- - -]μων or [- - -]μον, i.e., [τεθ]μόν, [νό]μον, or [δᾶ]μον; L. 2, beginning of a relative clause in the genitive with κα and the optative?; L. 3, a dual verb followed by the subject, perhaps ὁ ζικ[αζόμενος] and the defendant. See also our lemma no. 392.

In *Atti XI Congresso* 1.119–121, 124 (dr.), M.L.Lazzarini reprints Siewert's drawing of this boustrophedon inscription; comments briefly on ζίκα = δίκα, ζικάζειν = δικάζειν; accepts the above date; also points out that san for sigma, rare in the Eleian dialect, may be due to influence from the Achaian alphabet; and interprets the first preserved letter in L. 3 as 'segno a stella' ✳, which expresses the double consonant psi. She suggests then that in L. 3, we have 'terza persona duale dell'ottavito di un verbo in -ψεω o in -ψεύω (presupponendo un passaggio -ψεύω > -ψείω) -ψέω).'

In a survey of the archaeological remains from the Austrian excavations in Elis before the synoikismos of 471 B.C. (see our lemma no. 458), B.Eder, V.Mitsopoulos-Leon, *JÖAI* 68 (1999) Beiblatt, 24/25, 34 (ph.), briefly adduce this inscription as earlier than the surviving Eleian documents found in Olympia, as evidence that Elis was a place of assembly and a suitable venue for displaying legal documents and conducting central administrative functions already in the early 6th cent. B.C., and as an indication, through its place of finding, that the agora was probably located in the southern sector of the excavated area where there are related architectural remains of the archaic period.

P.Siewert, in V.Mitsopoulos-Leon, ed., *Forschungen in der Peloponnes. Akten des Sympos. der 100-Jahr-Feier des ÖAI/Athen: Athen 5.–7.3.1998* (non vidimus), returns to this inscription. We will cover this paper in a later volume of *SEG*.

460. Elis. Inscribed official measure. In *Nikephoros* 10 (1997) 250, P.Siewert briefly mentions an unpublished clay official measure inscribed δαμοσίαι 'etwa δαμοσία (sc. z.B. κοτύλα)' found in the city of Elis; inv. no. Π 706a.

461. Elis. Digamma in the city-ethnic. For two inscriptions attributed to Alea in Arkadia, and not Elis, on the grounds that they lack digamma in the city-ethnic, see our lemmata nos. 464 and 481 (*IvO* 30 and 295).

462. Olympia. Bronze tablet with an alliance between Elis and another state, ca. 500 B.C. *IvO* 9. *Syll.*[3] 9. J.Roy, D.Schofield, *Horos* 13 (1999) 155–165 (ph.), conduct a three-dimensional computer modelling examination of the last letter-space in L. 1, concluding that, probably because of damage to the original surface of the bronze, no letter was ever inscribed here. Consequently, the partners of the Eleians in this alliance are recorded as ΤΟΙΣ Ε v ΙϜΑΟΙΟΙΣ, i.e., οἱ Ἐϝαοιοι, 'presumably the inhabitants of an otherwise unknown community called *Ewa*.' This had already been suggested by S.Minon, *Les tablettes éléennes du VI^e et du V^e siècle a.C. Étude dialectologique et historique* (2 vols., thèse de doctorat, École Pratique des Hautes Études [Paris 1994] 1.85–90 no. 8 [non vidimus]). 'A military alliance of c. 500 between Elis and Ewa, with Elis the dominant partner, fits very well into the pattern of growing Eleian domination of the area; the treaty of alliance would be the formal instrument by which Elis added Ewa to the existing body of its subordinate allies.' (cf. the alliances with the Anaitoi and Metapioi, *IvO* 10; the Chaladrioi, *IvO* 11; and *SEG* XLII 375).

S.Minon, *BE* (2000) 348: 'Si l'on admet cette lecture, il pourrait s'agir, à mon sens, d'une graphie pour Εὐϝαοίοις.'

See also our lemma no. 2436.

463. Olympia. Bronze tablet with legal decision of the Eleians, 500–450 B.C. *SEG* XXVI 475. *SEG* XLVI 465.* J.L.García Ramón, in J.A.López Férez, ed., *Estudios actuales sobre textos griegos: II Jornadas Internacionales. UNED, 25–28 Octubre 1989* (Madrid 1991) 89–100 [to which we now have access; cf. *SEG* XLII 377], reprints the text with an Attic version and Spanish translation. After a detailed analysis of the Eleian dialect forms and the syntax, he follows the historical interpretation of P.Siewert, the ed.pr.; cf. *SEG* XXXI 358.

464. Olympia. Proxeny decree of Alea for the Athenian Diphilos, 5th cent. B.C. *IvO* 30. T.H.Nielsen, in *Acts of the Copenhagen Polis Centre* 3.118, defends attribution of this decree to Alea in Arkadia, not to Elis, adding to earlier arguments the fact that the enactment formula differs from that attested in Elis and that this decree lacks the digamma. 'The aspiration of υἱόν [misprinted on p. 118], too, is against the attribution of *IvO* 30 to Elis.' (153 note 4)

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465. Olympia. Eleian decree granting amnesty to exiles, 365–335 B.C. *SEG* XI 1187; XXXVIII 365.* S.Minon, Κατὰ Διάλεκτον 453–484, excerpts from her unpublished 1994 Paris dissertation (see our lemma no. 462) a full-scale edition of this inscription ('non revue'), with text, app.crit., translation, and extremely detailed linguistic commentary analyzing phonology, morphology, script and orthography, diction, syntax, etc., with the aim of assessing and defining the extent of the influence of attico-ionic *koine* on the old Eleian dialect. Thorough analysis of the interplay of these two dialects in this 4th-cent. B.C. inscription. Very full, useful bibliography, which includes M.J.Garcia Blanco, *Gramatica de las inscripciones eleas (Fonética y Morfologia)* (diss. St.Jacques de Compostelle 1981) (non vidimus).

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466. Olympia. Arkadian decree: Alliance with Pisa and Akroreia. Alliance of Pisa with Sikyon and Messene, 365/4 B.C. *SEG* XXII 339. *SEG* XXIX 405; XXXII 411;* XLV 350. E.Ringel, P.Siewert, H.Taeuber, *Olympiabericht* XI (1999) 413–420 (ph.), now publish the new fragment briefly noted by A.Mallwitz (*SEG* XXXII 411), which was found in 1979 south of the 'Hestiahalle,' and reedit the surviving 4 fragments of this inscription as belonging to a single stele (*pace* S.Dušanić, *MDAI(A)* 94 [1979] 117–135; *SEG* XXIX 405, 406). They renumber the fragments as below. Both documents were inscribed on the same stele, but there is no physical join between the two groups of fragments. Detailed commentary, especially taking up Dušanić's restorations. Historical reconstruction of relations between Arkadia and Elis following their battle in the Altis in 364 B.C. and the roles of the newly formed communities of Pisa and Akroreia.

A. Alliance of Arkadia with Pisa and Akroreia. Inv. no. 1020a+c.

Stoich. 45

["Εδοξε τᾶι βουλᾶι τῶν Ἀρκάδων καὶ τοῖς] μυρίοις [. . . .7. . .]
[. . . . . .29. . . . . συ]μμάχους [εἶναι . .]
[. . . . . .25. . . . . κατὰ τ]οὺς ὅρκου[ς, οὓς ὤμο]-
[σαν . . . . .21. . . . . καὶ οἱ] πελτασταί [. . . .7. . .]
[. . . . . .29. . . . .]ι αὐτονόμους [. . .5. .]
[. . . . . .26. . . . . τὰ]ν αὐτῶν χώραν [. . .6. . .]
[. . . . . . . .17. . . . . εἰ δέ τις Π]ίσαν ἢ Ἀκρώρε[ιαν ἢ . .]
[. . . ὅπλα ἐπιφέρηι ἢ τὸν δᾶμον κα]ταλύη[ι] ἢ πολι[τείαν μ]-
[εθιστῆι, βοαθοεῖν Ἀρκάδας παντὶ σθ]ένε[ι· ε]ἰ δέ τις [ἐπὶ Ἀρ]-
[κάδας ὅπλα ἐπιφέρηι ἢ τὸν δᾶμον καταλύηι], βοα[θοεῖν Πισ]-
[άτας καὶ Ἀκρωρείους - - -]

B. Alliance of Pisa with Sikyon and Messene. Inv. no. 1020b.

Stoich. 44?

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[. . . . . .28. . . . .] Μεσσα[ν . . . .10. . . .]
[. . . . . .28. . . . .] εὐνοὴς Λωρχι[. . .5. .]
[. . . . . .26. . . . . ὕπ]παρχος δὲ Φιλ[. . .5. .]
[. . . . . .22. . . . . Δία, Ἀπό]λλωνα, Ἀθάναν, Ε[. .4. .]
[. . . . . .28. . . . .]εως· Εἰ δέ τις ἐπ[ὶ Πισ]-
[άτας . . . . .21. . . . . ὅπλ]α ἐπιφέρηι ἢ πο[λιτε]-
[ίαν ἢ τὸν δᾶμον (?) καταλύηι, βοαθ]οεῖ[ν] Σικυωνίους Με[σσαν]-
[ίους παντὶ σθένει καὶ κατὰ γ]ᾶν κα[ὶ] κατὰ θάλασσαν. [Εἰ δέ]
[τίς . . ἐπὶ Σικυωνίους ἢ ἐπὶ] Μεσσανίους ὅπλα ἐπιφ[έρηι]
[ἢ πολιτείαν ἢ τὸν δᾶμον (?) κατα]λύηι, βοαθοεῖν Πισάτ[ας . .]
[. . . . . . . .16. . . . . παντὶ σθέ]νει καὶ κατὰ γᾶν κα[ὶ κατὰ]
[θάλασσαν]. vacat

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467. Olympia. Border judgment between Megalopolis and Helisson/Thouria, 182–167 B.C. *IvO* 46. See K.Harter-Uibopuu, *op.cit.* (our lemma no. 491) nos. 8/9.

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468. Olympia. Border judgment between Sparta and Megalopolis, after 164 B.C. *IvO* 47. See K.Harter-Uibopuu, *op.cit.* (our lemma no. 491) no. 11.

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469. Olympia. Honorary decree of Messene for M.Tadius Lykortas, Roman Imperial. Apparently intact block of stone found in excavations of the German Archaeological Institute in 1983 in the Southwest Baths. Briefly noted in *BCH* 108 (1983) 768–770 (ph.); *AR* (1983/4) 29/30 (ph.). No further details; apparently unpublished. We transcribe the following text from the ph.

Ἀγαθῇ τύχηι
ἡ πόλις ἡ Μεσση-
νίων Μ.Τάδιον Λυ- v
κόρταν Μ.Ταδίου Τει-
μοκράτους ὑόν, στε-
φανώσασα τῷ τῆς ἀ-
ριστοπολειτείας
στεφάνῳ τὸν ἀρχι-
ερέα ψηφισαμένης
καὶ τῆς λαμπροτά- v
της Ὀλυμπικῆς
βουλῆς

For help on this lemma, we are grateful to S.Zoumbaki, who notes *per ep.* M.Tadius Timokrates at Megalopolis, *IG* V.2.463. For Lykortas, see *LGPN* III.A, *s.v.* Lykortas 3 and 4 (Megalopolis), *ibid.* 6 and 7 (Messene; the present text).

470–471. Olympia. Inscribed bronze helmets, 600–575 B.C. In *Olympiabericht* XI (1999) 18/19 (ph.), A.Mallwitz briefly notes the discovery in 1980 of two inscribed bronze helmets in excavations of the German Archaeological Institute in an archaic well in the southeastern sector of the Altis. He publishes excellent ph. but no text.

470: Inv. no. B 10519. Cf. P.Siewert, *MDAI(A)* 106 (1991) 65 (ph.) (*SEG* XLI 397). ['Ο]λυνπίας

471: Inv. no. B 10523. We read very tentatively from the ph. [- ? -] Δὶ 'Ολυνπίοι ?

472. Olympia. Inscribed bronze greave, 6th cent. B.C. A.Mallwitz, *Olympiabericht* XI (1999) 17 (ph.), briefly reports the discovery of an inscribed bronze greave in excavations of the German Archaeological Institute of an archaic well in 1979 in the southeast sector of the Altis; inv. no. B 10464: Διός. For similar objects, see *SEG* XLII 383.

473. Olympia. Inscribed armor, 6th/5th cent. B.C. See M.Rausch in *Hesperia* 14 (ed. L.Braccesi 1999) 85–103, especially 97, for brief reflections on the various dedications of 'Beutenwaffen' by Sicilian and south Italian cities: *SEG* XI 1205, 1209, 1211, 1212(a); XXIII 253; XXIV 303/304, 312–314, 318; XXXIII 328; XLII 383; *IvO* 254–256. The fact that these dedications by the citizen body were all hoplite weapons indicates that the hoplite phalanx of the citizen hoplites had replaced the smaller phalanx of noble warriors. Rausch contrasts these dedications with private dedications of armor on which 'der Anlass der Waffenbeutung' is not mentioned (*LSAG*^{2} p. 468 no. 14a; *SEG* XI 956; XIV 351; XXIV 309).

474. Olympia. Inscribed spear butt, ca. 500–475 B.C.? *IvO* 247. For this inscription, see our lemma no. 414.

475. Olympia. Dedicatory inscription on the Treasury of the Sikyonians, 475–450 B.C. *IvO* 649. Cf. *SEG* XLII 393. W.K.Pritchett, *Pausanias Periegetes* II (Amsterdam 1999) 104–108, summarizes modern attempts to reconcile the date of this inscription and the architectural style of the building with the testimony of Pausanias (6.19.1–4) that the tyrant Myron of Sikyon built it after winning an Olympic victory in 648 B.C.

476. Olympia. Statue bases of the family of the Rhodian athlete Diagoras, ca. 464 B.C. and later. *IvO* 151–153, 159. *SEG* XVI 288; XXXIX 1768. W.K.Pritchett, *Pausanias Periegetes* II (Amsterdam 1999) 101–103, 297/298, briefly reviews the evidence for the shifting of the order of these statues and their reinscription between the time of Aristotle (F 569 Rose) and Pausanias 6.7.1–2.

477. Olympia. Dedicatory inscription on the Temple of Zeus, after 458 B.C. *IvO* 253. *SEG* XXXII 413;* XXXIX 445; XLII 1734. W.K.Pritchett, *Pausanias Periegetes* II (Amsterdam 1999) 82/83, maintains that modern scholars err in interpreting Pausanias' words (5.10.4) as implying that he read this inscription on the votive shield itself and not on its surviving stone support; ἐπί with the dative to express proximity.

478. Olympia. Dedication of the Nike of Paionios by the Messenians, 425 B.C. *IG* V.1.1568. For this inscription, see our lemma no. 414.

479. Olympia. Statue base of Gorgias of Leontinoi, early 4th cent. B.C. *IvO* 293. *SEG* XLV 408.* W.K.Pritchett, *Pausanias Periegetes* II (Amsterdam 1999) 155–157, 298/299, bringing this inscription and Pausanias 6.17.8 into play with the statement of Pausanias (10.18.7) that Gorgias dedicated a gilded statue of himself at Delphi, urges that we should follow the latter testimony and not that of several other sources—Cicero, *De Oratore* 3.129; Philostratos, *VS* 493; et al.—who claim that Gorgias' statue at Delphi was of gold.

480. Olympia. Dedicatory inscription on the Leonidaion, ca. 350–250 B.C. *IvO* 651. *SEG* XLVI 478, 2261/2262. Without committing himself to either view, W.K.Pritchett, *Pausanias Periegetes* II (Amsterdam 1999) 92, citing also the statue of the Olympic victor Leonidas of Naxos (Pausanias 6.16.5), restates the attempts of G.Treu, *MDAI(A)* 13 (1888) 317–325, and J.G.Frazer, *Pausanias's Description of Greece* 3.568, to explain Pausanias' identification of Leonidas as a local inhabitant (5.15.2).

481. Olympia. Dedication of Alea in honor of Physkos, ca. 300 B.C. *IvO* 295. T.H.Nielsen, in *Acts of the Copenhagen Polis Centre* 3.118, follows G.Klaffenbach's (*IG* IX^2.7) attribution of this inscription to Arkadian Alea, rather than Elis, pointing to its lack of digamma, which is found in the roughly contemporary Eleian decree *SEG* XII 371.

482. Olympia. Dedication of a statue of Damon of Patrai to Zeus by the Achaians, ca. 122 B.C. *SEG* XV 254. *SEG* XLV 409,* 2303. In *NC* 159 (1999) 99–109, J.A.W.Warren, in an essay on the Achaian League silver coinage, briefly adduces this inscription as evidence in support of the view that absence from the Damon inscription meant that a city did not belong to the Achaian League ca. 122 B.C.

483. Olympia. Honorary base for Herodes Atticus, ca. 175 A.D. Large, long marble base found by the German Archaeological Institute reused in a wall to the west of the Leonidaion. Originally at least one other inscribed block stood on top of it. Cursive script. Ed.pr. L.Schumacher, *Olympiaberichte* XI (1999) 421–437 (ph.), who associates the priesthood of Dionysos with the Attic inscriptions *IG* II² 1368, 3606 and argues on other grounds also for the above date, i.e., after the trial at Sirmium. The Latin honors in L. 1 are apparently attested here for the first time for Herodes. Schumacher suggests that the end of the word at the beginning of L. 1 probably belongs to related honors.

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βιρα, σοδᾶλιν Αὐγουστᾶλιν, σοδᾶλιν Ἁδριανᾶλιν,
Διονύσου ἱερέα, Ῥηγίλλης ἄνδρα, Ἀθηναῖον, ἡ πόλις
ἡ τῶν Ἠλείων

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484. Olympia. Inscribed bronze weights and metal votive objects, 5th/4th cent. B.C. *SEG* XLVII 451. P.Siewert, *MDAI(A)* 111 (1996) 141–148, after an analysis of the letterforms on the inscribed bronze weights studied by K.Hitzl, *Olympische Forschungen* 25 (1996) (*SEG* XLVII 451), offers a revised chronology.

	Hitzl	Siewert
'Pheidonische Sterngewichte'	ca. 500 B.C.	500–400 B.C.
Klasse A. Aiginetan standard	synoikismos of 471 B.C.	450–425 B.C.
Klasse B. Attic standard	ca. 450 B.C.	430–400 B.C.
Klasse C. Attic-Aiginetan standard	ca. 420 B.C.	400–350 B.C.

Siewert notes that the latest surviving metal votives at Olympia, especially weapons, date no later than ca. 440 B.C. (144) Inscribed bronze dedicatory vessels continue in the late 5th cent. and into the 4th cent. B.C., but are now inscribed with 'Sakralbesitzinschriften,' Διός, Διὸς Ὀλυμπίω, Διὸς Ὀλυμπίο, ἱερὸς Διός, etc., not with the personal names of the dedicators. Struck by the simultaneous disappearance of metal votives and the beginning of the Bronzebarren, Siewert postulates that ca. 440 B.C., a radical reorganization of the sanctuary took place that entailed 'durch eine oder mehrere *leges sacrae*' a ban on votive bronze weapons, on personal or state bronze dedications (now replaced by Sakralbesitzinschriften), and a melting down of the proscribed metal objects into bars of standard units of weight. '"Votiv"-Barren' henceforth were permitted at Olympia, but only outside of the Altis, as their findspots indicate, and are to be interpreted 'primarily as votives rather than as weights' (415).

In *JHS* 118 (1998) 252/253, A.Johnston also expresses some skepticism about Hitzl's dating by letterforms: 'The stratigraphic evidence would seem to allow a lowering of the dates by a generation, and this would nearly (perhaps neatly) fit most epigraphic objections.'

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485. Olympia. Incertum. In *Olympiaberichte* XI (1999) 296, J.Schilbach briefly reports the discovery in a well excavated by the German Archaeological Institute in 1979 in the southeast sector of the Altis of a 'Fragment einer Kalksteinbasis mit Inschrift ΕΟΥΣ'; no date, no ph., no inv. no.

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486. Olympia. Official measures, 5th/4th cent. B.C. *SEG* XXXI 374. In *Olympiaberichte* XI (1999) 323–356 (ph.), J.Schilbach presents a new study of all the clay vessels of this category from Olympia, including those previously published by F.Hamdorf, cf. *SEG* XXXI 374. He catalogues 161 examples (over 400 different vessels), all inscribed and/or bearing the impress of a sealing. Dipinti on or near the exterior rim indicate the commodity measured: ΚΑΡ for καρπός or καρπόμετρον; ΑΛ or ΑΛΦΙΤΙ[- - -] for ἄλφιτον (not ἀλ(ίμετρον), Hamdorf); and ΥΩ for Ψωκτός (not ψω(μός), Hamdorf), Zerriebenes or Gemahlenes. Several are simply labelled δημοσία or δημόσιον, and some ΟΛΥΜ. The vessels come in 3 sizes—klein, mittel, und gross—which are very accurately defined as to capacity. Schilbach dates the vessels on the basis of their frequent occurrence in wells to ca. 425 to 325–300 B.C. The sealings are from the signet rings of magistrates responsible for the validity of the measures, and Schilbach speculates that the vessels and magistrates were changed each new Olympiad. Those measures lacking sealing impressions and those labelled ΥΩ he dates to the period of Arkadian control of Olympia, 365–363 B.C. The texts on M 109 [- - -]ΚΑΠΟ̣[- - -] and M 110 [- - -]ΤΡΟΠ[- - -] he regards as errors for καρπόμετρον. Speculation on the non-Attic weight standard employed. Schilbach believes that the official measures were widely used by those attending the games and that the concentration of finds in the southeastern part of the Altis may indicate that they were stored in the Bouleuterion. Concordance of inventory and catalogue numbers.

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487. Olympia. Vase inscription, ca. 350–300 B.C.? Graffito on the underside of a pelike, inv. no. K 1680, found in excavations of the German Archaeological Institute below the Echohalle in 1977/78. Briefly noted by J.Schilbach, *Olympiaberichte* XI (1999) 51, who reports that 'die Aufschrift ... so fragmentarisch erhalten, dass sie nicht sicher zu ergänzen ist.'

[- - -]ΕΥ[-]ΣΙΤΤΥ[-]ΟΛΛ[-]

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488. Olympia. Inscribed pithos lid, ca. 175–150 B.C. Fragment of a clay pithos lid with an inscription incised before firing, found in excavations of well 123 SO in 1980 by the German Archaeological Institute in the southeast sector of the Altis. Ed.pr. J.Schilbach, *Olympiaberichte* XI (1999) 302, 317 (ph.); inv. no. K 2704. Νικίας

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489. Pyrgos? Prasidaki. Bronze dedication to Athena, ca. 600 B.C. X.Arapoyianni, *Horos* 13 (1999) 167–172 (ph., dr.), presents the ed.pr. of an inscribed rim of a bronze vessel (phiale?) that was picked up on the surface at the base of an olive tree ca. 30 m. northwest of the Doric temple of Athena at Prasidaki; current location not specified; inv. no. M 1687. She helpfully collects references to previous finds from this site—terracotta figurines, bronzes, etc.—and briefly discusses its possible identification as Pyrgos (Herodotos 4.148 etc.). Ed.pr. interprets 'Αγορίοι as 'Αγοραίαι and concludes that the temple of Athena was located in the agora of the polis. She derives the hitherto unattested name of the dedicator from the Lakonian feminine 'Αρίουσα, *IG* V.1.767, and associates it with the unknown deity 'Αριοντίας (*IG* V.1.213 LL. 24, 40), at whose festival Damonon of Sparta won several victories. From this, Arapoyianni infers that the dedicator of this bronze vessel came from Lakonia, a circumstance that demonstrates the fame of Athena's sanctuary beyond the borders of Triphylia.

'Αθάναι 'Αγορίοι 'Αριουντίας ἀνέθεκε

Arapoyianni also announces plans for the excavation of the temple of Athena at Prasidaki in the immediate future by the Greek Archaeological Service.

ACHAIA

490. Achaian poleis and Achaian colonization. Under this title, C.Morgan, J.Hall, in *Introduction to an Inventory of Poleis: Acts of the Copenhagen Polis Centre* 3.164–232, explore the involvement of the poleis of Achaia in the foundation of colonies in Ionia, Sicily, and southern Italy. After a detailed region-by-region analysis of the archaeological evidence from Achaia, including brief discussion of the following inscriptions—Dyme, *Syll.*^{3} 531 (170); Aigeira, *SEG* XXXV 389 (173); Dyme/Olenos, *LSAG*^{2} p. 224 no. 1; *SEG* XLVI 494 (187); Aigion, *SEG* XIV 375 (194); Olympia, *IvO* 630/631 (199)—and the literary sources, the authors conclude that there is little in this record to suggest the emergence of Achaian poleis before the 5th cent. B.C. They reject the possibility of a 5th-cent. B.C. predecessor of the later Achaian confederacy (cf. Polybios 2.39.5–6) and regard the term 'Αχαιός in the 5th cent. B.C. as a regional/ethnic designation rather than a politikon (164–199).

On 199–215, Morgan and Hall review the evidence for the nature and development of Achaian colonies in the west—Sybaris (202–204), Kroton (205–208), Kaulonia (208/209), Metapontion (209–211), and Poseidonia (211)— finding 'no evidence of material interaction or shared institutions' with Achaia. A self-conscious Achaian ethnicity seems to have developed in these colonies in the 6th cent. B.C., 'probably in reaction to pressures from Lakonian Taras rather than any input from the mainland. ... we should not rule out the possibility that colonial ethnicity had a long term effect on the mother-region in the wake of *polis* formation' (215).

491. Achaia. Dispute settlement in the Achaian League, ca. 250–146 B.C. K.Harter-Uibopuu assembles a corpus of epigraphical (and some literary) documents recording the settlement of interstate disputes among and/or concerning members of the Achaian koinon, *Das zwischenstaatliche Schiedsverfahren im achaïschen Koinon: Zur friedlichen Streitbeilegung nach den epigraphischen Quellen: Akten der Gesellschaft für griechische und hellenistische Rechtsgeschichte* 12 (Cologne 1998). Many of these disputes concern territorial claims and the fixing of boundaries involving judgments rendered by a third polis.

The work is divided into 2 main sections. Part I (9–116), collection of 12 inscribed treaties between member states of the Achaian League. For each document, the author provides a list of editions; Greek text; German translation; app.crit.; commentary on date, judicial procedure, personnel, diction, and topography (with a selection of landscape photographs and notes based on autopsy). The Greek texts are apparently all 'auf den bisherigen Editionen basierend' without autopsy or new readings but with some restorations by the author. Uibopuu prints the complete Greek text for nos. 4, 7–9, 11, 12; only excerpts for the others. Under 'Addenda et incerta' (110–116) are brief discussions of *IG* VII 187/188 (Pagai and Aigosthena), *SEG* XXVI 392 (Eleian decree for Corinthian judges), *IvO* 48 (Alipheira and Heraia), Plutarch, *Aratos* 25.5 (Mantineia and Argos), Polybios 28.7.8–12 (Rhodes and Eumenes II).

Part II (119–161), historical, procedural, and legal analysis. Exkurs (163–195), 'Rom als Schiedsrichter im achäischen Koinon.'

Zeittafel. Bibliography. Indices of place names, select Greek words, epigraphical and literary sources. Concordance of epigraphical publications.

The 12 inscribed documents in Part I are as follows; we have added references, where relevant, to A.Magnetto, *Gli arbitrati interstatali greci*. Vol. II: *Dal 337 al 196 a.C.* (Pisa 1997), which Harter-Uibopuu was unable to use. For Magnetto, *Arbitrati*, and Ager, *Arbitration*, see *SEG* XLVI 2340.

1) 11–14 no. 1. **Aigion. Settlement of a boundary dispute, ca. 250 B.C.** *SEG* XIII 278. *SEG* XLVI 2340. Ager, *Arbitration* no. 26. Magnetto, *Arbitrati* no. 33.
2) 14–16 no. 2. **Lousoi. Settlement of a boundary dispute, 3rd cent. B.C.** *SEG* XI 1122. *SEG* XXXVI 389; XLVI 437, 2340. Ager, *Arbitration* no. 18. Thür-Taeuber, *IPArk* no. 22. Magnetto, *Arbitrati* no. 64.
3) 16–23 no. 3. **Epidauros. Boundary dispute between Corinth and Epidauros adjudicated by Megara, 242/1 B.C.** *IG* IV^2.1.71. *SEG* XXVIII 389, 402;* XXXVIII 1968; XLV 2249, 2285; XLVI 372, 2340. Ager, *Arbitration* no. 38. Magnetto, *Arbitrati* no. 36.
4) 24–34 no. 4. **Nemea. Treaty between Argos and Kleonai, 229/8 B.C.** *SEG* XXIII 178. *SEG* XLVI 2340. Ager, *Arbitration* no. 44. Magnetto, *Arbitrati* no. 41.
5) 34–41 no. 5. **Epidauros. Eleven Achaian poleis arbitrate a dispute between Epidauros and Arsinoe/Methana, 229–227/6 or after 222 B.C.** *IG* IV^2.1.72. *SEG* XXXIII 299;* XLVI 2340. Ager, *Arbitration* no. 46. Magnetto, *Arbitrati* no. 69.

6) 41–46 no. 6. **Alipheira. Dispute over boundaries between Alipheira and Lepreon, after 194/3 B.C.** *SEG* XXV 449. *SEG* XXXVIII 347;* XLVI 437, 2340. Ager, *Arbitration* no. 82. Thür-Taeuber, *IPArk* no. 26.
7) 46–52 no. 7. **Messene. Settlement of a boundary dispute between Messene and Phigaleia, after 191 B.C.** *IG* V.1.1430. *SEG* XLVI 2340. Ager, *Arbitration* no. 40. Magnetto, *Arbitrati* no. 38.
8) 53–62 no. 8. **Olympia. Border judgment between Megalopolis and Helisson, 182–167 B.C.** *IvO* 46. *SEG* XXXVII 355;* XXXVIII 1968; XLVI 2340. Ager, *Arbitration* no. 116. Thür-Taeuber, *IPArk* no. 31.
9) 63–72 no. 9; see also 193–195. **Olympia. Border judgment between Megalopolis and Thouria, 182–167 B.C.** *IvO* 46. *SEG* XXXVII 355;* XLVI 2340. Ager, *Arbitration* no. 116. Thür-Taeuber, *IPArk* no. 31.
10) 72–80 no. 10. **Hermion and Epidauros. Border settlement between Hermion and Epidauros, ca. 200–150 B.C.** *IG* IV².1.75 and *SEG* XI 377. *SEG* XLVI 372,* 2340. Ager, *Arbitation* no. 63. Magnetto, *Arbitrati* no. 69.
11) 80–97 no. 11. **Olympia. Border judgment between Sparta and Megalopolis, after 164 B.C.** *IvO* 47. *Syll.*³ 665. *SEG* XLVI 466,* 2340. Ager, *Arbitration* no. 137.
12) 97–109 no. 12. **Troizen. Epidauros. Border settlement between Troizen and Arsinoe, 164–146 B.C.** *IG* IV².1.76/77. *SEG* XLVI 373,* 2340. Ager, *Arbitration* no. 138.

On 119–161, Harter-Uibopuu discusses all aspects of these documents, in the context of legal procedure; rights of individual members of the Achaian League; methods of selecting arbitrators and judges; criteria for establishing the position of boundaries; the form, contents, and means of publication of a treaty; etc., providing numerous references to dispute settlement procedures and documents from other parts of the Greek world.

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492. Aigion. Settlement of a boundary dispute, ca. 250 B.C. *SEG* XIII 278. See K.Harter-Uibopuu, *op.cit.* (our lemma no. 491) no. 1.

For ethnics of Aigion, see our lemma no. 27.

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493. Aigion. Archaic inscriptions. In *Meletemata* 13 (1991) 236, L.Papakosta very briefly notes the existence of '3 κυκλικά βάθρα με έπιγραφή που βρέθηκαν στην περιοχή Παναγίας Τρυπτής' that are dated to the archaic period. 'Αρχείο Εφορείας άναφορά με ημερ. 29-10-1953'; no inv. nos.; no indication of where these inscriptions are today; no further information. Not mentioned in L.Kolonas, Μουσείο Αιγίου (Athens 1999); see our lemma no. 494.
[Given that *LSAG*² p. 224 lists a total of 1 archaic inscription from Aigion (*SEG* XI 1266), it is a pity that after almost half a century we do not have any more information about these potentially important texts. Stroud.]

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494. Aigion. Museum guide. L.Kolonas, Μουσείο Αιγίου (Athens 1999); very brief (32 pp.) but well illustrated, containing the following inscriptions.

- **A.** 8 (ph.); Latin honorary inscription of the Italian emporoi at Aigion for their tamias Publius Rutilius Nunitius, son of Publius, 74 B.C.? *An.Ép.* (1954) 31; no text.
- **B.** 27; two fragments of roof tiles bearing the stamp Αἰγιέων; cf. *SEG* XXXVII 364.
- **C.** 26; two bronze weights; see our lemmata nos. 495 and 496.

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495. Aigion. Bronze weight, 41–54 A.D. Oblong bronze weight with raised letters cast in a mould, illustrated by a color ph. with a brief caption in Μουσείο Αιγίου (see our lemma no. 494) 26; probably from the agora of Aigion; no text; no weight given; no further details. We read from the ph.

ἐπὶ Τιβ. | Κλαυδίlου Φρονlτείνου | Νεικηplάτου ταlμίου καὶ | ἀντιστplατήγου

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496. Aigion. Bronze weight, ca. 50 A.D. In Μουσείου Αιγίου (see our lemma no. 494) 26, there is a color ph., with a short caption, of a square bronze weight of the above date, probably from the agora of Aigion. No weight given; no further details. We read from the ph.

Δαμοlνείκοlυ, incised; leafy branch in top right corner

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497. Dyme. Ilion. Honorary decree for Agonippos of Dyme, 3rd cent. B.C. See our lemma no. 1753.

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498. Dyme. Grave epigram of Polystratos, Hadrianic. *SEG* XI 1261. *SEG* XXX 432.* W.K.Pritchett, *Pausanias Periegetes* II (Amsterdam 1999) 117–119, reviews the textual history of this epigram and supports the view that it was seen freshly cut by Pausanias (7.17.8) at Dyme and that the name Σώστρατος in the manuscripts is an error for Πολύστρατος.

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499. Helike. Stamped Arretine plate. In *BCH* 123 (1999) 707 (ph.), G.Touchais et al. briefly mention the discovery of a fragmentary Arretine plate bearing a stamp *in planta pedis* with the inscription ΑΘΕΝ; found in 1998 in Greek-American excavations at Rizomylos, which could be the site of Roman Helike.

MEGARIS

500. Aigosthena (now in Athens). Honorary decree for Philleas, ca. 100 B.C. Fragment of 'Hymettian' marble from the right side of a stele; broken at top, left, and bottom. Provenance unknown; now in the Acropolis Museum in Athens, MA 14909 III 3; no evidence for how and when the stone was transported from Aigosthena to the Acropolis. The stele was originally set up in the sanctuary of Melampous (L. 15), which is to be associated with Pausanias 1.44.5; *IG* VII 207, 208, 219, 223, 224; *SEG* XVI 292. The honorand is otherwise unknown. Ed.pr. M.S.Diakoumakou, *Horos* 13 (1999) 173–175 (ph.).

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[ἐπί τε τᾷ καλοκαγα]θίᾳ καὶ εὐν[οίᾳ, ἃ ἔχων]
[- - - - - - διατελεῖ ε]ἰς τὰν πόλιν ἁμῶν.
['Αγ]αθᾶι Τύχαι·
[δεδόχθαι τοῖς τε ἄ]ρχουσι καὶ συνέδροις καὶ τῷ
[δάμῳ πρόξενον εἶν]αι Φιλλέαν Κλεαινέτου Θε-
[σπιέα καὶ ἐκγόνου]ς αὐτοῦ ἐπί τε τᾷ καλοκαγαθίᾳ
[καὶ εὐνοίᾳ ἃ ἔχων δ]ιατελεῖ εἰς τὰν πόλιν ἁμῶν
[καὶ ὑπάρχειν αὐτῷ] καὶ ἐκγόνοις αὐτοῦ τὰ φιλάν-
[θρωπα πάντα ὅσα καὶ] τοῖς ἄλλοις προξένοις καὶ
[εὐεργέταις ὑπάρχ]ει τᾶς πόλιος ἁμῶν, καλεῖσ-
[θαι δὲ αὐτὸν καὶ ἐκγό]νους αὐτοῦ εἰς προεδρίαν
[εἰς τὰν ἑορτὰν τοῦ Μελά]μποδος καθ' ἕκαστον ἐνι-
[αυτόν, τὸν δὲ γραμματέα] τῶν συνέδρων 'Επιγένη
[ἀναγράψαι τὸ ψάφισμ]α εἰς στάλαν λιθίναν καὶ
[στᾶσαι εἰς τὸ ἱερὸν το]ῦ Μελάμποδος παρὰ
- -

On the basis of the ph., we would read ẹἰς in L. 2, ['Α]γαθᾶι in L. 3. In LL. 1 and 7, possibly ἃς ἔχων? Stroud.

BOIOTIA

501. Boiotia. Dialect and epigraphic formulas. In a study of how the epigraphic formulas used in central Greece (especially in Boiotia, Delphi, Thessaly, and Eretria) influenced one another mutually and how they contributed to the diffusion of dialectal features A.Morpurgo Davies in Κατὰ Διάλεκτον 7-33, focuses on the formulas used in manumission records (ἀφίημι ἐλεύθερον, ἀφίημι, ἀποδίδωμι, ἀποδίδωμι ἐπ' ἐλευθερίαι, ἀποδίδωμι σῶμα ἀνδρεῖον/γυναικεῖον, ἀνατίθημι, παραμεινάτω/παραμενέτω) and in proxeny decrees (ἀναγράφω πρόξενον, εἶναι πρόξενον, δίδωμι προξενίαν, πρόξενος αὐτὸς καὶ γενεά, ἀσφάλεια, ἀσυλία, τίμια καὶ φιλάνθρωπα, τἆλλα πάντα ὁπόσα/καθάπερ). The following texts are discussed: manumission records: *IG* V 2 429; VII 1779, 2228, 2407, 3200, 3377; IX 1^2 638, 672 I, 683; *SEG* XXVIII 449; *IvO* 12; *SGDI* 1854, 2041, 2055, 2082 (18/19 and 26-29); proxeny decrees: *IG* I^3 23; II^2 77 and 907; V 1 29; V 2 387; VII 324, 394, 522, 524, 4259; IX 2 219; *IG* XII 9 187; XII Suppl. 549; *SEG* I 101/102; XXIII 415/416; *RDA* II 175; *I.Oropos* 32/33, 39, 43, and 150; *F.Delphes* III 1 390-392, 438; III 3 22; III 4 24, 376-378 (14-17 and 21-24). See also our lemmata nos. 503 and 516.

In a study of orthographical variations in Boiotia G.Vottero in Κατὰ Διάλεκτον 576-591, discusses the use of the letter ⊢ in the inscriptions of Thespiai and the distinction between indicative and subjunctive.

502. Boiotia. Epigraphic research. In his survey of the present state of epigraphic research in Boiotia and of the projected corpora (especially of Koroneia and Thespiai) D.Knoepfler in *Atti XI Congresso* I 237-246, mentions several important inedita: an account concerning the festival of the Δήλια in Tanagra (240), an 'inscription numérale' in Thebes (243; cf. *BCH* 104, 1983, 631), an honorary inscription from Thebes mentioning the theatre (243 note 72), a federal decree for a man from Lakonia (243; cf. *SEG* XLI 1785), an account of the ἀγωνοθέτης and a victor's list from Lebadeia (245), proxeny decrees and a choregic monument from Orchomenos (245/246). See also our lemmata nos. 512-514, 523 and 543.

503. Boiotia. Manumission records. L.Darmezin, *op.cit.* (cf. our lemma no. 2440) 27-105 nos. 10-140 (French translation), presents a corpus of the inscriptions recording the manumission of slaves in the form of a dedication to a divinity in Boiotia (Lebadeia, sanctuary of Ζεὺς Βασιλεύς and Τρεφώνιος: 10-15; Chaironeia, sanctuary of Σάραπις: 16-87; sanctuary of Ἄρταμις Εἰλείθουα: 88-100; sanctuary of Μήτηρ Θεῶν: 101/102; sanctuary of 'Ασκλαπιός: 103-108; cf. our lemmata nos. 506-511; Orchomenos, sanctuary of Ἶσις and Σάραπις: 109-117; sanctuary of 'Ασκλαπιός: 118/119; sanctuary of Μάτηρ Θεῶν: 120; Koroneia, sanctuary of Σέραπις: 121; sanctuary of 'Ηρακλῆς Χάρωψ: 122-135; Thespiai, sanctuary of 'Ασκλαπιός: 136-139). In the systematic part of the book (175-245) D. discusses the common features of these texts. With regard to Boiotia in particular we note the discussion of the eponymous magistrates, the use of the Boiotian dialect or the koine, the references to months, the dedicatory

formulas (175-183), and the presence of the κύριος or ἐπίτροπος of women (196-202). Cf. the remarks of L.Dubois, *BE* (2000) no. 2, on the language of these inscriptions and on onomastics (Ἀρίων, Δαμᾶς, Λᾶγος, Λύων, Νίκων, Ὀφυλλίς, Πελεάς, Πίθθης, Τιμάς). For the formulas of manumission see also A.Morpurgo Davies, *art.cit.* (cf. our lemma no. 501) 10/11, 18-21, and 26-29. For ■ comparatio numerorum see our lemma no. 2440. For published texts that had never been included in corpora see our lemmata nos. 506-511, 516, 519, and 534.

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504. Boiotia. Political institutions: The districts of the Κοινὸν τῶν Βοιωτῶν. In his study of the development of the districts of the Boiotian Koinon from the 5th to the 2nd cent. B.C. T.Corsten, *op.cit.* (cf. our lemma no. 2454 bis) 27-60, discusses in some detail several inscriptions that contain the names of magistrates: *IG* VII 2407/2408 (34-36); 2723-2724b (38-43); *SEG* XV 282 (40-43); XXV 553 (36/37). C. argues that the division into seven districts after 316 B.C. (Tanagra, Orchomenos, Thebes, Thespiai, Haliartos + Akraiphia + Anthedon, Lebadeia + Koroneia + Thisbe, Plataiai + Oropos) broke the Theban domination (43). The term τέλος, which has been interpreted as 'team participating in an agon' or 'district', may have changed its meaning from 'district' in the 3rd cent. B.C. (*SEG* III 354) to 'team' after the end of the Koinon (*IG* VII 1764 and 2871; 1st cent. B.C.; 46/47).

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505. Akraiphia. Funerary epigram for Mnasitheos with the signature of the sculptor Philourgos, ca. 520-510 B.C. Marble stele with anthemion and the representation of a young man holding a cock and a flower in relief; found in the cemetery; the epigram is written in the Boiotian alphabet. Ed.pr. A.Andreiomenou, *AEph* (1999) 81-125 (ph.), who attributes the stele to an Attic workshop; based on similarities of the letter forms she suggests associating with this workshop the inscriptions *IG* I^3 948, 1204, 1206, 1208, 1218/1219, 1224, 1241, 1243, 1251, 1266, 1344, 1349, 1366, 1380, and 1470 (98-106). Ead., *MDAI(A)* 115 (2000) [2002] 83-113 (ph.; dr.), reprints the text (96) and associates the workshop of Φιλοῦργος with that of Ἔνδοιος and Ἀριστοκλῆς (cf. *D.Viviers, Recherches sur les ateliers de sculpteurs et la cité d'Athènes à l'époque archaïque. Endoios, Philergos, Aristoklès*, Brussels 1992). Cf. M.Sève, *BE* (2001) no. 51.

A Μνασιθείō : μνε̄μ' εἰ- stoichedon
μὶ ἐπ' ὁδōι : καλόν·
ἀλὰ μ' ἔθε̄κεν: Πύρι-
4 χος· ἀρχαίε̄ς : ἀντὶ
φιλε̄μοσύνε̄ς

B Φιλōργος : ἐποίε̄σεν

The epigram is inscribed under the cock, the sculptor's signature is inscribed with larger letters on the predella; the epigram consists of an elegiac distich; its structure and content resemble that of an epigram of Simonides (*AP* 7.509 = *GV* 76), ed.pr. ‖ 3. ἀλά= ἀλλά ‖ 4-5. for ἀρχαίε̄ς : ἀντὶ | φιλε̄μοσύνε̄ς cf. [με]γάλης ἀντὶ φιλημ[οσύνης]

in *LSAG*^{2} p. 328 no. 1 (*CEG* 458); Πύρ(ρ)ιχος was the young man's lover and/or educator, ed.pr. ‖ 6. Φιλοῦργος may be identified with the Athenian sculptor Φίλεργος who signed *IG* I^3 763 and 1365 (*CEG* 52), ed.pr.

506-511. Chaironeia. Manumission records, early 2nd cent. B.C. Limestone altar with a dedicatory inscription to Asklepios and two manumission records on the front side (506/507), three manumission records on the left (508-510) and another (511) on the right side L.Darmezin, *op.cit.* (cf. our lemma no. 2440) 73-76 nos. 103-108 (French translation), presents the texts of the manumission records. The entire dossier will be published by J.M.Fossey - L.Darmezin in *Boeotia Antiqua* (forthcoming).

506: 103. **Manumission record.**

Θε̣[ός]· Τ[ούχα ἀγα]θά· Ἀθανοδώρω ἄρχοντος, μειν[ὸς]
[Θ]ο̣υί[ω] πε[ντεκ]ηδεκάτῃ· ἀντίθειτι Τιμογίτα Φερ[ε]-
[ν]ί̣κ[ω ---]χιον τ[ὸ γ]ένος Ἡρ[α]κλεώταν ἱαρὸν Ἀσσκλα̣-
4 [π]ιῶ, π[αρι]όντων α[ὐτῆ] τῶν ουιῶν Ἑρμαΐσκω κὴ Ἱε-
ροκ[λεῖος κὴ ------------------ μά]ρτ[υ]ρες Φανοκλεῖς
Πα[- --------------------------------]οκλεῖς, Ἰσμεινίας
Ἀριστο[---] vacat

The underlined letters were read by P.Roesch on a squeeze; they are no longer visible, D.

507: 104. **Manumission record.**

Θιός· Τούχα ἀγαθά· Νικοδάμω ἀρχῶ, μεινὸς
Προστατει[ρ]ίω τριακά[δι]· ἀντίθειτι Καραῒς
Ἐμπέδω[νος Ζώ]πυρο[ν] ἱαρὸν τῦ Ἀσκλαπιῦ
4 παρμείναντα αὐ[τ]ῆ ἇς κα Καραῒς δώει, σουνεπινε[υ]-
(οντος)όντων αὐτῆ τῶ ο̣υίῶ Ξενοτίμω Φιλίππω
Λεβαδειήω κὴ φίλ[ω]ν̣ Τιμοκλίδαο κὴ ΑΙΣΚ̣.Ω̣..Σ̣ Ἀ-
κάνθω, Εὐ[------------]ος Καφισίνω, Καλλικρίτω
8 Θι[ο]δωρίδαο, Ἐμπέδω[ν]ος Θ̣ι̣ογίτονος, Τιμοκρά-
[τεος Φιλο]νίκωνος vacat

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6. The legal assistance offered by φίλοι is often attested in Boiotian manumissions (cf. below no. 511 l. 4), D. (199-202).

508: 105. **Manumission record:** Καλλιτίμω ἀρχῶ· | Θοίνων κὴ Μελίτων | [Χ]α̣ρώνδαο ἀντίθεντι | [ἱ]α̣ρὸν Κρατῖνον Ἀσκλ|[α]πιῦ

509: 106. **Manumission record:** Φιλοξένω ἄρχοντος | μεινὸς Προστατειρίω | τριακάδι· Ἀθανόδωρος | Πουθίναο ἀντίθειτι ‖ τὸν ϝίδιον ϝεικέταν

Ἀρμέλνιον(ιον) ἰαρὸν εἶμεν τῷ | Ἀσκλαπιῷ, παρμείναντα | Ἀθανοδώρει κὴ Τιμῶι ἀνεγ|κλείτως ἅως κα ζώωνθι

510: 107. **Manumission record:** Θιός· Τιούχαν ἀγαθάν· Ἱερειάδδοντος | Φιλοξένω Ξένωνος, Ἀντιγένις Ἱππίν[ω] | κὴ Καλλίππα Ἄγρωνος ἀντίθενθι ἰαρὰν | τὰν ϝιδίαν θεραπήναν Νικῆαν τῦ Ἀ̣[σ]||κλαπιῦ κὴ τῆ Οὐγίῃ ἰαρὰν εἶμεν κῆ | μεὶ ποθικ[ό]μεν αὐσαυτῆς μειθέν

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6. ποθικ[ό]μεν, D.; L.Dubois, *BE* (2000) no. 2, suggests ποθικ[έ]μεν and argues that the formula κὴ μεὶ ποθικ[έ]μεν αὐσαυτῆς μειθέν ('qu'elle ne laisse personne disposer d'elle-même en rien', D.) is a conflation of the formulas μεὶ ποθίκωσαν μειθενὶ μειθέν ('sans appartenir à personne d'autre') and κυριεύουσαν αὐσαυτῆς ('maîtresse d'elle-même').

511: 108. **Manumission record:** [--------]Φ[-- | -- ἀντ]ίθειτι τὰν ϝιδίαν θεράπηναν̣ | [Ζωπο]ύραν ἰαρὰν τεῖ Ἀσκλαπιεῖ vacat | [σουμπ]αριόντων αὐτῆ φίλων Κρά||τωνος Ἀριστίωνος, Ὀλιουμπίχω(ς) | Ἀνδρίαο, Εὐρουφάωνος ϝαναξιδάμω

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512. Chaironeia. Epitaph of Glaukias, ca. 250 B.C. (245 B.C.?). *SEG* XXIX 440. D.Knoepfler in *Atti XI Congresso* I 241/242, tentatively identifies the πολέμαρχος Γλαυκίας Λανόμω with the homonymous Boiotian ἄρχων attested in a catalogue of Kopai (M.Feyel, *Polybe et l'histoire de Béotie*, Paris 1942, 50; G.-J.-M.-J.Te Riele, *BCH* 99, 1975, 77/78). Glaukias was probably killed in the battle against the Aitolians in 245 B.C. Glaukias is also known from *IG* VII 1734 and 1828. He must be a relative of Λάνομος Γλαυκία (*IG* VII 2724 c; probably later than 240 B.C.).

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513. Chorsiai. Honorary decree for Kapon, ca. 200-175 B.C. *IG* VII 2383; *SEG* XXII 410 (*ISE* 66; L.Migeotte, *Emprunt public* no. 10). D.Knoepfler in *Atti XI Congresso* I 242 with note 66, argues that Κάπων Βρόχαο was a man from Phokis, and not from Thisbe.

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514. Haliartos. Proxeny decree, late 4th cent. B.C. *SEG* XXVIII 453; XLIV 409. D.Knoepfler in *Atti XI Congresso* I 244 with note 81, points out that the word ἔπππασις (L. 6) is typically Boeotian and rejects J.M.Fossey's view that this is a decree of a foreign city for a citizen of Haliartos (*SEG* XLIV 409).

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515. Haliartos. Boundary stone, undated. *SEG* XXXII 458. In a brief discussion of the use of the sign for aspiration in Boiotian inscriptions D.Knoepfler in M.Amandry et alii (edd.), *op.cit.* (cf. our lemma no. 557) 203 note 43, suggests reading [*h*]ό(ρος) *h*ι(αρῶ), instead of ὅ(ρος).

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516. Koroneia. Manumission records. In her corpus of Boeotian manumission records L.Darmezin, *op.cit.* (cf. our lemma no. 2440) 86-101 nos. 121-135 (French translation), republishes *IG* VII 2872 (121) and *SEG* XXVIII 455 (134) as well as 13 manumission records from the sanctuary of Ἡρακλῆς Χάρωψ published by N.G.Pappadakis, *AD* 2 (1916) 217-223 (122-133; late 3rd cent. B.C.) and 268/269 (135; ca. 150 B.C.) which had never been included in corpora or in *SEG* (but cf. *SEG* XXXVI 424). For the use of the verb καταδουλόω instead of καταδουλίδδω in no. 135 (cf. *IG* II² 687 L. 11; *F.Delphes* III 4 75 L. 28) see A.Morpurgo Davies, *art.cit.* (cf. our lemma no. 501) 10/11.

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517. Koroneia (area of: Libethron). Dedication to the Leibethriades Nymphai, ca. 530-500 B.C. V.Vasilopoulou, *AD* 50 B2 (1995) [2000] 834 (ph.), reports the discovery in a cave at Agia Triada of an unspecified number of inscribed sherds, mainly of skyphoi, dedicated to the Λειβηθριάδες Νύμφαι. The cave can be identified with the cave on Mt. Λίβηθρον near Koroneia mentioned by Pausanias (9.34.4) and Strabo (9.2.25, C 410 and 10.3.17, C 471). See also M.Bonanno-Aravantinou in *Ancient Macedonia* VI 174 [text of a dedication as read from a photo, Chaniotis]: [Λ]ειβε̄θριάδεσι

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518. Koroneia. Dedication (?), undated. Unpublished inscription mentioning Μωνογένια. N.G.Pappadakis, *AD* 2 (1916) 233; A.Schachter, *Cults of Boiotia* I (London 1981) 100. Cf. our lemma no. 600 for the epithet Μωνογένεια.

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519. Orchomenos. Manumission records. In her corpus of Boeotian manumission records L.Darmezin, *op.cit.* (cf. our lemma no. 2440) 76-86 nos. 109-120, republishes *IG* VII 3198-3204 (109-115) and several texts that had never been included in corpora or in *SEG*. We only give the bibliographical references: two records of the dedication of two slaves to Σάραπις and Ἶσις (116/117; 2nd cent. B.C.; Wilhelm, *Neue Beiträge* IV 13-18 no. 2); two records of the dedication of slaves to Ἀσκλαπιός (118/119; ca. 250-200 B.C.; A.de Ridder, *BCH* 19, 1895, 157-164 nos. 1/2); a record of the dedication of a θρεπτά to Μάτηρ τῶν Θεῶν (120; early 2nd cent. B.C.; P.Roesch, *BCH* 94, 1970, 157-160).

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520. Oropos. Honorary decree of the Boiotian Koinon for Ophelas of Amphipolis, ca. 237-228 B.C. (?). *I.Oropos* 21 (*SEG* XV 282; *ISE* 63). D.Knoepfler in *Atti XI Congresso* I 250 note 114, argues that this decree should be dated to ca. 237-228 B.C., which is the only period in which Opous (cf. L. 2) belonged to the Boiotian Koinon (ca. 287-245 B.C., *I.Oropos*).

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520 bis. Oropos. Honorary decree of Smyrna (?) for judges from Oropos, ca. 167-156 B.C. *I.Oropos* 332. C.V.Crowther, *Chiron* 29 (1999) 269 note 44, recognizes in

this text a decree of Smyrna for judges from Oropos; for its content cf. *I.Smyrna* 579 LL. 27-42; 581 LL. 40-67; 582 LL. 16-28. Cf. our lemmata nos. 1093 and 1171.

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521. Oropos. Dedication of Prexiades and his children to Demeter and Persephone, late 5th cent. B.C. P.Agallopoulou, *AD* 50 B1 (1995) [2000] 59 (ph.), reports the discovery in a grave at Skala Oropou of a marble relief representing Demeter, Persephone, and a worshipper. Published now in *I.Oropos* 336, where it is suggested that it may originally be from Eretria, because of the Ionic form of the name and because a cult of Demeter is not attested in Oropos: [Π]ρηξιάδης καὶ οἱ παῖδες | τοῖν θεοῖν

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522. Oropos. Dedication, 4th cent. B.C. Right part of a plaque with an incubation scene in relief; a couple is represented lying on a bed and covered with ram's skin; a woman and a dog are standing next to the bed; the relief was found in a Byzantine church in Kalamos, but its provenance may be the sanctuary of Amphiaraos. Ed.pr. E.Gini-Tsofopoulou, *AD* 50 B1 (1995) [2000] 74 (ph.): ['Αμφιαρ?]ά̣ωι | [---]μος

The lex sacra of the sanctuary (ca. 387-377 B.C.) prescribes the incubation of men and women in separate areas (*I.Oropos* 277 LL. 43-45: ἐν δὲ τõ κοιμητηρίοι καθεύδειν χωρὶς μὲν τὸς ἄνδρας, χωρὶς δὲ τὰς γυναῖκας). A.Chaniotis, *EBGR* (1999) [2002] 369 no. 88.

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523. Oropos. Dedication of Amphikrates to Halia Nymphe, late 3rd/early 2nd cent. B.C. *I.Oropos* 517. E.Sapouna-Sakellaraki, *AD* 50 B1 (1995) [2000] 319, reports the discovery of this inscription in 1995 in a private house in Eretria. D.Knoepfler in *Atti XI Congresso* I 240 and A.Chaniotis, *EBGR* (1999) [2002] no. 216, observe that it was brought to Eretria from Oropos; it is now published in *I.Oropos* 517. V.C.Petrakos, *EAH* 1998 (1999) 35, reports that the evidence for metallurgical activities in a settlement of the 8th cent. B.C. at Skala Oropou confirms the assumption that the cult of 'Αλία Νύμφη is connected with the myth that the Telchines came to Oropos from Rhodes and founded the cult of their sister 'Αλία.

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524. Oropos. Epitaphs. P.Agallopoulou, *AD* 50 B1 (1995) [2000] 59, reports the discovery of two epitaphs which have already been published in *I.Oropos* 539 and 582.

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525. Oropos. Owner's inscription on a fishing implement, ca. 750-700 B.C. *I.Oropos* 769; *SEG* XLVII 508. A.Mazarakis-Ainian, A.P.Matthaiou, *AEph* (1999) 143-153 (ph.; dr.), discuss the exact conditions in which a fishing weight was found in a building and republish the text. They confirm the reading Πειθαλίμõ; this name probably derives from a hitherto unattested adjective of the root πειθ- (cf. ἁρπάλιμος, εἰδάλιμος etc.). Cf. L.Dubois,

BE (2000) no. 203.

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526. Plataiai. Epitaph of Archippos, ca. 3rd cent. B.C. Upper part of a pedimental stele of limestone found at Megali Vrisi. Ed.pr. E.Vlachopoulou, *AD* 50 B1 (1995) [2000] 310 (ph.): "Αρχιππος | .[------]

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527. Ptoon. Inscribed pottery, 6th-5th cent. B.C. I.Zervoudaki, *AD* 49 B1 (1994) [1999] 8, reports that the inscribed sherds found in the sanctuary of Apollo and regarded as lost (J.Ducat, *Les Kouroi du Ptoon. Le sanctuaire d'Apollon Ptoien à l'époque archaique*, Paris 1971, 416 with note 3) have been kept since 1885 in the Vase Collection of the National Museum in Athens.

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528. Tanagra. Epitaph of Lykaon, late 2nd cent. B.C. *IG* VII 685; P.Roesch, *EB* 130 no. 11. C.B.Kritzas, *AD* 50 B1 (1995) [2000] 17 (ph.), reports that this stele, which according to *IG* was kept in the Museum of Tanagra, is in fact kept in the Epigraphical Museum in Athens.

529/530. Thebes. Epitaphs. Two stelae. Ed.pr. E.Kountouri, *AD* 51 B1 (1996) [2001] 269.

529: **Epitaph of Chairion, ca. 425-400 B.C.** Limestone stele: Χαιρίōν

530: **Epitaph of Perigenes, ca. 150-100 B.C.** Poros pedimental stele: Περιγένης

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531. Thebes. Epitaph of Hermaia, undated. Stele reused in the Byzantine church of St. Gregorios Theologos. Mentioned by C.Koilakou, *AD* 51 B1 (1996) [2001] 81: 'Ερμαΐα

[Both 'Ερμαΐας and 'Ερμαΐα are attested in Boiotia (*LGPN* IIIb), Chaniotis].

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532. Thebes. Incertum, 5th cent. B.C. Marble block. C.Koilakou, *AD* 51 B1 (1996) [2001] 85 (dr.), presents a drawing: IRIΓOΓATEEΣ ARΝEIOΝ | TOΓERIΓOΝTAIO ΓAIΔO

[R.Wachter informs us per ep. that the drawing may not be accurate or complete, Chaniotis || 1. initio, possibly Τριτοκατ[ρ]έες, then ἀρνεῖον or (if the text continued on another block) a form of ἀρνέομαι, W. || 2. τõ Περιποντaῖo παιδό[ς]? ('of the son of Periphontas?'), W.

533. Thebes (area of). Fragment. Column found in a Byzantine building on the 69th km of the new motorway from Athens to Thebes. A.Charami, *AD* 50 B2 (1995) [2000] 305.

[.]MIN[.]ΩΡ
ΑΙ[.]ΩΝΟΣ
ΜΑΘΕΥΕ
ΜΕ

[2. [Με]λί[τ]ωνος?, Chaniotis].

534. Thespiai. Manumission records. In her corpus of Boeotian manumission records L.Darmezin, *op.cit.* (cf. our lemma no. 2440) 101-105 nos. 136-139 (French translation), republishes *IG* VII 1779/1780 (136/137) as well as two texts published by W.Vollgraff, *BCH* 25 (1901) 359-361 nos. 1/2 (138/139; 2nd cent. B.C.) that had never been included in corpora or in *SEG* (cf. R.Dareste - B.Haussoullier - T.Reinach, *Recueil des inscriptions juridiques grecques* II, Paris 1904, 292-294).

535. Thespiai (?). Metrical dedication of a statue made by Lysippos to Zeus Saotas, ca. 372-364 B.C. See our lemma no. 543.

536-541. Thespiai. Epitaphs, undated. Six grave stones. Ed.pr. E.Vlachogianni, *AD* 50 B1 (1995) [2000] 310 (nos. 535-537) and *AD* 51 B1 (1996) [2001] 286 (nos. 538-540).

536: **Epitaph of Ophelemos, undated.** Marble stele: Ὀφέλεμος

537: **Epitaph of Lysicha, undated.** Block made of limestone: Λυσίχα

538: (ph.). **Epitaph of Soterides, Hellenistic period.** Phallus-shaped grave stone found at Kastro: Σωτηρίδης

539: **Epitaph of Rhodopa, undated.** Marble pedimental block with the representation of a seated woman in relief; found at Kastro: Ῥοδόπα

540: **Epitaph of [---]imos, undated.** Right part of the epistyle of a funerary monument of porous stone: [---]ιμος

541: **Epitaph, undated.** Fragment of limestone block: [---]ΑΑ[--]

542. Thespiai. Metrical graffito on a vase, ca. 450-400 B.C. *IG* VII 3467 (*SEG* XXXVIII 2027; *LSAG*² 95 no. 18; *CEG* 446). M.Napolitano, *ZPE* 125 (1999) 25-38, supports the interpretation of Μογέα (L. 1) as an asigmatical nominative (sc. Μογέας) [cf. now R.Wachter, *Non-Attic Greek Vase Inscriptions* (Oxford 2001) 234 note 733, Chaniotis]. N. reads Μογέα δίδοτι τᾶι γυναικὶ δο̄ρον Εὐχάρι | τεὐτρετιφάντο̄ (not δο̄ρον εὔχαρι); Εὔχαρις (L. 2) is the wife (not the daughter) of Εὐτρητίφαντος; a similar present of a man to the wife of another man is attested in an inscription from Kamiros (G.Jacopi, *Clara Rodos* 4, 1931, 169/170: Ἀϙράθητος ἔδοκη τᾶι Λυέτο̄ γυναικί). The names of both Εὔχαρις and Εὐτρητίφαντος have erotic connotations. The graffito should be seen in the context of a (private or family?) symposion in which Eucharis, the object of the toast, was present.

543. Unknown provenance (Thespiai?). Metrical dedication of a statue made by Lysippos to Zeus Saotas, ca. 372-364 B.C. Statue base brought to the Museum of Thebes in 1990. This find is presented by P.Ducrey, *CRAI* (1999) 7-19 (French translation). The statue was dedicated by Ἱππίας, a Theban officer, to Ζεὺς Σαώτας, probably in Thespiai. the epigram praises Hippias for his military achievements and for his contribution to the glory of Thebes. The statue probably represented a warrior with a lance. Another statue of Lysippos, an Eros, is known to have been set up in Thespiai (Paus. 9.27.3) [cf. *SEG* XLVII 518, Chaniotis]. The cult of Zeus Saotas ('the Saviour') was already known in Boiotia (Akraiphia, Orchomenos, and Thespiai). We present D.'s translation of the text: 'La patrie, qui l'emporte à la pointe de la lance sur la Grèce entière, a choisi cet homme comme son chef dans la guerre, lui qui naguère au milieu d'innombrables dangers dans les épreuves d'Arès a fait grandir la gloire de Thèbes, l'intrépiede. Hippias fils d'Érôtion a dédié (cette statue) à Zeus Sauveur. Lysippe de Sicyone a créé (l'œuvre)'. Cf. D.Knoepfler in *Atti XI Congresso* I 243.

544. Unknown provenance. Epitaph of Xanthias, late 3rd cent. B.C. Upper right part of a marble stele with the representation of a rider in relief, now in the private collection of M.Charitatos. Ed.pr. A.Lebessi, *AD* 50 B2 (1995) [2000] 859 (ph.): Ἐπὶ | Ξανθίᾳ ἥρω[ι]

544 bis. Unknown provenance. Graffiti on a skyphos, late 6th cent. B.C. *SEG* XXXVIII 407. M.L.Lazzarini in Κατὰ Διάλεκτον 401-406 (ph.), suggests reading the second graffito as [Κλεϝίχ]α καλὰ Ἐποϝίμαι δοκῖ (ἐπόει μ' Ἀϊδόκι, M.M.Palumbo Stracca; ἐπ' (*h*>ορίμα δοκῖ, R.Arena; εμεν Αἰνίαο δοκῖ, L.Dubois; see *SEG* XXXVIII 407). Ἐποϝίμας is hitherto unattested as a personal name, but it can be explained as a compositum of ἐπί, the stem οϝι- and the ending -μας (cf. the verb μαίομαι).

DELPHI

545. Delphi. Amphictyony. M.Mari, *RCCM* 41 (1999) 97-109, reconstructs the events of 346 B.C. on the basis of the Amphictyonic documents and discusses the office of the ἀγωνοθέτης of the Πύθια; *non vidimus*; see F.Lefèvre, *BE* (2000) no. 359.

546. Delphi. Dedications. A.Jacquemin, *Offrandes monumentales à Delphes* (Paris 1999), presents an exhaustive study of the monumental dedications in Delphi making ample use of the relevant epigraphic evidence in the discussion, *inter alia*, of the origin of the dedicants (37-79), the reasons for the dedication (81-101) and the relevant vocabulary (ἀκροθίνιον, ἀπαρχή, δεκάτη, δῶρον, καλλιστεῖον, μνᾶμα, μναμεῖον, σωτήρια, τελεστήρια, χαριστήριον; 89-92), the conditions of dedication (authorisation, location, expenses; 101-107) the monumental offerings (buildings, bases, columns, pillars, herms, altars, fountains; 111-155), the types, material, and form of other dedications (157-169), the relation of the iconography of the dedications to the myths, the history, and the rituals of the sanctuary (169-184) and to the dedicants (allusions to local cults, historical events, diplomatic relations, benefactions, victories in wars or in contests, family relations, and social status; 184-213), the secondary use of dedications (215-241), and the importance of dedications for the image of the sanctuary (245-297). Of particular interest for the epigraphy is J.'s discussion of the inscriptions (reingraving of the dedicatory inscription by the dedicant or by another person, engraving of other texts; 216-227). A list of 681 dedications, many of them inscribed, completes the book (307-372; bibliographical references; date; no text). Cf. the remarks of D.Mulliez, *BE* (2001), no. 228.

547. Delphi. Dialect: Formulas in manumission records and proxeny decrees. See our lemma no. 501.

548. Delphi. Epigraphic research. D.Knoepfler in *Atti XI Congresso* I 251-255, presents a brief survey of the progress in the publication of the corpus of the Delphic inscriptions (*CID* I-V), the most important recent epigraphic finds (*SEG* XXXVII 392; XXXIX 471; XLII 466, 472, 476; XLIV 425; XLV 479; XLVIII 588), and the recent studies in Delphic chronology (see *SEG* XLV 463 and XLVIII 583).

549. Delphi. Manumission records, 2nd cent. B.C. L.Darmezin, *op.cit.* (cf. our lemma no. 2440) 106-111 nos. 141-146 (French translation), republishes seven manumission records (in the forthcoming *CID* V 128, 155, 615, 642, 719, 722). See also our lemma no. 501.

550. Delphi. Mistakes in Delphic inscriptions. A.Jacquemin in R.G.Khoury (ed.), *op.cit.* (cf. our lemma no. 1520) 71-81, presents an interesting collection of mistakes in the Delphic inscriptions (e.g., *F.Delphes* III 2 192 L. 10: ὕπνοισι for ὕμνοισι; *F.Delphes* III 2 5 L. 7: ἱερεύς for κῆρυξ; *F.Delphes* III 2 179: Ἀγαθίνο[υ] probably for Ἀγάθωνος). Various reasons were responsible for the mistakes: lack of attention, haplography and dittography, confusion of letters (Ε and Σ, Γ and Π), confusion of formulas (*F.Delphes* III 1 428: ἀσυλίαν for ἀτέλειαν), confusion between singular and plural, and confusion of dialectal forms. Some of these mistakes were corrected later by the masons. J. discusses in some detail *F.Delphes* III 2 12, 24, 48 and 70 (75-77); *CID* I 3 and 10 (77/78).

551. Delphi. Pausanias and the inscriptions of Delphi. J.-F.Bommelaer in R.G.Khoury (ed.), *op.cit.* (cf. our lemma no. 1520) 83-94, reflects upon the treatment of inscriptions in Pausanias' description of monuments in Delphi. Occasionally, Pausanias does not mention inscriptions that have been found, e.g., the dedications of the Deinomenidai (*Syll.*^{3} 35 D; *F.Delphes* III 4 452; *SEG* XL 427*) or the column of Aemilius Paullus (*F.Delphes* III 4 36), or he gives incomplete or inaccurate information, as in the case of the base of the Argives (*F.Delphes* III 1 70-78) or of the treasure of the Athenians (*F.Delphes* III 2 1; *SEG* XLVIII 595). See also our lemma no. 561.

552. Delphi. Sanctuary: Financial administration. C.Sartori, *MPE* 2 (1999) 157-176, studies the function of the board of the 24 ταμίαι in the Amphictyony and the organisation and content of their accounts. She dates the creation of this office to 339/338 B.C. (rather than 337/336 B.C.; *CID* II pp. 146/147) and supports the assumption of J.Bousquet that the office was introduced in order to deal with the payments of the Phokeis.

553. Delphi. Accounts, ca. 337/336-336/335 B.C. *CID* II 75-78. The 'ἀπουσίαι accounts' under the archons Παλαιός (337/336 B.C.) and Δίων (336/335 B.C.?) have often been used in numismatical studies. P.Marchetti, *BCH* 123 (1999) [2000] 405-422, points to the problems of some of the restorations in *CID* 75 (col. II LL. 18/19, 28-34, 46-51), in particular the mention of καινὸν ἀμφικτυονικόν. M. argues that the account *CID* II 77 should be placed before II 75 and that *CID* 78 col. II is not an 'ἀπουσίαι account'; the fact that the same amount appears in *CID* II 75 col. I LL. 50/51 and 76 col. III LL. 36-38 shows that the emission of amphictyonic coinage was completed in the spring of 335 B.C.; the amount given in *CID* II 76 col. I LL. 5-7 allows us to estimate the monthly production of amphictyonic coins by the workshop of Δέξιος to six talents; the entire production amounted to 61 talents. Cf. id., *RBN* 145 (1999) 99-113. Cf. the remarks of F.Lefèvre, *BE* (2000) no. 360 and *BE* (2001) no. 237.

554. Delphi. Honorary decree for Aristotle and Kallisthenes, ca. 334-327 B.C. *CID* IV 10 (*F.Delphes* III 1 400; *Syll.*^{3} 275; *SEG* XLVI 553*). In a discussion of the use

of inscriptions by Aristotle C.Higbie, *art.cit.* (cf. our lemma no. 2436 bis) 65-70, reprints this text and reviews the evidence for the Πυθιονικῶν ἀναγραφή of Aristotle and Kallisthenes.

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555. Delphi. List of theorodokoi, ca. 230-210 B.C. (and later). *SEG* XXVI 624; XLVIII 589*. In a discussion of the career of the Epicurean philosopher Φιλωνίδης at the court of Seleukos IV (*P.Herc.* 1044 frs. 28/29) D.Gera, *ZPE* 125 (1999) 77-83, points out that his brother Δικαίαρχος was honored in Delphi (*OGIS* 241; ca. 168/167 B.C.) and identifies the two brothers with Δικαίαρχος and Φιλωνίδης Δικαιάρχου, who served as theorodokoi in Laodikeia-on-Sea (col. IV LL. 78-80); their father should be identified with Φιλωνίδης, honored in Athens (*IG* II[2] 1236; ca. 209-187 B.C.). See also our lemmata nos. 1067 and 1249.

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556. Delphi. Honorary decree of Chaleion for the poetess Aristodama of Smyrna and her brother, ca. 218/217 B.C. *IG* IX[2] 1 740; *F.Delphes* III 3 145; *SEG* II 263; XXV 590. Republished by F.Ferrandini Troisi, *AFLB* 41 (1998) 207-213 (Italian translation), with a brief discussion of the literary activity of this ἐπέων ποιήτρια (211-213) which should be seen in the context of the Ionian epic tradition [for this poetess see also A.Chaniotis, *Historie und Historiker in den griechischen Inschriften* (Stuttgart 1988) 338-340; I.E.Stephanis, *Διονυσιακοὶ Τεχνῖται* (Herakleion 1988) 75 no. 326; *SEG* XLV 2359]. See also our lemma no. 618.

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557. Delphi. Amphictyonic decree concerning the sacred animals, 178/177 B.C. *CID* IV 108 (*Syll.*[3] 636). D.Knoepfler in M.Amandry - S.Hurter - D.Bérend (edd.), *Travaux de numismatique grecque offerts à Georges Le Rider* (London 1999) 199, expresses strong doubts on the identification of Ἑρμίας Ζωΐλου (L. 8) with Ἑρμίας Ζω. whose name appears on 'pseudo-Rhodian' coins of Boiotia.

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558. Delphi. Honorary inscription for the auletes Satyros, ca. 175-159 B.C. *F.Delphes* III 3 128. In his analysis of this inscription C.Chandezon, *CGITA* 11 (1998) 33-58, confirms the identification of this Σάτυρος with the homonymous person honored in Delos (*IG* XI 4 1079; *Syll.*[3] 648 A) and possibly the dedicant of an αὐλός in Delos (*I.Délos* 465 f L. 12); C. argues that in the phrase ᾆισμα μετὰ χοροῦ Διόνυσον καὶ κιθάρισμα ἐκ Βακχῶν Εὐριπίδου only the κιθάρισμα referes to Euripides' *Bacchae*; the ᾆισμα was either an original composition of Satyros or a traditional hymn to Dionysos. For a different interpretation see A. Bélis, *Les musiciens dans l'Antiquité* (Paris 1999) 144. Cf. the remarks of D.Mulliez, *BE* (2000) no. 364.

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559. Delphi. Two dedications by the Messenians, 5th cent. B.C. (1) *LSAG*[2] pp. 205/206 no. 8; (2) *Syll.*[3] 81; *F.Delphes* III 4 1. For these inscriptions see our lemma no. 414.

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560. Delphi. Dedication of the Pharsalians to Apollo, 4th cent. B.C. *SEG* I 210. C.Habicht, *Hermes* 127 (1999) 254-256, rejects the view expressed by B.Helly [cf. *SEG* XLV 546] that the three πολέμαρχοι mentioned in this dedication were federal magistrates (cf. our lemma no. 599). A still unpublished inscription from Pherai (our lemma no. 627) shows that the πολέμαρχοι were civic magistrates of the Thessalian cities.

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561. Delphi. Dedication of the Arkadians (or the Tegeatai) to Apollo, ca. 369 B.C. *F.Delphes* III 1 3-11. J.-F.Bommelaer, *art.cit.* (cf. our lemma no. 551) 87-93, points out that in his description of the statues Pausanias (10.9.5/6) follows the sequence of names given (for metrical reasons) in *F.Delphes* III 1 3 (Elatos and Apheidas, Nike and Kallisto), and not the actual position of the statues (Apheidas and Elatos, Kallisto and Nike); it follows that he must have read and copied the epigram, but not the inscriptions that identified the individual statues. Following Pausanias B. attributes this dedication to the Tegeatai, whose ethnikon was probably read by Pausanias on the bronze statues.

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562. Delphi. Hymns to Apollo, 128/127 and 106/105 B.C. (or 128/127 B.C.). *F.Delphes* III 2 137/138; *CID* III 1/2 (*SEG* XLII 447*). A.Bélis (*CID* III) has suggested restoring the name of the composer of one of the hymns as ['Αθ]ήναιος (not [--- 'Αθ]ηναῖος); this person should be identified with 'Αθήναιος 'Αθηναίου who attended the second Pythais in 128/127 B.C. (*F.Delphes* III 2 47 L. 19 = *Syll.*[3] 698); consequently, both hymns should be dated to 128/127 B.C. S.Schröder, *ZPE* 128 (1999) 65-75, points out that *F.Delphes* III 2 47 L. 9 mentions only one παιάν that was performed in 128/127 B.C. and that the letter forms of the two hymns present some differences. After a detailed examination of all possibilities S. prefers attributing the hymn of 'Αθήναιος to the Pythais of 128/127 B.C. and that of Λιμήνιος to the Pythais of 106/105 B.C. [note that Λιμήνιος is known to have attended the Pythais of 128/127 B.C. (*F.Delphes* III 2 47 L. 22); his participation in two Pythaids in a period of 22 years is, of course, possible, Chaniotis]. With regard to the expression παιὰν καὶ προσόδιον in Limenios' hymn, S. argues that it should either be understood in the sense of προσοδιακὸς παιάν or that the term παιάν refers to the entire text, προσόδιον only to its second part. The two hymns are now republished with ample commentary by W.D.Furley - J.M.Bremer, *Greek Hymns* (Tübingen 2001) I 129-138 (English translation) and II 84-100. Cf. also our lemma no. 2447.

DORIS

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563. Doris. Epigraphic research. D.Knoepfler in *Atti XI Congresso* I 249, sketches the progress in the epigraphy of Doris (cf. *SEG* XXXVIII 1476; XL 440-446; XLIV 431-433). For the contribution of epigraphy to the study of the topography of Doris see our lemma no. 565.

PHOKIS

564. Phokis. Epigraphic research. D.Knoepfler in *Atti XI Congresso* I 247/248, sketches briefly the recent epigraphic research in Phokis singling out a few new finds (*SEG* XXXVII 422/423). See also our lemma no. 572.

565. Phokis. Historical topography. D.Rousset in *Territoires* 35-77, discusses the methodological problems in the study of the historical topography of Central Greece (Doris, Phokis, and Eastern Lokris): the identification of sites, the location of ethnika attested in inscriptions (e.g. Ἀρυσᾶοι and Νωμεναῖοι in *SEG* XXXVII 435 app.cr.; Στεφανῖται in *SEG* XXXVII 388; Πεδιεῖς in *CID* II 5 col. II L. 5; Τρωνειεῖς or [Πα]τρωνειεῖς in *CID* II 108; Μεσσάπιοι in *CID* II 74 col. I L. 51; Ὑπνία and Μυανία in *IG* IX^2 1 748 = *F.Delphes* III 4 352; 39-45), the location of frontiers (e.g., *IG* IX 1 61 and 87; *SEG* XLII 479; *F.Delphes* III 2 136; III 4 280 and 292-295; 50-54), the determination of the legal status of fortified sites, the changes in the political status of sites (49), the exploitation of the territory, the role of villages (e.g. Ἑλικώνιοι, Μεδεώνιοι, Ἀμβρυσσεῖς, Πελεοί, Στιεῖς, Κλεωνεῖς; 54-59), and the interpretation of 'towers'; R. expresses doubts on the restoration Πο[υρεάτ]ου in *IG* IX 1 111 (as suggested in *CID* II 38 L. 5; p. 42 note 27). He makes a plea for combining the study of the political geography with an analysis of the exploitation of the territory. R. presents lists of sites and their possible ancient name in Doris (73 nos. 1-6), Phokis (73-75 nos. 7-83), and Ozolian Lokris (75/76 nos. 84-114). See also our lemma no. 566.

566. Phokis. History and institutions. J.McInerney, *The Folds of Parnassos: Land and Ethnicity in Ancient Phokis* (Austin 1999) 237-269, makes use of the epigraphic evidence for a study dedicated to Phokis. We single out the discussion of the ethnic identity, the topography (40-85), the social organisation and the pastoral economy (86-119), the history and the political organisation (154-261). Among other inscriptions he discusses in some detail the delimitation between Delphi and the Φλυγονεῖς and Ἀμβρυσσεῖς (*F.Delphes* III 2 136 = Ager, *Arbitration* 126 I; English translation of LL. 18-33; 76/77), the accounts of payments to Delphi after the Third Sacred War (*IG* IX 1 110-112; 236), the recognition decree of the asylia of Tenos (*IG* IX 1 97 = Rigsby, *Asylia* no. 53; English translation; 237/238), the decrees found at Elateia (*IG* IX 1 99-102; English translation; 239-241), and the treaty of sympolity between Medeon and Stiris (*IG* IX 1 32; English translation; 253/254). A gazeteeer of 27 Phokian sites records the epigraphic finds of each site (263-332); for an ineditum see our lemma no. 567. Cf. the critical remarks of D.Rousset, *BE* (2000) no. 371 for the dates of *IG* IX 1 97/98 and 101. For ethnic identity in Phokis see also G.Daverio Rocchi, *Orbis Terrarum* 5 (1999) 15-30.

567. Antikyra. Dedication to Artemis Eileithyia, undated. Limestone column. Ed.pr. J.McInerney, *op.cit.* (cf. our lemma no. 566) 324 (text in majuscules). Cf. D.Rousset, *BE* (2000) no. 371: [---]ΔΙΟΚΑ[---] | [Ἀρτά]μιτι Ἐλειθυίαι

[1. Διοκλ[ῆς?], name or patronymic of the dedicant, Chaniotis] ‖ 2. initio, restored by R., but ed.pr. recognizes in the commentary that it is a dedication to Artemis Eleithyia .

568. Elateia. Honorary decree for the Stymphalians, 187/186 B.C. (or later). *SEG* XI 1107; XXV 445* (*ISE* 55). G.A.Lehmann, *ZPE* 127 (1999) 69-81, republishes the text (79-81; German translation); after an analysis of the historical situation and of the policy of the Aitolians during the Second Macedonian War L. reaches the conclusion that the responsibility for the cruel treatment of Elateia (destruction and expulsion of the population) did not lie with T. Flamininus, but with the Aitolians.

569. Elateia. Manumission records, 2nd cent. B.C. In her corpus of manumission records L.Darmezin, *op.cit.* (cf. our lemma no. 2440) 119-123 nos. 154-159 and 170-172 nos. 206/207 (French translation), republishes six manumissions through dedication to Ἀσκλαπιός (*IG* IX 1 120, 122, and 124-127) and two manumissions through dedication to Σάραπις and Ἶσις (P.Paris, *Élatée. La ville, le temple d'Athéna Cranaia*, Paris 1892, 215-217 no. 16 A1/2).

570. Elateia. Epitaph of Kombas, Dionysia, and Aristo, undated. Fragment of a stele found at Ambelia, west of Elateia. Mentioned by F.Dakoronia, *AD* 50 B1 (1995) [2000] 348: Κόμβας | Διονυσία | Ἀριστώ

571. Hyampolis. Manumission record from the sanctuary of Ἄρτεμις Ἐλαφηβόλος, 1st cent. B.C. N.G.Pappadakis, *AD* 2 (1916) 263-268 (ph.). Republished by L.Darmezin, *op.cit.* (cf. our lemma no. 2440) 117/118 no. 153 (French translation).

572. Phanoteus (area of). Arbitration between Phanoteus and Stiris (?), 3rd cent. B.C. *SEG* XLII 479. D.Knoepfler in *Atti XI Congresso* I 248, tentatively suggests that this document may concern a dispute between Phanoteus and Stiris joined in sympolity (cf. the formulation Φανοτέοις Στειρίοις, without a conjunction) on the one hand and a third city on the other. But see the objections of D.Rousset, *BE* (2001) no. 243.

573. Stiris. Manumission record, 2nd cent. B.C. *IG* IX 1 34. Republished by L.Darmezin, *op.cit.* (cf. our lemma no. 2440) 114/115 no. 150 (French translation). L.Dubois,

BE (2000) no. 2, improves the translation of L. 8: [πολι]τε[υό]νθω δὲ εἶ κα αὐτοὶ θέλων[θ]ι ('qu'ils résident dans la cité de leur choix'; 'qu'ils vivent comme ils voudront', Dar.).

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574. Stiris. Athenian decree, late 2nd cent. B.C. Large square block of gray limestone now built into the left jamb of the left doorway of the facade of the Refectory of the Monastery of St. Luke; it contains the lower portion of an Athenian decree; the beginning of the decree and most of the main body of its text would have been inscribed on a superimposed block, now missing. E.Vanderpool, *AAA* 4 (1971) 439-443 (ph.); revised by W.Peck, *AAA* 5 (1972) 83. V. (442) and Habicht, *Athens* 286 (= Habicht, *Athen* 287), remark on the apparently unique official in LL. 4/5, τὸν κεχειροτονημένον ἐπὶ τὴν ἀποδοχὴν τῶν φίλων καὶ συμμάχων. For the close ties between Athens and Stiris see Paus. 10.35.8.

[------------ -]ΕΡΑΤ.Ο[-----------]ΡΑΥ[--------]ΕΒ[--]ΞΕ[-------]Ο.Ο[--------]
[------ -]ξενον Εὐμηλίδα καὶ Τιμοκράτην Χαβᾶ καὶ [στεφ]ανῶσαι ἕκαστον αὐτῶν θαλλο[ῦ]
[στεφάν]ῳ ἐπὶ τῷ πεποιῆσθαι τὴν ἐπιδημίαν καὶ τὴν ἄλλην ἀναστροφὴν εὐσχήμον[α]
4 καὶ ἀξίαν ἑκατέρων τῶ(ν) πόλεων· καλέσαι δὲ αὐτοὺς καὶ ἐπὶ ξένια τὸν κεχειροτονημέν-
ον ἐπὶ τὴν ἀποδοχὴν τῶν φίλων καὶ συμμάχων Ἡράκωντα Ῥαμνούσιον

2. E.g., [Πολύ]ξενον Εὐμηλίδα, P.; [---] ξένον, V.; for Τιμοκράτης see *IG* IX 1 34 and 40, V. ‖ 4. ΤΩΠΟΛΕΩΝ, on the stone; ξένια, P.; ξενίᾳ, V. ‖ 5. for Ἡράκων Ῥαμνούσιος see *IG* II^2 1008 col. III LL. 121/122; 6434, 7351, V.

EASTERN LOKRIS

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575. Eastern Lokris. Epigraphic research. D.Knoepfler in *Atti XI Congresso* I 249-251, summarizes the present state of epigraphic research in Eastern Lokris. K. mentions a still unpublished copy of the diagramma of Philip V concerning the duties of the garrisons found in Kynos (cf. *IG* XII Suppl. 644; Hatzopoulos, *Macedonian Institutions* no. 13) [its texts is now presented by M.B.Hatzopoulos, *op.cit.* (cf. our lemma no. 722) 153 no. 1 II, Chaniotis]. For the contribution of epigraphy to the historical topography of Eastern Lokris see our lemma no. 565.

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576. Daphnousia. Christian mosaic inscription, 5th cent. A.D. Mosaic found in the west porticus of the atrium of an early Christian basilica. Ed.pr. V.Sythiakaki, *AD* 50 B1 (1995) [2000] 404: Γερόντιος | ὑπὲρ εὐχῆς ἑαυτοῦ κὲ παντὸς | τοῦ οἴκου αὐτοῦ ἐκαλλιέργησεν | τὸ ἔργον τοῦ|το

For the construction date of the basilica see A.Orlandos, *Byzantion* 5 (1929/1930) 207-228.

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577. Opous. Funerary epigram for Nikasichoros, late 3rd cent. B.C. *ISE* 84. D.Knoepfler in *Atti XI Congresso* I 250 with note 114, argues that this epigram should be dated to the period of the War of Demetrios at the earliest (238-229 B.C.; contra *ISE*: ca. 265-245 B.C.).

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578. Physkos. The Lokrian 'Mädcheninschrift', ca. 300-275 B.C. *IG* IX^2 1 706; *SEG* XLVI 589*. G.Ragone in *Femmes-esclaves* -- (cf. our lemma no. 1220) 163-235, discusses in great detail the legends and rituals connected with the Lokrian virgins.

WESTERN LOKRIS

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579. Chaleion. Law of the Eastern Lokrians concerning their colony at Naupaktos, ca. 460 B.C. *IG* IX^2 1 718 (*IG* IX 1 334; *Syll.*^{3} 47; Meiggs-Lewis, *GHI* 20; *Nomima* I 43; Koerner, *Gesetzestexte* no. 49; *SEG* XLVI 588*). K.-J.Hölkeskamp, *op.cit.* (cf. our lemma no. 2432) 176-182 and 185-187, summarizes the content of the law and discusses critically the interpretations suggested for its clauses. H.Beck, *ZPE* 124 (1999) 53-62, reprints the text (German translation), and argues that the Ὀπόντιοι (LL. 11 and 14) should be identified with the 'Thousand Opountians' (L. 39: *h*οποντίον τε Χιλίōν); he interprets this body as a primary assembly of the East Lokrian cities that held its meetings at Opous; it owes its name to the status of Opous as the μητρόπολις of the Lokrians. F.Ruzé, *art.cit.* (cf. our lemma no. 2431) 185/186 (French translation of LL. 29-31 and 35-37), rejects the interpretation of ἀπογίγνομαι in LL. 35-37 by A.Maffi in G.Wesener et alii (edd.), *Festschrift für Arnold Kränzlein. Beiträge zur antiken Rechtsgeschichte* (Graz 1986), 77-77 (ἐπεὶ κ' ἀπογένεται = ἐπί κα Ναυπάκτιος γένεται), and translates: 'quiconque a quitté son père en lui laissant sa part des biens, en cas de mort du père le colon (installé) à Naupacte pourra la récupérer'. She also argues that the term χρήματα is used to mean 'movables'. See also our lemma no. 2436.

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580. Naupaktos? (Psoriani). Law concerning the distribution of land, ca. 500 B.C. *IG* IX^2 1 609; Meiggs-Lewis, *GHI* 13; Koerner, *Gesetzestexte* nos. 47/48; *Nomima* I no. 44; *SEG* XLV 519*. K.-J.Hölkeskamp, *op.cit.* (cf. our lemma no. 2432) 182-187, summarizes the content of the law and discusses the functions of the πόλις (primary assembly), πρείγα (originally an aristocratic council), ἀποκλησία (a more recent council?; a commitee of the assembly?) and the 101 men (ἀνδράσιν *h*ενὶ κέκατὸν ἀριστίνδαν; a committee of the assembly, not identical with the ἀποκλησία?). See also our lemma no. 2431.

581. Naupaktos. Manumission record, ca. 200-180 B.C. *IG* IX^2 1 618. In view of his analysis of the districts of the Aitolian Koinon T.Corsten, *op.cit.* cf. (our lemma no. 2454 bis) 149/150, rejects the restoration τ[οῦ Λοκρικοῦ τ]έλεος in L. 1 and confirms the restoration [᾿Αγριν]ιέος in L. 3 (E.Nachmanson, *MDAI(A)* 32, 1907, 60 note 2), instead of [Κυτ]ινιέος (*IG*), arguing that Naupaktos and Agrinion did not belong to the Lokrian district, but to a district the name of which is not known.

582. Naupaktos. Manumission record, ca. 200-180 B.C. *IG* IX^2 1 625. T.Corsten, *op.cit.* (cf. our lemma no. 2454 bis) 149-151, rejects the restoration [τοῦ Λοκρικοῦ τ]έλεος in L. 1. Cf. our lemma no. 581.

583. Naupaktos. Decree. E.Mastrokostas, *AD* 19 B (1964) 295, briefly announced the discovery of a fragment of a 'very important' stoichedon inscription of 29 lines by Ioannes Kyriazes outside the upper acropolis. M. dated this document ca. 450 B.C. and connected it with the settlement of the Messenian fugitives at Naupaktos by the Athenians (Thuc. 1.103; Diod. 11.84.7). He identified it as a συμπολιτεία Μεσσηνίων καὶ Ναυπακτίων and quoted from it the following phrases: γυναῖκας καταβιβάσαι ἐκ τῶν ὀρεινῶν περιχώρων --- χρήματα ἱερὰ τῆς ᾿Αθάνας τῆς Πολιάδος --- σφυρηλάτους ἀνδριάντας. We give here only the following published references, not summarizing the historical inferences some of these scholars have drawn from M.'s very brief note and from the 'oral tradition' that has grown up about this inscription regarding Naupaktos and the Messenians ca. 450 B.C., since A.P.Matthaiou will present the first edition in *Horos* 14 (forthcoming): G.Klaffenbach, *IG* IX^2 1 3, Fasti p. 1; G.Daux, *BCH* 93 (1969) 950; D.M.Lewis, *CAH*^{2} 5 118; A.P.Matthaiou, *Horos* 1 (1983) 84; S.Hornblower, *A Commentary on Thucydides* I (Oxford 1991) 160/161; E.Badian, *From Plataea to Potidaea* (Baltimore 1993) 163-169; W.K.Pritchett, *Thucydides' Pentekontaetia and Other Essays* (Amsterdam 1995) 69-79; T.J.Figueira (see our lemma no. 414).

AITOLIA

584. Aitolia. Political institutions of the Κοινὸν τῶν Αἰτωλῶν. J.D.Grainger, *The League of the Aitolians* (Leiden-Boston-Cologne 1999), offers a thorough study of the Κοινὸν τῶν Αἰτωλῶν, its history, its constitution (169-187), and the organisation of its army (202-214); in an appendix G. compiles a list of the στρατηγοί, ἵππαρχοι and γραμματεῖς of the Koinon (322-128 B.C. (555-558). Cf. the remarks of F.Lefèvre, *BE* (2000) no. 373. T.Corsten, *op.cit.* (cf. our lemma no. 2454 bis) 133-159, discusses the division of the Aitolian Koinon into districts and argues that the council consisted of representatives of the districts under the leadership of one βούλαρχος for each district (τέλος); the districts were not identical with the ἔθνη of the Aitolians. In this context C. discusses in some detail the following inscriptions: *IG*

IX^2 1 3 B = Ager, *Arbitration* 41 (136 and 155/156); *SGDI* 1862, 1978 (153; on the ethnikon ᾿Οφιεύς), and 2070 (134). See also our lemmata nos. 581/582 and 588.

585. Aitolia: Eurytanes. M.A.Giolas, *Ἱστορία τῶν ἀρχαίων Εὐρυτάνων* (Athens 1999), presents a history of Eurytania, including a discussion of the political and social institutions of the Eurytanes (45-60), their dialect (93/94), and the political history of Eurytania in the Hellenistic period (94-105) and under the Roman rule (106-120). A few inscriptions are discussed briefly: *IG* IX 1^2 3 (94), *IG* IX 2 40 (113), and *Syll.*^{3} 402 (102).

586. Sykoula. Sling bullets, 3rd cent. B.C. 32 almond-shaped lead sling bullets found at Sykoula (or Petroto) Kainourgiou, some of them inscribed. Mentioned by M.Stavropoulou-Gatsi, *AD* 51 B1 (1996) [2001] 253 (ph.), who reports that similar sling bullets have been found in the same location (now in the Museum of Agrinion) and gives the names inscribed on them: **1/2)** ᾿Αλεξάνδρου **3)** Βαβύρτα **4)** Πετά|λου **5)** ᾿Ιππάρ|χου **6)** Τιμο[---]

[1-2. Two pieces with this name on the photo; for a further example see G.Klaffenbach, *Sitzungsberichte der Preussischen Akademie der Wissenschaften zu Berlin, Phil.-Hist. Klasse* (Berlin 1936) 386 no. 3b || 4. for a further example see *ibid.* 3a || 5. for a similar sling bullet from Kalydon see *SEG* XXV 621 (3rd cent. B.C.), Chaniotis].

587. Thermos. Epigraphic research. C.Antonetti in *Atti XI Congresso* I 301-305, presents an overview of the epigraphic discoveries in Thermos (1969-1972) which primarily consist of decrees of the Aitolian Koinon; two of them have been published (*SEG* XLIV 438 and XLVII 561). A. mentions an ineditum which mentiones the Aitolian στρατηγοί Δωρίμαχος and Σκόπας (cf. I.Papapostolou, *PAAH* 1989, 123/124).

588. Thermos. Treaty of isopolity and alliance between the Aitolian and the Akarnanian Koinon, ca. 263/262 B.C. *IG* IX 1^2 3A (*Syll.*^{3} 421 A; *Staatsverträge* 480). T.Corsten, *op.cit.* (cf. our lemma no. 2454 bis) 67-84 and 140-148, discusses the evidence provided by the list of the magistrates in this text (LL. 18-25) for the division of the two Koina into districts. The seven ἐπιλεκτάρχαι (cf. *IG* IX^2 1 180 = *F.Delphes* III 4 178) and ταμίαι of the Aitolian koinon do not correspond to ἔθνη, but were created on the basis of population numbers (140-148). A thorough analysis of this treaty is presented by O.Dany, *op.cit.* (cf. our lemma no. 590) 69-86, who suggests a date in ca. 270/271 B.C.

589. Thyrreion. Treaty of alliance between the Aitolians and Rome, 212 B.C. *IG* IX 1^2 1 241 (*Staatsverträge* 536). G.A.Lehmann, *ZPE* 127 (1999) 82/83, discusses briefly the clause concerning the autonomy of those states that were to go over to the Aitolians or Rome (LL. 15-22; German translation). The verbs ποθίl[στ]ανται ἢ ποτιχωρήσωντι (LL. 16/17) in

the Greek text probably correspond to *accedent accesserintve* in the Latin original (not *in deditionem venient venerintve*, as suggested by E.Badian, *HZ* 208, 1969, 639/640). The fragmentary reference to autonomy possibly refers to the autonomous decision of these states (e.g., L. 22: [ὁμολογησ]άντων αὐτονόμων), rather than to their future status ([ἐόντων δὲ π]άντων αὐτονόμων, *IG*). O.Dany, *op.cit.* (cf. our lemma no. 590) 153-167, discusses in detail the historical context and the content of the treaty.

AKARNANIA

590. Akarnania. Akarnanian Koinon. In a thorough study of the institutions of the Κοινὸν τῶν Ἀκαρνάνων T.Corsten, *op.cit.* (cf. our lemma no. 2454 bis) 67-132, supports the view that the existence of seven στραταγοί (*Staatsverträge* 480 LL. 22-24 = our lemma no. 588) is related to the division of Akarnania into seven districts, arguing that the sequence of the Akarnanian cities in the theorodokoi lists of Epidauros (*IG* IV² 1 95 LL. 8-22; cf. our lemma no. 376 bis; ca. 356-338 B.C.), Nemea (*SEG* XXXVI 331 A LL. 15-53 and B LL. 38-40; ca. 314-310 B.C.; cf. our lemma no. 345 bis), and Argos (*SEG* XXIII 189 LL. 2-8; 331/330 B.C.; cf. our lemma no. 353 bis) follows this division in districts; these districts were made up by Anaktorion + Palairos, Thyrreion + Echinos + Euripos + Limnaia, Oiniadai, Stratos, Derion or Torybeia + Alyzeia, Phoitiai + Medion + Koronta + Astakos, and Leukas (68-94). On the basis of this reconstruction C. restores in L. 4 [Σόλλιο]ν, instead of [Θύρρειο]ν and in L. 7 [Τορύ]βειον instead of [Τύρ]βειον (92/93). See also our lemma no. 591.

O.Dany, *Akarnanien im Hellenismus. Geschichte und Völkerrecht in Nordwestgriechenland* (Munich 1999), reconstructs the history of Akarnania in the Hellenistic period (21-239) and the internal organisation of the Akarnanian Koinon (240-275) making ample use of the epigraphic evidence. We note his discussion of the treaty between Rome and Thyrreion (*IG* IX² 1 242; 236-238), the treaty between the Akarnanian Koinon and Anaktorion (*IG* IX² 1 583 = *Staatsverträge* 523; 254-257 and 261/262), the decree of the Koinon concerning the asylia of Magnesia on the Maeander (*I.Magnesia* 31; 165-167 and 259-263), the proxeny decree for C.Baebius (*SEG* XLIII 227; 217-221 and 259-261), the Akarnanian cities in the lists of theorodokoi of Argos (*SEG* XXIII 189) and Nemea (*SEG* XXXVI 331; 29/30 and 47), and the decree of the Megarians in honor of the Achaians and Sikyonians (*IG* VII 188; *SEG* XLVI 520*; ca. 192 B.C.?). See also our lemmata nos. 588/589.

P.Cabanes, *art.cit.* (cf. our lemma no. 2502) 442 and 447/448 nos. 3/4 (French translation), reprints the text of two decrees of προξενία and πολιτεία of Stratos (*IG* IX² 1 391/392) and a similar decree of the Akarnanian Koinon (*IG* IX² 1 393), pointing out that in the Akarnanian Koinon there was not always a clear-cut division of competences (p. 442).

591. Stratos. Proxeny decree for three Megarians, late 5th cent. B.C. *IG* IX 1² 1 390 (*Syll.*³ 121). In this decree of the Στράτιοι the office of the βόλαρχος was occupied by a man with the ethnikon Φοιτιάς. T.Corsten, *op.cit.* (cf. our lemma no. 2454 bis) 116-120,

argues that this should not be explained as evidence for the existence of a federal state of the Στράτιοι (E.Kirsten, *Neue Jahrbücher für Antike und deutsche Bildung* 3, 1940, 312), but as evidence that Phoitiai had lost its independence and had been absorbed by Stratos.

KORKYRA

591 bis. Korkyra. Dossier of documents concerning an arbitration of Korkyra between the Ambrakiotai and the Athamanes, ca. 175-160 B.C. (after 167 B.C.?). *IG* IX 1² 4 796; *SEG* XLVII 604* (*IG* IX 1 690; *SEG* III 451; *ISE* 91; Ager, *Arbitration* 131). I.Andreou, *art.cit.* (cf. our lemma no. 635), 141-154, attempts a reconstruction of the border of the territory of Ambrakia based on the information provided by this inscription and by the treaty between Ambrakia and Charadros (our lemma no. 635). The repeated reference to ἄκρον/ἄκρα and βουνόν (B LL. 20, 23, 31/32) suggests that the border between Ambrakiotai and Molossoi was the line formed by the hills from Markiniada to Koboti (151/152). The sanctuary of Ποσειδῶν (B L. 29) was probably located near water sources, possibly in the site of the monastery μονὴ Μελατῶν at Markiniada; the place name Εὐρύνα (B L. 20) may be related with an epiklesis of Poseidon (cf. Εὐρυμέδων and Εὐρυκρείων; 152).

592. Korkyra. Honorary inscription (or dedication), Roman Imperial period. Block. Mentioned by K.Preka-Alexandri, *AD* 51 B1 (1996) [2001] 407: Ἡ πόλις

593. Korkyra. Stamped roof tiles. Four fragments of stamped roof tiles found at Palaiopolis (nos. 1/2) and Kanoni (nos. 3/4). Mentioned by K.Preka-Alexandri, *AD* 50 B2 (1995) [2000] 431 and *AD* 51 B1 (1996) [2001] 407 and 412: **1)** [Ἐπὶ Ἀσκλη]πιοδώ[ρου] (431; undated) **2)** Δ(αμόσιος) (407; Hellenistic) **3)** Δ(αμόσιος) (412; Hellenistic) **4)** Ἐπὶ Δαμοφίλου (412; 2nd cent. B.C.)

ΔΑΜΦΙΛΟΥ, P.-A.. [Δαμοφίλου; for similar tiles see *IG* IX 1 769; G.Rodenwaldt (ed.), *Korkyra. Archaische Bauten und Bildwerke* I (Berlin 1939) 167/168 nos. 9-11, Chaniotis].

593 bis. Korkyra. Inscribed skyphos, late 4th/early 3rd cent. B.C. Clay skyphos with a stamp on its base; found in a grave in the north cemetery. Ed.pr. G.Arvanitou-Metallinou, *AAA* 29-31 (1996-1998) [2000] 20 (ph.): Σωτηρίχου

LEUKAS

594. Leukas. Epitaphs of Kleonika, Hellenistic period. Upper part of a limestone stele with moulding found at Spasmeni Vrysi (Karya). Ed.pr. I.Katsadima, *AD* 51 B1 (1996) [2001] 399 (ph.): Κλεονίκα

595-597. Leukas. Epitaphs. Three stelae found at Parasporia (Karya). Ed.pr. I.Katsadima, *AD* 51 B1 (1996) [2001] 400.

595: **Epitaph of Polystratos, undated.** Fragment of a limestone stele with moulding: Πολύστρατος | Φρυνε[---]

[2. Φρυνέ[ου?]; Φρύνεος is attested in Ambrakia (*LGPN* IIIb), Chaniotis].

596: **Epitaph, undated.** Fragment of stele: Γ (or Π)

597: **Epitaph of Euphronios, late 6th/early 5th cent. B.C.** Limestone stele with moulding: Εὐφρόνιος Κορινο[---]

[Perhaps Κορινθ[ίō]; Κορίνθιος is attested in Korkyra (*LGPN* IIIa), Chaniotis].

THESSALY

598. Thessaly. Dialect and onomastics. J.-L.García Ramón in Κατὰ Διάλεκτον 521-552, attempts to distinguish between specific Thessalian terms and names and words those that are widely used in the koine or in other dialects and are attested with a local 'color' in the Thessalian inscriptions; discussion, *inter alia*, of the words δάρατος, δαύχνα, λιμήν = ἀγορά (531/532), ἀγυιᾶται (533), σπόλος (534), ὕλουρος (537), ἄγγρειμι (541-544), and κελέτρα (545/546) [cf. our lemma no. 619], and of the epithets of Ποσειδῶν Ἴμψιος (538; cf. *ϝίμβω = 'yoke') and Ζεὺς Τριτόδιος (546-549; 'celeste en tercera generación').

599. Thessaly. Political institutions: πολέμαρχος. In a discussion of the districts of the Thessalian Koinon T.Corsten, *op.cit.* (cf. our lemma no. 2454 bis) 178-184, confirms B.Helly's interpretation of the τέτραρχος as the leader of the Koinon and not of a τετράς (cf. *SEG* XLV 546) and argues that the leaders of the τετράδες were not the τετράδαρχοι (B.Helly), but the πολέμαρχοι (*IG* II^2 175; *SEG* XVII 243; pp. 180-182). But see our lemma no. 560.

600. Thessaly. Religion: The epithets Μουνογόνη, Πειθώ and Θροσία. J. Martínez de Tejada y Garaizábal in *Τῆς φιλίης τάδε δῶρα. Miscelánea léxica en memoria de Conchita Serrano* (*Emerita*, Manuales y Anejos XLI; Madrid 1999) 151-156, discusses the epithets Μουνογόνη (151-154) and Πειθώ (154-156) as attested in Thessaly. Μουνογόνη (i.e., μονόγονος or μονογενής) characterizes Persephone in Trikka (*IG* IX 1^2 1 305: Δήμητρι καὶ Μουνογόνῃ) and in Sardis (*SEG* IV 634); this epithet is also attributed to Athena and Demeter in the Orphic hymns and to Ἑκάτη in a still unpublished inscription in Koroneia (Μωνογένια; cf. our lemma no. 518) [it is now also attested in a defixio in Oropos: *I.Oropos* 745 = *SEG* XLVII 510 L. 3, Chaniotis]. This epithet is related to the epiklesis Πρωτογόνη, attested for Kore in Phlya (Paus. 1.31.4), which reveals an Orphic influence. The epithet Πειθώ is attested for Aphrodite in Pharsalos (*IG* IX 2 236 = *I.ThessEnipeus* 67), in Mytilene (*IG* XII 2 73) and in Knidos (*SEG* XII 423 = *I.Knidos* 612). The cult of Peitho is closely related with that of the Χάριτες, Ἑρμῆς and Δημήτηρ. Peitho was often the recipient of dedications by magistrates as a patron of concord [cf. already V. Pirenne-Delforge, *RHR* 208 (1991) 395-413 = *SEG* XLI 1848, Chaniotis].
J.-L.García Ramón in *Des dialectes* -- (cf. our lemma no. 2351) 11-13, suggests that the epithet of Ἄρτεμις Θροσία (*SEG* XXXIV 481; XXXV 615 and 500) derives from the stem *θρόσις; the epithet designates the goddess as '"celle de la protection, celle du soutien" (ou "celle de la destination à une phase nouvelle")'.

601. Thessaly. Exploitation of territory. F.Cantarreli in *Territoires* 125-133, studies the relation between settlement history and land exploitation in southern Thessaly. In her discussion of the economic significance of this area she draws upon the information provided by the decrees of the Thessalian Koinon concerning the delivery of grain to Rome (*SEG* XXXIV 558) and the delimitations contained in *F.Delphes* III 4 351 (Ager, *Arbitration* 31), *IG* IX 2 89 (*Syll.*^{3} 674; Ager, *Arbitration* 32), and *Syll.*^{3} 593 (128-132).

602-605. Atrax. Dedications. Four marble stelae. Ed.pr. A.Tziafalias, *AD* 51 B1 (1996) [2001] 383 nos. 12 and 14-16.

602: no. 12 (ph.). **Dedication to Artemis, 3rd cent. B.C.** Marble naiskos stele: Ἀρτέμιδι Θαυμαρέτα | Εὐδαμιδαία νεβεύσασσ[α]

1. θαυμαρέτα, ed.pr. [Θαυμαρέτα; the name is attested in Atrax (*LGPN* IIIb), Chaniotis].

603: 383 no. 14 (ph.). **Dedication (?) of Ageisareta, 3rd cent. B.C.** Marble naiskos stele: Ἀγεισαρέτα | Δαμοκαδεία

Dedication, ed.pr. [probably because of the form of the stele; possibly an epitaph, Chaniotis].

604: no. 15. **Dedication, 2nd cent. B.C.** Fragment of a marble stele: [---]νόα Περιγένους λειτορεύσασ[α]

605: no. 16. **Dedication, undated.** Fragment of a marble stele: [Κρατ?]εύας Σ[---ιος] | [λειτο]ρεύουν [vacat?]

606-611. Atrax. Epitaphs, 4th-3rd cent. B.C. Six marble stelae. Ed.pr. A.Tziafalias, *AD* 51 B1 (1996) [2001] 382/383 nos. 4/5, 7-9, and 11.

606: 382 no. 4 (ph.). **Epitaph of Drybis, 4th cent. B.C.** Marble stele with rounded top: Δρυβις

[Apparently unattested (cf. Δρωβυς in Macedonia: *SEG* XLI 556; XLIV 527); but perhaps 'Ạρυβις (cf. the common Thessalian name 'Αρύβ(β)ας, Chaniotis].

607: 382 no. 5. **Epitaph of Monimos, 4th cent. B.C.** Marble stele with rounded top: Μόνιμος

608: 382 no. 7 (ph.). **Epitaph of Parmonis, 3rd cent. B.C.** Marble stele with rounded top: Παρμονίς

609: 382 no. 8. **Epitaph of Iolaos, 3rd cent. B.C.** Upper part of marble stele with rounded top and anthemion: Ἰόλαος Ἀστο[ν]όειος

610: 382 no. 9 (ph.). **Epitaph of Sousikrateis, 3rd cent. B.C.** Marble stele with rounded top and anthemion: Σουσικράτεις | Εὐνόειος

Σουσικράνεις, ed.pr. [Σουσικράτεις on the photo; for this name (cf. Σωσικράτεις) in Atrax (and in Thessaly) see *LGPN* IIIb, s.vv., Chaniotis].

611: 382/383 no. 11 (ph.). **Epitaph of Dikaios, 2nd cent. B.C.** Marble stele with rounded top: Δίκαιος

612. Demetrias. Epitaph of Ariston from Amathous, late 3rd cent. B.C. Upper part of a white marble stele now in the Museum of Volos. Mentioned by I.Michailidou-Nicolaou, *Prosopography of Ptolemaic Cyprus* (Göteborg 1976) 43 no. 138 and in *LGPN* I 78. Ed.pr. A.Hermary, *art.cit.* (cf. our lemma no. 1964) 51-54 (ph.): 'Αρίστων | Εὐφράνορος | 'Αμαθούσιος

1. The name 'Αρίστων is frequently attested in Amathous, ed.pr., who suggests reading in *GIBM* 975 (decree of Amathous; 2nd cent. B.C.) the name of the ἡγήτωρ who proposed the decree as 'Αρίσ[των Εὐφρά]νορος (*GIBM*: 'Αρίσ[των 'Αντή]νορος); this Ariston may well be the grandson of Ariston in Demetrias.

613/614. Echinos. Epitaphs, 2nd cent. B.C. Two stelae found in a cemetery. Ed.pr. F.Dakoronia, *AD* 50 B1 (1995) [2000] 345.

613: **Epitaph of Antime[---].** Fragment of a marble pedimental stele: 'Αντιμε[---] | Πολυξ[---]

[Probably 'Αντιμέ[νουν] | Πολυξ[ένου]; both names are common in Thessaly, Chaniotis].

614: **Epitaph of Philokrates.** Upper part of a marble pedimental stele: Φιλοκράτης

615. Kierion. Proxeny decree, early 2nd cent. B.C. *IG* IX 2 258; *I.ThessEnipeus* 15; *SEG* XLV 607. P.Huyse, *Gnomon* 71 (1999) 271/272, corrects a mistake of D. in the translation of LL. 7/8: Λευκίου, Γαΐου and Μαάρκου are patronymika.

615 bis. Kierion. Roof tile. Fragment of a stamped roof tile found in the akropolis of Kierion. Ed.pr. L.P.Hatziangelakis, *AD* 51 B1 (1996) [2000] 361: Κιερίων

616. Krannon. Dedication of Philista, Hellenistic period. Stele. Mentioned by G.Toufexis - E.Melliou, *AD* 51 B1 (1996) [2001] 369: Φιλίστα ὀνέθεικε

617. Krannon. Incertum (boundary stone?), Hellenistic period. Block. Mentioned by G.Toufexis - E.Melliou, *AD* 51 B1 (1996) [2001] 369: χόρ|τος

[The word χόρτος (pasturage, fodder, or an area left uncultivated as pasturage) appears very often in the survey of the vacant area outside and inside the city-walls of Skotoussa (*SEG* XLIII 311; ca. 197-185 B.C.); this block may be a boundary stone defining such an area, Chaniotis].

618. Lamia. Honorary decree for the poetess Aristodama of Smyrna and her brother, 218/217 B.C. *IG* IX 2 62 (*Syll.*³ 532; *SEG* II 360). Republished by F.Ferrandini Troisi, *art.cit.* (cf. our lemma no. 556) 210/211 (Italian translation).

619. Larissa. Arbitration between Kondaia and an unknown city (Gyrtone?), ca. 189 B.C. (?). *IG* IX 2 521 (*SEG* XLI 535*; Ager, *Arbitration* no. 70). B.Helly in *Territoires* 99-124, reprints the text (100/101; French translation), and attempts to locate the frontier of Μόψειον, Κονδαία and a third unknown city based on a topographical survey of the region. Essential elements in H.'s analysis are the identification of Μόψειον with Kastro Rodias [but see *SEG* XLVII 668 and XLVIII 660, where the discovery of decrees of Mopseion at Girtoni/Bakraina is

reported; this suggests locating Mopseion at Girtoni; in an additional note (p. 124) H. suggests that the decrees have been transported to Girtoni from Kastro Rodias, Chaniotis], the location of Κονδαία at Tatari/Falanni, the convincing interpretation of κέλετρα (L. 26) as a fisherman's barrier in a river (cf. Hesych., s.v. κέλετρον and the toponym Κέλετρον in Macedonia), and the observation that the course of the rivers Peneios and Europos/Titaresios has changed since antiquity, consequently their confluence (LL. 26/26: τῶν συμβολῶν τοῦ Πηνειοῦ καὶ το[ῦ | Ε]ὐρωποῦ) should be located further south than the modern confluence, to the northeast of Kondaia. The consequences of this analysis are that Kondaia's adversary in this border dispute was Γυρτώνη and not Gonnoi, and that the κέλετραι near the φάρανξ ἡ ἀπὸ Ὀρχείου ἄγουσα (LL. 26/27) and near Κροκεάς (LL. 33-37) should be located on the river Peneios.

620. Larissa. Decree of the Peparethians for judges from Larissa, late 2nd cent. B.C. *SEG* XXVI 677; XLVII 743. P.Gauthier, *art.cit.* (cf. our lemma no. 621) 172 with note 55, observes that one of the judges, Πάνδοκος Ἀλκότα (LL. 21/22), was sent by Larissa as a judge to Athens and Sikyon as well (see our lemma no. 621). After a study of the stone G. confirms in L. 9, in fine, the reading ὑπέρ and in L. 32 the restoration π[ρο]σκαρτεροῦντες.

621. Larissa. Honorary decree of the Athenians for judges from Larissa, 109/108 B.C. Y.Béquignon, *BCH* 59 (1935) 64-69 no. 3 (ph.); *I.Thessaly* 1179. P.Gauthier, *BCH* 123 (1999) 165-174 (ph.; French translation), republishes the text (with the assistance of F.Lefèvre) and suggests several new restorations. This text shows that the σύμβολον between Athens and Sikyon (LL. 13/14) included a provision for the invitation (on a regular basis?) of five judges from Larissa, who were responsible for conflicts that either could not be resolved by the local courts or had to be assigned to foreign judges in accordance with the treaty. The symbolon between Athens and Sikyon must have been concluded after 146/145 B.C. C.Habicht, *Athens* 286 (= Habicht, *Athen* 287), briefly comments on this decree in the context of Athenian relations with Larissa.

[Ἀθη]ναίων ψήφισμα·
[ἐπὶ Ἰ]άσονος ἄρχοντος τοῦ μετ[ὰ Πολύκλει]-
[τον], ἐπὶ τῆς Αἰγεῖδος δεκάτης πρυ[τανείας ἧι]
[Ἐπι]φάνης Ἐπιφάνου Λαμπτρεὺς ἐγ[γραμμάτευ]-
[εν, Μ]ουνιχιῶνος ἐνάτῃ μετ' εἰκάδ[ας, δευτέρᾳ?]
[κα]ὶ εἰκοστῆι τῆς πρυτανείας, ἐκκ[λησία ἐν τῶι]
[θε]άτρωι· τῶν προέδρων ἐπεψήφ[ιζεν -- ca. 6-7 --]
[-- ca. 5-6 --]ωνίδου Παιανιεὺς καὶ συμπ[ρόεδροι·]
[vv? ἔδοξ]εν τῆι βουλῆι καὶ τῶι δήμωι· vv Α[-- ca. 6-7 --]
[-- ca. 5-6 --]ρίου Ἐπιεικίδης εἶπεν· vv ἐπειδὴ [ἀποσταλ]-
[λέντω]ν ὑπὸ τοῦ δήμου τοῦ Ἀθηναίων π[ρεσβευ]-
[τῶν π]ρὸς τὴν πόλιν τῶν Λαρισαίων ὑπ[ὲρ τοῦ]
[δι]καστηρίου τοῦ κατὰ ⟨τὸ⟩ πρὸς Σικυωνί[ους σύμβο]-

[λον] vv ὁ δῆμος ὁ Λαρισαίων ἀποδεξά[μενος]
[τοὺς] πρεσβευτὰς καὶ βουλόμενος συντ[ηρεῖν]
[τὴν π]ρὸς Ἀθηναίους φιλίαν καὶ εὔνοιαν π[ροεχειρί]-
[σατο] δικαστὰς ἄνδρας καλοὺς καὶ ἀγαθο[ὺς καὶ ἀ]-
[ξίους] τοῦ ἡμετέρου δήμου Πάνδοκον καὶ Θ[εοπροπί]-
[δην] τοὺς Ἀλκότα, Φιλώταν ΙΦΕΡ.Α, Καφισία[ν Φανίου?],
[Ἀπ]ολλόδωρον Καλλίου, οἵτινες παραγ[ενόμε]-
[νοι] εἰς Σικυῶνα καὶ Ἀθήνας τήν τε ἀνα[στροφὴν]
[καὶ] ἐπιδημίαν ἐποιήσαντο ὃν τρόπο[ν ἐστὶν]
[ἐπι]βάλλον ἀνδράσι καλοῖς κἀγαθοῖ[ς καὶ τοὺς]
[ἔχ]οντας δίκας, οὓς μὲν συνέλυσαν [καὶ εἰς]
[ὁμό]νοιαν κατέστησαν, οἷς δὲ ἐδίκασαν [ἴσους αὑ]-
[τοὺς] παρασχόμενοι· ἔκριναν δὲ καὶ τὰς δίκα[ς -- ca. 7-8 --]
[2-3]ως ἀκολούθως τῶι συμβόλωι· vv ἵνα οὖν [ὁ δῆμος φαί]-
[νη]ται τιμῶν τοὺς ἀπὸ παντὸς τοῦ δικαί[ου ἀνεστραμ]-
[μέν?]ους δικαστάς· vvv Ἀγαθῇ Τύχῃ· vv δεδό[χθαι τῆι βου]-
[λῆι το]ὺς λαχόντας προέδρους εἰς τὴν ἐπιο[ῦσαν ἐκκλησί]-
[αν χ]ρηματίσαι περὶ τούτων, γνώμην δ[ὲ ξυμβάλλεσ]-
[θαι τῆς] βουλῆς εἰς τὸν δῆμον ὅτι δοκεῖ τῆι βο[υλῆι ἐπαινέ]-
[σαι τὸν] δῆμον τὸν Λαρισαίων καὶ στεφανῶσ[αι χρυσῶι]
[στεφά]νωι ἐπὶ τῶι ἐξαφεσταλκέναι ἄνδρας [καλοὺς κἀγα]-
[θοὺς κα]ὶ ἀξίους ἑκατέρων τῶν πόλεων· ἐπ[αινέσαι δὲ]
[καὶ τοὺ]ς παραγεγονότας παρ' αὐτοῦ δικασ[τὰς Πάνδο]-
[κον καὶ] Θεοπροπίδην τοὺς Ἀλκότα, Φιλώτα[ν ΙΦΕΡ.Α, Καφι]-
[σίαν Φ?]ανίου Ἀπολλόδωρον Καλλίου ἐπί τε [τῆι ἀναστροφῆι]
[ἧι πε]ποίηνται κατὰ τὴν ἐπιδημίαν καὶ ἐπ[ὶ τῶι τὰς κρίσεις]
[ἴσως] καὶ δικαίως διεξηχέναι καὶ στεφαν[ῶσαι ἕκαστον]
[αὐτῶν] θαλλοῦ στεφάνωι· καλέσαι δὲ καὶ ἐπὶ [ξένια ἐπὶ]
[τὴν κοι]νὴν ἑστίαν τῆς πόλεως

7-8. In Paiania one knows of a Μενεκλῆς Ἀπολλωνίδου (*Agora* XV 293 L. 43; ca. 20 B.C.), a Φιλοκλῆς Φιλωνίδου (*IG* II[2] 1008 col. I L. 111; ephebe in 119/118 B.C.), and a Λεωνίδης (*Agora* XV 258 L. 9; bouleutes in ca. 100 B.C.), G. || 13. τό was ommited by the scribe || 16. π[ροθύμως ἔπεμ|ψε], B. || 18-20. the number of the Larisaian judges (five) is common, but the service of two brothers in this office is unusual; Πάνδοκος Ἀλκότα is honored as a judge by Peparethos (see our lemma no. 620); L.Robert had observed that a class of law experts was formed in the Hellenistic period, G. || 21-22. τήν τε ἀνα[στροφὴν κατὰ | τὴν] ἐπιδημίαν, B. || 25-26. restored by B. || 26-27. ἔκριναν δὲ καὶ τὰς δίκα[ς πάσας ὑ|γί]ως ἀκολούθως τῶι συμβόλωι, B.; this passage mentions the types of lawsuits (τὰς δίκα[ς τὰς ca. 7-8 -ε]ως; cf. *I.Priene* 50: δίκην τῆς μηνύσεως) or the type of judgement (e.g., [μετ' ἀποφά|σε]ως), G. || 28-29. τοὺς ἀπὸ τοῦ δικαί[ου γενο|μέν]ους δικαστάς, B. || 38-39. restored by B.

622. Larissa. Dedication to Ennodia Strogika Patroa, late 5th/early 4th cent. B.C. Marble naiskos stele. Ed.pr. A.Tziafalias, *AD* 51 B1 (1996) [2001] 382 no. 1 (ph.): Ἐννοδία : Στρογικᾶ | Παττρόα· : ὀνέθεικε | Κρατίδας : Μαλάναιος

[For the omission of the iota subscriptum see *SEG* XLVIII 660; for the cult of Ennodia see P.Chrysostomou, *Ἡ θεσσαλικὴ θεὰ Ἐν(ν)οδία ἢ Φεραία θεά* (Athens 1998); cf. *SEG* XLVIII 656; the epithet Πατρῷα is attested for her in Pagasai (P.Chrysostomou, *op.cit.* 52); the epithet Στρογικά (perhaps Στοργικά, 'the loving, affectionate') was hitherto unattested, Chaniotis].

623. Larissa. Dedication of Philista, late 4th cent. B.C. Marble naiskos stele. Ed.pr. A.Tziafalias, *AD* 51 B1 (1996) [2001] 382 no. 2 (ph.): Φιλίστα Παρμενιlσκεία εὐξαμένα | ὀνέθεικε

624. Larissa. Dedication to Augustus, ca. 27 B.C.-14 A.D. Fragment of a poros shield. Mentioned by G.Toufexis, *AD* 51 B1 (1996) [2001] 367: Θεοῦ Σ[εβαστοῦ] Καίσαρ[ος]

625. Larissa. Epitaph of Amphinoe, undated. Upper part of a marble stele with rounded top. Ed.pr. A.Tziafalias, *AD* 51 B1 (1996) [2001] 382 no. 3: Ἀμφινόην Ἀμlφείονος ἡρώlισσαν

626. Melitaia. Epitaph of Sodamos, 3rd cent. B.C. Pedimental stele found at Paliouria (or Tsairia) near Melitaia. Ed.pr. F.Dakoronia, *AD* 51 B1 (1996) [2001] 324: Σώδαμος Σωπάτρου

[Both names are attested in Melitaia; see *LGPN* IIIb, s.vv., Chaniotis].

627. Pherai. Proxeny decree for Thoas of Aitolia, ca. 350-300 B.C. C.Habicht, *Hermes* 127 (1999) 255/256, presents a few lines of a still unpublished decree of Pherai (now in the Museum of Volos). Pherai awarded προξενία to Thoas ([Θ]όαντι Α[ἰτωλῶι?]); the dating formula reads: πολεμαρχούντων Ἀ[-- ca. 7 --] τοῦ Ἀνφαλκίδα, Κυρσίλ[ου τοῦ Σωσ]τρατίδα, Θεοδότου [τοῦ ....]ργου. Κυρσίλος can be identified with Κυρσίλος Φεραῖος, hieromnemon in Delphi in 324 B.C. This texts shows that the three πολέμαρχοι were civic magistrates. Their number (three) may be the result of Boiotian influence. Cf. our lemma no. 560.

628. Phthiotic Thebes. Inscribed tiles, 2nd/3th cent. B.C. Two tiles found in a foundry (?). Mentioned by G.Touchais, *BCH* 123 (1999) 742: Θεμιστοκλέους

629. Proerna. Manumission record, early 2nd cent. B.C. Left part of a limestone naiskos stele. A.Daffa-Nikonanou, *Θεσσαλικὰ ἱερὰ Δήμητρος καὶ κοροπλαστικὰ ἀναθήματα* (Athens 1973) 34/35. Republished by L.Darmezin, *op.cit.* (cf. our lemma no. 2440) 157/158 no. 194, who points out that this is the only attestation of sacred manumission in Thessaly: a priestess dedicated her own slave to Demeter; the slave was obliged to assist in religious ceremonies. D. recognizes in L. 3 the personal name Καταθύμιον.

630. Pythion. Manumission record, ca. 132 B.C. A.S.Arvanitopoulos, *AEph* (1924) 158 no. 401. After the examination of a squeeze in the *IG* archive in Berlin G.Lucas, *ZPE* 128 (1999) 94, confirms the reading Ἀδεῖα Σταδμείου (Σταδ[μ]είου, A.).

631. Sekliza (Kallithera). Stamped roof tiles, 3rd cent. B.C. Stamped roof tiles of the Lakonian type. Ed.pr. E.Skafida, *AD* 50 B1 (1995) [2000] 383/384: 1) [--]υφέλοlυ 2) [δη]μοσί[α] 3) [--]ΕΛΑΛ[--] 4) [--]λανθιο[--]

[1. Perhaps [Κ]υψέλοlυ || 3. [Μ]ελαν̣[θίου?], cf. no. 4 || 4. [Με]λανθίο[υ]?, Chaniotis].

632. Unknown provenance (Krannon?). Honorary decree for three judges and their secretary from Metropolis, 150-130 B.C. *SEG* XXVII 226; XLVII 793. P.Hamon, *BCH* 123 (1999) 186, comments on the use of the verb πειρᾶσθαι in this decree (L. 6): 'faire son possible pour, consacrer ses efforts à', not 'faire une tentative'.

EPEIROS

633. Epeiros. Epigraphic research. V.Kontorini in *Atti XI Congresso* I 275-285, surveys recent epigraphic research in Epeiros and Illyria (esp. *SEG* XXXV 665; XLI 540; XLV 696; XLVII 836). See also our lemmata nos. 637-641 and 645.

634. Epeiros. Political institutions: ἔθνη and κοινά. P.Cabanes in *L'Illyrie* III 373-382, presents an overview of the ἔθνη and κοινά in Epeiros and South Illyria (Κοινὸν τῶν Ἠπειρωτῶν, Κοινὸν τῶν Μολοσσῶν, Χάονες, Ἀτεράργοι, Περγάμιοι, Κυεστοί, Ἀκραλεστοί, Χάραδροι, Πρασαιβοί, Βυλλίονες, Ἀμάντες, Βαλλαιεῖται; cf. *SEG* XV 411 = XXVI 719) and discusses their organisation. Cf. also our lemma no. 2502.

635. Ambrakia. Treaty with Charadros concerning the frontiers, ca. 160 B.C. *SEG* XXXV 665 and 1845; XLVII 797*. I.Andreou, *AD* 51/52 Meletai (1996/1997) [2000] 141-172, discusses in detail the topographical information contained in A LL. 16-31 (154-171) for a reconstruction of the borders of Ambrakia (cf. our lemma no. 591 bis). Once the fragments of this inscription have been joined, it can be estimated that most lines had ca. 76-80 letters. Based on this observation, but also on the identification of the 'Ηράκλειαι παγαί (A L. 18) with Loutra Chanopoulou (cf. *SEG* XLVII 797), A. suggests a new reconstruction of the border of Ambrakia with Χάραδρος and Ὄρραον. The φρούριον at 'Ηράκλειον (Loutra Chanopoulou) cannot have been on the border (cf. A L. 27); consequently, it should be distinguished from the φρούριον that served as the starting point for making measurements for the placing of boundary stones; this second fort, which defended the northwest border of Ambrakia, is located by A. at the modern site Προφήτης 'Ηλίας north of Chanopoulo, where a defence wall is still visible. A. confirms the identification of the river 'Αφᾶς with Louros (contra V.Karatzeni; see *SEG* XLVII 797) and of Καλα[---] (A L. 21) with Mt. Gelberini (summit Σκοπούλα). The section A LL. 24/25 concerns the common border of Ὄρραον, 'Αμβρακία and a third, unknown village which A. locates at Elliniko Pistianon; the common border of the three communities may be located at Kapnotopi between Gelberini and Xerovouni. The borderline reconstructed by A. corresponds to a great extent to the borders of the modern communities of this area. On the basis of these observations A. suggests the following restoration of A LL. 16-30:

A 16 ὥστε εἶμεν ὅρια τοῖς 'Αμβρακιώταις καὶ Χαραδρεί-
[ταις -------------] καὶ ἀπομετρηθέντος πλέθρου ἀπὸ τᾶς γωνίας τᾶς πρώτας τοῦ τείχεος
[τοῦ φρουρίου ------ μετὰ τὰς παγὰς τὰς] 'Ηρακλείας εἰς τὸ ποτ' Ὄρραον μέρος καὶ τεθέντος τέρμονος ἀπὸ τούτου
[τοῦ τέρμονος κατ' εὐθὺ ἐπὶ τὰς παγὰ]ς τοῦ 'Αφᾶ τὰς ποτ' Ὄρραον καὶ πάλιν ἀπὸ τᾶς ἄλλας γωνίας τᾶς ἄνω τοῦ
20 [τείχεος τοῦ φρουρίου ἀπομετρηθέντο]ς πλέθρου εἰς τὸ ποτ' Ὄρραον μέρος παρ' ὅλον τὸ τεῖχος καὶ τεθέντ-
[ος ὡσαύτως τέρμονος ἀπὸ τούτου τοῦ τέ]ρμονος κατ' εὐθὺ ἐπὶ τὸ ἄκρον τοῦ ὄρεος τοῦ καλουμένου Καλα-
[------ καὶ πορευθέντων ποτὶ τὸν τέρμονα τὸν ἐ]πὶ τοῦ ἄκρου καὶ μετρηθέντος πόσα κα στάδια ἀπέχῃ ἀπὸ
[τᾶς πύλας? τοῦ τείχεος τᾶς πόλιος τῶν 'Αμβρα]κιωτᾶν κατὰ τὸ ἔγγιστα καὶ ἀπὸ τούτου τοῦ τέρμονος καταῦ-
24 [θι μετρηθέντος πόσα κα στάδια ᾖ κατὰ τὸ ἔγγιστα] ὡς ὕδωρ κρίνει μέχρι ποτὶ τὰ συνόρια τὰ ποτ' 'Ορραείτας τὰ ποτ' 'Α-
[μβρακιώτας τὰ ποτ' ------ διὰ τοῦ ------] καὶ τοῦ Οἰστρέου· ἀπὸ τῶν συνορίων τῶν ποτ' 'Ορραείτας ἀπο
[--------------------- πορευο]μένων εἰς 'Αμβρακίαν, 'Αμβρακιωτᾶν πάντα εἶμεν· καὶ ἀπὸ
[----------------------------] περιεχομένου τοῦ τε 'Ηρακλείου καὶ τοῦ ἐν τούτωι φρουρίου
28 ['Αμβρακιωτᾶν πάντα εἶμεν· καὶ ἀπὸ ---------]είας πορευομένων εἰς 'Αμβρακίαν 'Αμβρακιωτᾶν

[πάντα εἶμεν· καὶ ἀπὸ τῶν παγῶν τῶν ποτ' Ὄρραον ὁ ποταμὸς] κοινὸς ἔστω· τὰ δὲ ποτὶ δυσμὰς ἁλίου ἀπὸ τῶν ἀ-
[------------------ τῶν τερ]μόνων τῶν παρὰ τὸ φρούριον πορευομένων εἰς Ὄρραον Χα-
[ραδριτᾶν πάντα εἶμεν ------]

636. Dodona. Citizenship decrees of the Molossoi for two women, ca. 370-368 B.C. *SEG* XV 384; XLVI 677*. After an analysis of the citizenship rights for women in Classical Athens G.Hoffmann in *L'Illyrie* III 403-409, argues that with the award of citizenship to Φιλίστα and Φιντώ the Molossians aimed at providing these women protection, proclaiming their rights, and accepting that they had rights equal to the other women of the community.

637-641. Dodona. Oracular tablets, 5th-4th cent. B.C. Five lead tablets found in Dodona during the excavations of D.Evangelidis in 1928-1935; two of them were published by D.Evangelidis, *PAAH* (1929) 126 no. 5 (our lemma no. 641); id., *'Ηπειρωτικὰ Χρονικά* 10 (1935) 257 no. 23 (our lemma no. 638). Edd.pr. A.-Ph.Christidis, S.Dakaris, I.Vokotopoulou in *Ancient Magic* 67-72 (English translation; dr.), (re)publish some of the texts and discuss the common features of the oracular enquiries at Dodona and the magical practices mentioned in these texts. V.Kontorini in *Atti XI Congresso* I 283/284, summarizes the state of research on the oracular tablets of Dodona.

637: 69 no. 2 (dr.). **Enquiry, ca. 475-450 B.C.** Fragment of a lead tablet written on both sides; only the text on side A is presented: [------]ας πὲρ[------] | [θεῶν τίν]ι εὐχό[μενος] | [------]

Under L. 2 a drawing very similar to the 'clé sur la matrice' found in Graeco-Egyptian magical intaglios which show the womb together with a key; it may be related to a much later spell called φυσικλείδιον ('key to the vagina') for opening of the womb for impregnation (cf. *PMG* XXXVI 283-294), edd.pr.

638: 71 no. 5 (dr.) = D.Evangelidis, *'Ηπειρωτικὰ Χρονικά* 10 (1935) 257 no. 23. **Enquiry concerning a necromancer, ca. 420-410 B.C.** Five joining fragments of a lead tablet inscribed on two sides: **A:** [--- Διὶ] τῶι Νάωι καὶ τᾶι Διώναι· ἦ μὴ χρηῦνται Δωρίωι τῶ[ι] ψυχαγωγῶι; **B:** Δώρι(--)

The necromancer's name Δώριος is apparently new [it is attested in Delos, Chaniotis]; it was written in an abbreviated form on the outer side of the tablet (B) to indicate the subject of the enquiry which was made by a group of persons (a community?), C.-D.-V.

639: 68/69 no. 1 (dr.). **Enquiry concerning the use of poison or witchcraft, early 4th cent. B.C.** Palimpsest lead tablet with four texts; only one text is

presented: 'Επήνεικε φάρμακον | ἐπὶ τὰγ γενεὰν τὰν ἐ(μ)|ὰν ἢ ἐπὶ τὰ(γ) γυναῖκα [ἢ ἐ]|π' ἐμὲ παρὰ Λύσωνος;

'Did he (she?) apply a pharmakon to my children or to my wife or to me, from Lyson?', edd.pr. || 2. in fine, the letter M was omitted by the scribe, edd.pr. || 3. TAT on the tablet || [5. on the dr. one reads part of an older text (up-side-down): [---]ΕΑΛΛΩΤΙΚΑΙΜΕ, Chaniotis].

640: 70 no. 3 (dr.). **Enquiry of Sosandros concerning a curse, ca. 350 B.C.** Lead tablet containing four enquiries; only one text is presented: 'Επικοινῆται Σώσανδρος [πὲρ] | τᾶς ἐπαράσιος τᾶς 'Αλε[max. 4] | ἦ τυγχάνοι μί κα δικαζόμ[ενος]

2. ἐπάρασις was hitherto unattested (cf. ἐπαράομαι); in fine, 'Αλε[ξία?], edd.pr. || 3. the scribe wrote τυγχάνοι and added the MI later between the lines, edd.pr.

641: 70 no. 4 (dr.) = D.Evangelidis, *PAAH* (1929) 126 no. 5. **Enquiry concerning witchcraft, ca. 340-320 B.C.** Lead tablet: Κατεφάρμαξε | Τιμὼι 'Αριστο|βούλαν;

'Did Timo bewitch/poison Aristoboula?', C.-D.-V. || 2. Τίμων?, E.; Τιμώι, C.-D.-V.

642. Dodona. Oracular tablets, undated. Two lead tablets found near the prytaneion. Mentioned by C.Souli - A.Vlachopoulou - K.Gravani, *PAAH* 153 (1998) [2000] 149 (ph.; no text); one of the sides of a tablet is a palimpsest, the more recent text being the word [ἱ]ερά. Cf. B.C.Petrakos, *EAH* (1998) [1999] 65 (ph.) and *BCH* 123 (1999) 718 (ph.).

643. Dodona. Stamped tiles, early 2nd cent. B.C. C.Souli - A.Vlachopoulou - K.Gravani, *PAAH* 153 (1998) [2000] 146 (ph.), mention an unspecified number of stamped roof tiles found in the prytaneion; they name the eponymous Φορμίσκος. Similar roof tiles have been found in the Bouleuterion (*SEG* XXXIII 477; XLV 666); they present one of them; cf. B.C.Petrakos, *EAH* (1998) [1999] 63 (ph.): ἐπὶ Φορμίσ[κου]

644. Dodona. Stamped tile, early 2nd cent. B.C. Stamped roof tile found near the prytaneion. Edd.pr. C.Souli - A.Vlachopoulou - K.Gravani, *PAAH* 153 (1998) [2000] 149 (ph.); cf. B.C.Petrakos, *EAH* (1998) [1999] 65 (ph.); for similar tiles cf. *SEG* XXXIII 477: Διὸς Νάου

645. Gitane. Sealings, Hellenistic period. V.Kontorini in *Atti XI Congresso* I 277-280 (ph.), summarizes the content of the sealings found in Gitane [cf. *SEG* XLV 667; XLVI 678]

and republishes the texts of the sealings presented in *SEG* XLVI 678, pointing out that the public seal Θεσπρωτῶν shows that the Thesprotoi were a distinct administrative entity within the Epirotic Koinon (279). K. adds a new text: βουλᾶς (279; ph.; 2nd cent. B.C.?). It is not clear whether this βουλά was an institution of the Epirotic Koinon or of the Koinon of the Thesprotoi (279). K. also mentions stamped roof tiles with the inscriptions δαμόσιος and Χάροπος (280) [cf. *SEG* XLV 668, with the wrong information that the two inscriptions are on the same tile].

646. Kassope. Inscribed loom weights, 4th-1st cent. B.C. 17 clay loom weights found in houses; all of them are conical, except for no. 3 which is pyramidal. Ed.pr. C.Tzouvara-Souli in *L'Illyrie* III, 135-139 (ph.): **1)** 'Εχενίκα (2nd cent. B.C.?) **2)** Ξε. (3rd/2nd. cent. B.C.) **3)** Φι. (4th cent. B.C.?) **4-8)** Φ (4th-2nd cent. B.C.) **9-12)** Χ (4th-2nd cent. B.C.) **13/14)** Α (4th-1st cent. B.C.) **15)** Λ or Υ (3rd/2nd cent B.C.) **16)** Ι (written twice; 3rd/2nd cent. B.C.) **17)** Τ (undated)

1. 'Εχενίκα is the name of the proprietress; she may be identified with a homonymous woman in *IG* IX^2 1 352, ed.pr. || 2-3. abbreviated names, ed.pr.

647. Nikopolis. Stamped roof tiles, Hellenistic period. Fragments of stamped roof tiles found in the victory monument of Augustus. Mentioned by K.Zachos, *AD* 50 B2 (1995) [2000] 425-425 (our nos. 1-10) and *AD* 51 B1 (1996) [2001] 396/397 (our nos. 11-17): **1)** Φιλ{ήμονος] (425; 2nd cent. B.C.?) **2)** Ι[Ο]ΝΟΣΡ̣Κ̣ΟΥ̣Κ̣ **3)** Νικοβούλου (426; ph.) **4)** Νικηφι. (427; 3rd/2nd cent. B.C.) **5)** [Νι]κομάχ[ου] (427) **6)** [---]κος (427) **7)** [---]λ̣θ̣ίου (427) **8)** [---]ΡΟΚΙ[--] (427) **9)** [---]ηφόρου (427) **10)** Cωτηρίχου (427) **11)** Νικο̣[---] (396) **12)** Νικ[---] (396) **13)** 'Ανδρ[---] (396) **14)** Νικομάχ[ου] (397) **15)** Νι[---] (397) **16)** Υ°ΑΒΑ (397) **17)** Θράσωνος

[2. Possibly to be read as Κρουκίωνος; cf. Κρουκίνας (*LGPN* IIIb), Chaniotis] || 4. reversed N || [7. possibly [Μελα]ν̣θ̣ίου, [Γε]ν̣θ̣ίου vel sim., Chaniotis] || 11-12. Νικοβούλου or Νικομάχου (cf. nos. 3, 5, and 14), Z. || 16. possibly a reference to the origin of the producer from 'Αμβρακία, Z. || 17. CΟИΩCΑϤ, Z.

648. Passaron. Dedication to Zeus, late 3rd cent. B.C. (after 218 B.C. ?). *SEG* XXXVII 529; XLVII 834. G.Burzacchini in *L'Illyrie* III 127-134, republishes the article summarized in *SEG* XLVII 834.

648 bis. Philippias. Inscribed tiles, early Byzantine period. Three tiles found in the early Byzantine church in the monastery of Pantanassa in Philippias. Ed.pr. P.L.Vokotopoulos, *PAAH* 153 (1998) [2000] 142: 1) ΝΑ 2) ΙΗCΤ 3) ΣΤ ΚΕΡΥ

649. Plaisia Malakassiou, Epitaph of Ammilo, late 3rd/early 2nd cent. B.C. *SEG* XLIV 471. J.Katsadima, in *L'Illyrie* III, 161-165 (ph.) and *AD* 51/52 Meletai (1996/1997) [2000] 174-179 (ph.; dr.), republishes the text and discusses in detail the style of the stele for which she suggests an Akarnanian influence.

ILLYRIA

650. Apollonia. Manumission record, Hellenistic period. Block found north of the porticus. Edd.pr. J.-L.Lamboley, B.Vrekaj, *BCH* 123 (1999) [2000] 575 (ph.): Πρ(υ)τα-νεύο[ντος ------, μη]|νὸς Ψυδρέος [------ ἀφῆκε] | Σωτηρίδα ἐλ[ευθέραν ------]

651. Apollonia. Seal, Hellenistic period. Metal seal found north of the porticus. Edd.pr. J.-L.Lamboley, B.Vrekaj, *BCH* 123 (1999) [2000] 574 (ph.): Ἀγορά

652. Bouthrotos. Manumission records. L.Darmezin, *op.cit.* (cf. our lemma no. 2440) 127-154 nos. 163-191 (French translation), republishes manumission records in the form of a dedication to a divinity from Bouthrotos [the following manumission records of this type have not been included in this collection: *SEG* XXXII 623; XXXV 666: XXXVI 566; XXXVIII 506, 508-510, 512, 515; XLIV 475-496; XLVIII 683-689, Sverkos]. In the systematic part of the book D. discusses briefly the expression κατὰ τὸν τῶν ἀτέκνων νόμων (202/203). For an overview of the state of research on the manumission records of Bouthrotos see also V.Kontorini in *Atti XI Congresso* I 276.

653. Grammata. Rock cut inscriptions. More than 1,500 graffiti can be seen in the stone quarry at Grammata, most of them illegible; they date from the 3rd cent. B.C. to the end of the 19th century. F.Drini in *L'Illyrie* III 121-126, reports that more than 200 of these inscriptions have been collected and deciphered and offers a brief survey of the texts dating to the Hellenistic and Roman Imperial period. Most of them are in Greek, but there are also Latin inscriptions (e.g., a list of soldiers of Pompey). Numerous texts of the ἐμνήσθη-type were written by sailors and travelers who attributed the safe end of a dangerous journey to the protection of the Διόσ-κουροι (ἀγαθῇ τύχῃ or ἐπ' ἀγαθῷ, ἐμνήσθη or ἐμνήσθησαν παρὰ τοῖς Διοσκόροις or παρὰ τοῖς θεοῖς; cf. the attributes ὁ ἄγχι ἐγγὺς τῆς ὑγίας, εὔτυχος, εὐήμερος and ἀγαπητός that accompany the names of the sailors); some texts conclude with the greeting εὐτυχεῖτε. Most of the inscriptions consist of personal names. The persons commemorated include, in addition to sailors and soldiers, Πομπήιος, probably the Roman general, a medical doctor, two women (one with the name Λαοδίκεια), a group of slaves from Apollonia, and two lists of soldiers. The Christian inscriptions are often of the Κύριε βοήθει-type.

MACEDONIA

654. Macedonia. Corpus of the inscriptions of Upper Macedonia. F.Papazoglu - M.Milin - M.Ricl, *Inscriptiones Graecae Epiri, Macedoniae, Thraciae, Scythiae. Pars II. Inscriptiones Macedoniae. Fasciculus II. Inscriptiones Macedoniae Septentrionalis. Sectio Prima. Inscriptiones Lyncestidis, Heracleae, Pelagoniae, Derriopi, Lychnidi* (Berlin 1999) [abbreviated as *IG* X 2 2 1], present with the assistance of J.Ebert, D.Feissel, and K.Hallof the first part of the corpus of the inscriptions of North Madeconia. Among the 411 inscriptions of the volume there are numerous new texts, mostly fragments (2, 12, 14, 17, 46, 68, 83, 91, 95/96, 101, 105, 108, 113-120, 139, 141, 146-148); most of the published texts had been previously presented in less accessible publications. For the content of the volume see the lemmata dedicated to Derriopos (our lemma no. 694), Herakleia Lynkestis (our lemma no. 710), Lychnidos, (our lemma no. 730), Lynkestis (our lemma no. 740), Pelagonia (our lemma no. 753), and Stybcrra (our lemma no. 804). See also our lemmata nos. 691-693, 709, 713/714, 716-720, 731-737, 741, 746/747, 752, 765, 778/779, 797, 805-809, 838, 854, 858. For a review see M.B. Hatzopoulos, *BE* (2000) no. 451. A.Chaniotis, *EBGR* (1999) [2002] no. 181, discusses the religious aspects of this corpus. For the typology and iconography of the grave stelae in Upper Macedonia see N.Proeva in *Mélanges Papazoglou* -- (cf. our lemma no. 659) 137-147.

We present here a comparatio nummerorum for the Greek texts available in major corpora, in *SEG*, in *An.Ép.* and in Dimitsas, *Ἡ Μακεδονία*.

SEG I	*IG* X 2 2 1	*SEG* XVIII	*IG* X 2 2 1	*SEG* XXVIII	*IG* X 2 2 1
290	300	269	396	542	1
292	36	270	400	*SEG* XXIX	
SEG II		271	354	576	172
430	164	274	309	*SEG* XXX	
431	165	275	9	566	300
432	166	*SEG* XXIV		572	217
433	193	490	396	578	165
434	192	491	74	587	262
435	197	492	45	588	266
436	319	493	165	650	131
437	302	495	208	*SEG* XXXI	
438	303	*SEG* XXVI		1688	214
439	221	730	159	*SEG* XXXII	
SEG XIII		*SEG* XXVII		636	18c
404	333	276	40	648	180
SEG XVI		278	271	*SEG* XXXIII	
410	210	289	181	523	124
SEG XVIII		317	11	524	13
268	362			525	37

SEG XXXIII	*IG* X 2 1
526	7
527	6
528	8
529	16
530	15
531	43
***SEG* XXXVI**	
634	50
635	48
640	324
***SEG* XXXVII**	
547	353
555	65
556	112
577	158
***SEG* XXXVIII**	
628	188
663	294
669	42
675	323
676-678	324
679	325 I
680	326 I
681	325 II
682	326 II
683	325 III
684	327
685	328
686	331
719	411
***SEG* XXXIX**	
603	383
615	1
***SEG* XLI**	
577	251
***SEG* XLII**	
577	1
***SEG* XLIII**	
401	8
***SEG* XLIV**	
530	290
531	288

SEG XLIV	*IG* X 2 1
532	223
533	235
540	249
541	248
542	201
543	196
544	205
545	161
551	305
552	304
562	242
566	297
567	296
***SEG* XLV**	
808/809	23/24
810	22
***SEG* XLVI**	
532	223
533	234
746	1
807	300
811	347
***SEG* XLVII**	
779	353
An.Ép.	
(1914) no. 215	124
(1934) no. 194	370
(1934) no. 215	330
(1956) no. 178	333
(1958) no. 252	362
(1968) no. 465	174
(1971) no. 305	371
(1972) no. 558	362
(1972) no. 559	208
(1973) no. 488	360
(1973) no. 490	218
(1974) no. 587	45
(1975) no. 774	410
(1978) no. 733	320
(1979) no. 559	338
(1979) no. 560	320

An.Ép.	*IG* X 2 1
(1979) no. 561	322
(1981) no. 889	156
(1994) no. 1576	223
(1994) no. 1577	235
(1994) no. 1578	242
(1994) no. 1579	249
(1994) no. 1580	248
(1994) no. 1581	290
(1994) no. 1582	288
(1994) no. 1583	161
(1994) no. 1585	305
Dimitsas	
218	72
219	110
220	85
221	71
222	98
223/224	88/89
225/226	86/87
227	152
228	35
229	34
230	130
231	122
232	63
233	150
234	75
235	104
236	78
237	76
238	138
239-241	153-155
242	49
245	102
247/248	52/53
252	33
253	32
254	175
257	302
258	300
260	344

Dimitsas	*IG* X 2 1
261	328
262	348
263	351
264/265	350
266	253
267/268	309/310
270	309
272	294
273	215
274	345
275	234
276/277	230/231
279	252
280	182
281	236
282	251
289	312
329	382
330	369
331	398
332	374
333	361
334	403

Dimitsas	*IG* X 2 1
335	355
336	377c
337	377b
338	383
339	377b
340	384
341	399
342	373
343	356
344	397
345	377a
346	367
347	376
348	381
Peek, *GV*	
207	260
303	261
310	131
462	134
1403a	27
1901	386
1943	382

Peek, *GVI*	*IG* X 2 1
2089	165
***CIL* IIIs**	
7318	309
14203[37]	78
CIG	
1999	72
1999b	71
2000	110
2001	85
2002	98
2003	88
2004	89
2005	86
2006	87
Feissel, *Insc.chrét.*	
266	157
266bis	156
267	152
268	150
270-272	153-155

655. Macedonia. Delimitations. I.A.Pikoulas, in *Ancient Macedonia* VI 893-902, announces a forthcoming study of the delimitations in Macedonia and presents a list of the relevant inscriptions: 1) the territory of cities and ethne of the Chalkidike (*SEG* XL 542; late 4th/early 3rd cent. B.C.); 2) the territory of Philippi (*SEG* XXXIV 664; XLVIII 835*; ca. 330 B.C.) [now in P.Pilhofer, *Philippi. II. Katalog der Inschriften von Philippi* (Tübingen 2000) no. 160]; 3) Gonnoi and Herakleion (*Gonnoi* II 93, 98, 100-105, 107-110; late 3rd cent. B.C.) [Ager, *Arbitration* no. 54]; 4) Thasos and Philippi (*Recherches --- (Thasos)* 186; ca. 69-79 A.D.); 5) Dion and Olosson (*CIL* III 591 + p. 989; 101 A.D.); 6) Doliche and the Elimiotai (*An.Ép.* 1913, no. 2; 101 A.D.); 7) the Thracians and Thasos (*An.Ép.* 1968, no. 469 and 1992, no. 1533; 101 A.D.); 8) the communities of the [---]αῖοι and the Δεβ[..]αῖοι in Lynkestis (*EAM* 181; 114 A.D.); 9) Philippi and Claudianus Artemidorus (*CIL* III Suppl. 14206[4]; *ILS* 5981; early 2nd cent. A.D.) [P.Pilhofer, *op.cit.*, no. 559]; 10) the Genetae and the [---]xini (*An.Ép.* 1924, no. 57; ca. 120 A.D.); 11) Philippi and private persons (*CIL* III Suppl. 14406 d; ca. 117-138 A.D.) [P.Pilhofer, *op.cit.*, no. 475]; 12) the territory of Philippi (A.Salac, *BCH* 47, 1923, 55 no. 10; 2nd cent. A.D.); 13) the Βραγύλιοι, Τιβήριοι and Κισσύνιοι (*SEG* XXX 573; mid-2nd cent. A.D.); 14) the Βραγύλιοι, Τιβήριοι and Κισσύνιοι (unpublished; cf. *SEG* XXXIX 577; mid-2nd cent. A.D.). In three cases it is not certain whether the inscription concerns a delimitation: a) Philippi (?; Hatzopoulos,

Macedonian Institutions no. 7; Hellenistic period?); b) Philippi (?; Hatzopoulos, *Macedonian Institutions* no. 18; ca. 221-179 B.C.); c) Dion (?; *SEG* XXXI 629; 3rd cent. B.C.).

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656. Macedonia. Epigraphic research. M.B.Hatzopoulos in *Atti XI Congresso* I 257-273, summarizes the contribution of recent epigraphic finds to our knowledge of the history, the historical geography, the language, the religion, and the political institutions in Macedonia. H. discusses in some detail the following inscriptions: *SEG* XXXIV 664 (258); XXXVI 626 (260); XL 542 (261); XLVIII 785 (268/269); *I.Beroia* 1 (*SEG* XLIII 381; 268/269); *I.Beroia* 4 (*SEG* XLVI 729; 269).

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657. Macedonia: Language and literacy. C.Brixhe in Κατὰ Διάλεκτον 41-71, summarizes the contribution of recent epigraphic finds to our knowledge of the Macedonian dialect. The texts from Aiane (*SEG* XLIII 363 A-E) [for a new early text see our lemma no. 671] are not conclusive; the graffito *SEG* XLIII 363 A seems to be of Ionic origin; for his analysis of the language of the defixio from Pella see our lemma no. 757. B. endorses the view of an early adaptation of the Attic/Ionic koine in Macedonia as written language, already in the 5th cent. B.C. Similarly, A.Panayotou-Triantaphyllopoulou in *Ancient Macedonia* VI 851-858, argues that the Macedonian dialect was not widely used in written documents because of the educational measures of the Argeads and their successors and because of their conscious preference for the Attic koine. The contribution of inscriptions to our knowledge of the Macedonian dialect is also discussed by M.B.Hatzopoulos *ibid.* 225-239 and in *Atti XI Congresso* I 262-265; for the vocabulary see A.I.Thavoris in *Ancient Macedonia* VI 1135-1150.

In a justified criticism of E.Borza's book *In the Shadow of Olympus* (Princeton 1990), C.Saatsoglou-Paliadeli, *ABSA* 94 (1999) 353-375, summarizes the contribution of recent archaeological and epigraphic finds to our knowledge of early Macedonian culture (religion, burial customs, architecture, language) [cf. *SEG* XLVII 865]. S. argues that the lack of inscriptions inside Macedonian tombs does not prove the illiteracy of the ancient Macedonians. Inscribed grave-markers from the Classical and Early Hellenistic period have been found reused in the fill of the Great Tumulus at Vergina (e.g., *SEG* XXXV 774, 789, 791); the absence of ethnika indicates the indigenous origin of the owners. The fact that none of these persons can be identified with any known historical personality suggests that the tombstones were also set up for ordinary people. The reference to the names of fathers and grandfathers provides names for at least one or two generations earlier than the erection of the monuments, i.e. for the 5th cent. B.C. With the exception of the Thracian name 'Αμάδωκος and the Phoenician (?) name Σίλλις, the rest of the 75 persons attested have common Greek names (e.g., 'Αγάθων, Ἄλκιμος, 'Αρτεμίδωρος, Ἄρχιππος, Δημαίνετος, 'Επικράτης, Εὐθίας, Εὔξενος, Θεόδωρος, Θεύκριτος, Θευφάνης, Καλλίας, Κλεώνυμος, Ξενοκράτης etc.) or typical Macedonian names (e.g., Ἄδυμος, 'Αλκέτας, 'Αντίγονος, Ἅρπαλος, Πευκόλαος, Φίλα, Φιλώτας etc.). Eleven names are attested for the first time: Ἄκυλος, 'Αμένανδρος, Βερεννώ, Βιλάρρα (= *Fιλάρρα*), Δρύκαλος, Δυμιννώ, 'Ερρεβαῖος, Κατάνικος, ΚΥΤΑΣ, ΛΥΛΑ and Μαντιννώ. With the exception of ΛΥΛΑ (perhaps (Α)ὔλα or Λυ(δ)ά), they can all be attributed to the Greek language

(cf. the defixio from Pella; *SEG* XLIII 434). An early metrical, stoichedon inscription from Vergina (*SEG* XLVI 830; dr.) adds more information on early Macedonian epigraphy. Cf. the criticism of M.B.Hatzopoulos, *BE* (2000) no. 431 on the lacunose study of E.N.Borza, *Before Alexander. Constructing Early Macedonia* (Clairmont 1999) 41-43.

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658. Macedonia. Monarchy: Dedications of kings. Among the dedications of Macedonian kings B.Schmidt-Dounas in *Ancient Macedonia* VI 1047-1056, focuses on the dedication of weapons and on victory monuments, based on the collection of evidence in W.Ameling, K.Bringmann, B.Schmidt-Dounas, *Schenkungen* -- (cf. *SEG* XLV 2299) nos. 110, 133, 135, 137/138, 194, 201, 246, 305, 309, 328, and 367.

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659. Macedonia. Onomastics. E.Petrova in *Mélanges d'histoire et d'épigraphie offerts à Fanoula Papazoglou par ses élèves à l'occasion de son quatre-vingtième anniversaire* (Belgrade 1997) 179-184, argues that the personal names in Dardania, Paionia, Macedonia and on the Brygian territory belonged to inhabitants indigenous to the area and cannot be classified as Illyrian or Thracian. See also our lemmata nos. 657, 667 and 679.

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660. Macedonia. Patroni in the Republican and Roman Imperial periods. I.K.Xydopoulos in *Ancient Macedonia* VI 1371-1379, collects the rare evidence for Roman magistrates honored by Macedonian cities with the title of πάτρων (Λεύκιος Καλπόρνιος Πείσων: *I.Beroia* 59; M.E.Caskey, *AJA* 85, 1981, 457; *Samothrace* II 2 no. 18; C. Oppius Montanus: *CIL* III 7340; Λ. [---]ος 'Ιούνιος: *SEG* XVI 400; cf. Σέξτος Πομπήιος in Thasos: *SEG* XLIV 706), εὐεργέτης (Γναῖος Δομίτιος Αἰνόβαρβος: *SEG* XXIV 580; Μᾶρκος Μινύκιος 'Ροῦφος: S.B.Kougeas, *'Ελληνικά* 5, 1932, 5), and σωτὴρ καὶ εὐεργέτης (Κόϊντος Καικέλιος Μέτελλος: *IG* X 2 1 134; cf. *IvO* 325). X. explains the limited presence of patroni as a result of the predominant role of the emperor. From the late 2nd cent. A.D. onwards the title of πάτρων was occasionally given to members of the civic elite (Π. Σέντιος Σεπτίμιος Νικόλαος: *SEG* XXXIV 678) [*IG* X 2 1 187 and 190 (pp. 1377/1378) are not related to this subject, since they concern patroni of private persons, Chaniotis]. A hereditary patronage is attested only in the case of Σέξτος Πομπήιος in Thasos. The reason for the award of the title is given only in the case of the provincial governor M. Οὔλπιος Ἄννιος Κυϊντιανός who was honored in Bouthrotos for his service as λογιστής of this city (*An.Ép.* 1949, no. 265).

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661. Macedonia. Political institutions: 'Επιστάτης. N.G.L.Hammond, *ABSA* 94 (1999) 369-375, argues that the ἐπιστάται were originally elected officials who served as intermediaries between the cities and the king. After the conquests of Philip II and Alexander the Great the ἐπιστάται were appointed by the king. But see the justified criticism of M.B.Hatzopoulos, *BE* (2000) no. 442 [cf. *SEG* XLVIII 783 app.crit., Chaniotis].

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662. Macedonia. Political institutions: Poleis. M.B.Hatzopoulos in *Alexander the Great. From Macedonia to the Oikoumene. International Congress, Beroia 27-31/5/1998* (Beroia 1999) 15-21, points out that recent epigraphic finds (e.g., *SEG* XLIV 505; XLVI 718 and 739; XLVIII 780; *I.Beroia* 1) show the political importance of independent poleis in Argead Macedonia; the number of independent poleis can be estimated to ca. fifty. For cities and town planning in Argead Macedonia see also M.Lilimbaki-Akamati, *ibid.* 23-35.

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663. Macedonia. Relations with Eretria. See our lemma no. 1187.

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664. Macedonia. Religion: Cults in Upper Macedonia. Amongst the evidence for the mixture of tradition and innovation in the cult practices in Upper Macedonia (Elimeia, Derriopos, Eordaia, Lynkestis, Orestis, Pelagonia, Tymphaia), A.Rizakis - I.Touratsoglou in *Ancient Macedonia* VI 949-965, discuss the possible Thessalian influence on the cult of Πλούτων (*EAM* 150), the development which led Ἡρακλῆς Κυναγίδας becoming a patron of sacred manumissions (*I.Beroia* 29-33; *EAM* 97), and the association of the cult of Alexander the Great (*EAM* 148, 157) with the cult of Drakon and Drakaina, but also its possible promotion under Caracalla.

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665. Macedonia. Religion: Cult of Aphrodite. There are only four inscriptions that attest the cult of Ἀφροδίτη in Thessalonika: *IG* X 2 1 61, 299 and 965/966; *SEG* XLII 625. E.Voutiras in *Ancient Macedonia* VI 1329-1343, points out that these texts are related to three different aspects of Aphrodite's cult: as a patron of the agora and of concord (Ἀφροδίτη Ὁμόνοια), as a patron of sailors (Ἀφροδίτη Ἐπιτευξιδία), and as a patron of love (Ἀφροδίτη Παφίη). The archaeological evidence from Aineia shows that the cult of Aphrodite in the area of the Thermaic Golf goes back to the Archaic age. The masons' marks on the blocks of an Archaic temple of Aphrodite in Thessalonika date to the early Roman Imperial period; this suggests that the temple was dismantled and rebuilt. It may be the temple which originally stood at Aineia and was later transported to Thessalonika, where Aphrodite was possibly worshipped together with Julius Caesar (for his cult see *IG* X 2 1 31).

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666. Macedonia. Religion: Cult of Demeter. S.Pingiatoglou in *Ancient Macedonia* VI 911-919, collects the epigraphic evidence for the cult of Demeter in Macedonia [without references to *SEG*] and discusses the main features of the cult (dedications, rites, location of the sanctuaries). Inscriptions attest her cult in Anthemous (*SEG* XLII 560), Beroia (*I.Beroia* 48), Dion (*SEG* XLIII 386), Kalindoia (*SEG* XLV 770) and Lete (*SEG* XLIV 535).

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667. Macedonia. Romanization: Macedonians in the Roman Army. E.K. Sverkos in *Ancient Macedonia* VI 1091-1100, presents a prosopography of Macedonians in the

Roman Army (28 persons) and asks whether their onomastic practices can be regarded as an indication of Romanization. The majority of the soldiers used the Roman onomastic system, but some retained a Greek cognomen or replaced the reference to a tribus with a reference to their Macedonian origin. Neither onomastics nor the use of the Latin language in their monuments are per se reliable indications of Romanization. Cf. the remarks of M.B.Hatzopoulos, *BE* (2000) no. 437.

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668. Macedonia. Topography: Dion. M.B.Hatzopoulos - S.Psoma, *Tekmeria* 4 (1998/1999) 1-12, review the numismatic and epigraphic evidence for three cities under the name of Δῖον: 1) a city on the Chalkidike (with the ethnikon Διεύς), 2) a city in Pieria (with the ethnika Διέστης and Δῖος), and 3) a city in Thessaly. Cf. B.Helly, J.-C.Decourt, *BE* (2002) no. 225.

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669. Macedonia. Topography: Orestis and Elimeia. G.Karamitrou-Mentesidi, *Βόϊον-Νότια Ὀρεστίς. Ἀρχαιολογικὴ ἔρευνα καὶ ἱστορικὴ τοπογραφία* (Thessalonike 1999), presents a historical-topographical survey of the modern prefecture of Βόϊον which corresponds to ancient south Orestis and part of Elimeia. For her sketch of the historical development in Eordaia, Tymphaia, Derripos, Atintania, Dassaretis, and Orestis (57-101) and the archaeological survey (103-249) K. draws upon the epigraphic evidence. We note the inscriptions discussed in greater detail: *EAM* 74 (63 with note 81), *EAM* 187 (237; ph.), *EAM* 147, 149, 179, 183, 186, 188/189 (80-83) [for the provenance of *EAM* 188 from Σοπότι Πορτιᾶς see now C.Tsougaris in *Ὀρεστίδος Ἱστορία. Ἀπὸ τὴν κλασσικὴ ἀρχαιότητα ὡς τὸν 20ό αἰ. Συνέδριο τοπικῆς Ἱστορίας στὸ Ἄργος Ὀρεστικό, 9-10 Σεπτεμβίου 2000* (Thessalonike 2001) 47/48, Sverkos]. K. tentatively associates the σύνεδροι in *EAM* 189 with the Κοινὸν τῶν Ὀρεστῶν [see, however, *SEG* XLVI 757 and E.K.Sverkos, *Συμβολὴ στὴ ἱστορία τῆς Ἄνω Μακεδονίας τῶν ρωμαϊκῶν χρόνων. Πολιτικὴ ὀργάνωση - κοινωνία - ἀνθρωπονύμια* (Thessalonike 2000) 61 note 171, Sverkos]. K. briefly discusses the evidence for cities (πόλεις) and civic institutions in Upper Macedonia (*SEG* XLIII 937; XLVII 910; XLVIII 800; *EAM* 15, 34, 66, 87, 173, 187; *I.Beroia* 41), points to a new epigraphic find that supports the interpretation of πολιτεία as a synonym of πόλις (civic community; *SEG* XLVII 910), and urges that the archaeological evidence shows the existence of towns in Upper Macedonia (260-262). For a review see D.Damaskos, *Archaiognosia* 11 (2001/2002) 357-360. See also our lemmata nos. 678, 771-773, 790/791, and 853.

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670. Agios Christoforos Kozanis. Dedication to Zeus Hypsistos. Stele with relief (no description). Ed.pr. G.Karamitrou-Mentesidi, *AD* 49 B2 (1994) [1999] 554 [for the cult of Zeus Hypsistos in Macedonia see *SEG* XLVI 705, Chaniotis]: [Δι]ὶ Ὑψίστῳ

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671. Aiane. Inscribed strigilis, ca. 500-475. Bronze strigilis inscribed with the name of the owner; found in the grave of a man. Mentioned by G.Karamitrou-Mentesidi, *AEMΘ* 13 (1999) [2001] 353. Ed.pr. ead. in I. Touloumakos (ed.), *Α΄ Πανελλήνιο Συνέδριο Ἐπι-*

γραφικῆς στὴ μνήμη Δημητρίου Κανατσούλη, Θεσσαλονίκη 22-23 Ὀκτωβρίου 1999 *Πρακτικά* (Thessalonike 2001) 68/69 no. 14 (ph.), points out that this is possibly the earliest inscription in Macedonia: Ἄπαϙος

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672. Akanthos. Love defixio, 4th/3rd cent. B.C. *SEG* XLVII 871. The remarks made by D.R.Jordan in *Ancient Magic*, 119-123, have already been summarized in *SEG* XLVII 871. L.Dubois, *BE* (2000) no. 294, regards the genitive Ἀπολλωνίδος in the name Μελίσσης Ἀπολλωνίδος (B L. 1) as a metronymic, and not as an ethnikon (J.). The name Ἀνφίτριτος (A LL. 1/2) is not related to the Illyrian Τρίτος (J.), but to the theonym Ἀμφιτρίτη (cf. Ἀφροδίτη>Ἀφρόδιτος).

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673. Aloros (Almopia). Epitaph of Kale, undated. Fragment of a stele with a representation of a man in relief. Mentioned by A.Chrysostomou, *AEMΘ* 11 (1997) [1999] 146 note 26: Ἀντίγονος Κάλῃ τῇ γυναικί

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674. Ambeloi. Graffito on pottery, late 5th/early 4th cent. B.C. Sherd of a vase with an inscription engraved after firing; it was used for funerary libations in a tomb near Ambeloi. Ed.pr. V.Poulios, *AD* 50 B2 (1995) [2000] 633 (ph.): Ἀλε[---]

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675. Amphipolis. Epitaph of Dorias, 3rd cent. B.C. Stele with rounded top decorated with an anthemion in relief; a dexiosis scene between a seated and a standing woman in relief. Mentioned in *Ergo YP* 3 (1999) 137 and 139 (ph.); See now also P.Malama, *AEMΘ* 14 (2000) [2002] 61 (ph.): Δωριὰς Χαριδάμας

[Text as read from the photo, Chaniotis; M.B.Hatzopoulos pointed out per ep. that the first name is in the nominative (not Δωρίας); Χαριδάμας is a metronymic].

676/677. Amphipolis. Epitaphs. Two stelae reused in graves in the Roman cemetery. Mentioned by N.Amoiridou - D.Malamidou, *AEMΘ* 12 (1998) [2000] 79-80 (ph.); cf. M.B. Hatzopoulos, *BE* (2001) no. 303.

676: Epitaph of Ammio, 165/166 A.D. Stele [text as read from the photo, Chaniotis]: Ἡλιόδωρος | Διονυσίου τῇ | ἀδελφῇ Ἀμμιοῦ|νι ΚΑΙΟΑΝΗΖΕΙΙΙΠΑC μνείας χάριν· || ἔτους γιτ', Πε|ρειτίου ζ'

2-3. Ἀμμιοῦ|νι, H.

677: Epitaph of the gladiator Achilleus, 2nd cent. A.D. Marble stele; a gladiator (secutor) with helmet, shield and sword is represented in relief on a panel; under the panel 12 crowns, on the right a palm branch. The epitaph was erected by Ζωσά|ριν (LL. 1/2) to the memory of her husband Ἀχιλλεύς.

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678. Apidea (Orestis). Owner's inscription on a pithos. 3th cent. B.C. Fragment of a stamped pithos (letters in relief). Ed.pr. G.Karamitrou-Mentesidi, *op.cit.* (cf. our lemma 669) 173 (ph.): [Κ]ασσάνδρου

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679. Archontiko Giannitson. Inscribed pottery, late 4th or early 3rd cent. B.C. A.Chrysostomou - P.Chrysostomou, *AEMΘ* 11 (1997) [1999] 180, report the discovery of inscribed pottery near the fortification wall (1/2) and in the settlement (3/4; ph.). P.Chrysostomou, *AEMΘ* 13 (1999) [2001] 497, adds another inscribed vase (5): 1) Π (stamped amphora handle) 2) AX (graffito on the base of a skyphos) 3) [Δ]εάλκο[ς] (Thasian stamped amphora handle; ca. 300 B.C.) 4) [---]PIO (graffito on a sherd) 5) M (lid)

3. [Δ]εάλκο, edd.pr. [[Δ]έαλκο[ς]; cf. A.-M.Bon, A.Bon, *Études Thasiennes*. IV. *Les timbres amphoriques de Thasos* (Paris 1957) 170-173 nos. 536-553; for the date see M.Debidour in *Thasiaca* (*BCH* Suppl. 5; Paris 1979) 311, Chaniotis].

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680. Beroia. Society and onomastics. A.B.Tataki in *Ancient Macedonia* VI 1115-1125, summarizes the contribution of epigraphic finds made after the publication of her book *Ancient Beroea* -- (see *SEG* XXXVIII 583) to our knowledge of society in Beroia. In some cases, one may follow the career of members of prominent families for several generations, as in the case of Πάνταυχος [Βαλάκ]ρου (*I.Beroia* 16 A L. 28), a friend of king Perseus and descendant of a general of Demetrios Poliorketes. The new inscriptions have also enriched the onomastic material especially for the 3rd cent. B.C. The names Καλλιμέδων (*I.Beroia* 134 L. 6) and Καλλικράτης were possibly introduced to Beroian onomastics under the influence of Καλλιμέδων Καλλικράτους of Athens, who came as an exile to Beroia after 322 B.C.; Λυσίμαχος Πατερίνου (*I.Beroia* 134 L. 32) was probably the son of Πατερῖνος Ἀντιγόνου (*I.Beroia* 392). T. comments on the names Βίλος, Ἐνθαδίων, Ζάνατος, Ματερώ, and Πευκόλαος, and the Roman nomina Ἀραβιανός, Βετούριος, Πομπήιος and Σέρειος. The inscription of Μάρκιος Ἡρακλείδης shows that the office of the ἱεροφάντης is connected with the cult of Dionysos (*I.Beroia* 55). In two tables T. lists 57 names of the 3rd cent. B.C. attested for the first time in Beroia, and 32 names of 121 B.C.-3rd cent. A.D. also attested for the first time in Beroia.

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681. Beroia. Topography. L.Brocas-Deflassieux, *Beroia, cité de de Macédoine. Étude de topographie antique* (Beroia 1999), reconstructs the urban topography of Beroia (city walls, streets, cemeteries, agora, sanctuaries, gymnasion, baths, theatre) and sketches its historical

development. B.-D. exploits the information provided by the inscriptions with regard to the gates (*I.Beroia* 41; p. 40), the sanctuaries of Ἡρακλῆς Κυναγίδας (*I.Beroia* 3 and 29-33; pp. 66-69), Ἀσκληπιός (*I.Beroia* 12, 16, 18, 41, and 93; pp. 69-74), Ἀθηνᾶ (*I.Beroia* 17; pp. 74/75), Διόνυσος (*I.Beroia* 53-57; pp. 75-77), Ἀτάργατις/Συρία Παρθένος (*I.Beroia* 19, 51/52; pp. 77), Ζεὺς Ὕψιστος (*I.Beroia* 25-28; p. 82), Ἄρτεμις Ἀγροτέρα (*I.Beroia* 49 and 109), Ἶσις Λοχία (*I.Beroia* 136), and Ἀφροδίτη Εὐσχήμων (*I.Beroia* 20; p. 83), the emperor cult (*I.Beroia* 59-61, 63, and 71; pp. 78-82), the gymnasion (*I.Beroia* 11, 17, 103, 114, 123, 136-138, 140; pp. 87-90), and the theatre (*I.Beroia* 21/22; pp. 93/94).

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682. Beroia. Edict of the proconsul L. Memmius Rufus concerning the funding of the gymnasion, ca. 100-150 A.D. *I.Beroia* 7; *SEG* XLVIII 742. S.Follet, *An.Ép.* (1998) [2001] no. 1213, suggests restoring [ποι]ῆσαι in A L. 5.

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683. Beroia. Manumission record, 262 A.D. *I.Beroia* 52 (*SEG* XVI 393). F.Papazoglou, *ZAnt* 49 (1999) 222, suggests reading in L. 10 ὡς ἐτῶν δεκαοκτώ (δέκα ΟΛΤΟ, *I.Beroia*; the last letters are no longer visible on the stone).

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684. Beroia. Dedication to Herakles Kynagidas, 4th cent. B.C. *I.Beroia* 29. N.G.L.Hammond, *art.cit.* (cf. our lemma no. 661) 373 note 21, urges that the ἐπιστάτης was not an eponynous magistrate in Beroia and suggests restoring in L. 1 ἐπὶ Σ[τράτωνος ἱερέως or κυνηγοῦ] or Ἐπισ[τρόφου ἱερετεύοντος], instead of ἐπισ[τατοῦντος]. M.B.Hatzopoulos, *BE* (2000) no. 466, rejects this restoration pointing out that the formula used for eponymous priests was ἐφ' ἱερέως and that the κυνηγοί never served as eponymous magistrates.

685-688. Beroia. Jewish epitaphs, 4th cent. A.D. Three stelae and a column found in 1995 (nos. 685-687) and 1999 (no. 688) in a cemetery which was not reserved only to the Jews. Ed.pr. A.Koukouvou, *Tekmeria* 4 (1998/1999) 13-28 (ph.), who discusses the evidence for the Jewish community at Beroia (cf. *I.Beroia* 454/455).

685: 16-20 no. 1. **Epitaph of Theodosios, ca. 300-350 A.D.** Marble stele decorated with an engraved menorah: Τάφος | Θεοδοσίου Ἑβρέου | μελοπρεσ|βυτέρου, ΤΡΙ|[vv?]ΤΟΥΝΙΑΣΙ|[vv?]ΣΤΟΥ

3. The designation Ἑβρέος is common in Rome and in Asia Minor; in Greece it was hitherto attested only in Corinth (*CIJ* 718), ed.pr. || 4-5. the term μελοπρεσβύτερος is attested for the first time (cf. μελλάρχων, μελλογραμματεύς et sim.); it designates a person who has been elected to the office of the πρεσβύτερος for the next year; this shows that the πρεσβύτεροι of the Jewish communities were elected, ed.pr. || 5-7. it is not clear if these letters belong to one word (the designation of a profession?), ed.pr.

686: 20-23 no. 2. **Funerary epigram for a psalm singer, ca. 300-350 A.D.** Two joining fragments of the lower part of a marble stele: [-- ca. 6 -- πρ]οφερέ(σ)τατος ὕμνοις | Ἑβρέων γέρας | ἐνθάδε κῖτε

Metrical Jewish epitaphs are very rare in Greece (cf. *CIJ* 701), ed.pr. || 1-2. for προφερέστατος cf. *IG* XII 5 678; *SEG* XL 956 II A L. 13, ed.pr. || 2. this is the first attestation of a Jewish psalm singer in Greece; for other areas see *SEG* XXXVI 970, ed.pr.

687: 22/23 no. 3. **Epitaph, ca. 350-400 A.D.** Fragment of the upper part of a pedimental stele with engraved representations of menorah, ethrog and loulab: [------o]υ μη[μόριον ----|---]ΙΘ[------]

688: 23-25 no. 4. **Epitaph of Ioustinos, ca. 350-400 A.D.** Marble column decorated with an engraved menorah: Μημώριον | Ἰουστήνου | Γογώρνι

2. The names Justus (cf. the Jewish Sadoc) and Justinus were often used by Jews, ed.pr. || 3. Γογώρνι = Γοργόνι (dative of Γοργόνις) or Γοργονί(ου); Γοργόνιος/Γοργονία are attested for Jews (e.g., *SEG* XXXVI 970; *CIJ* 14 and 30), ed.pr. [Gorgonios is more probably a second name of Ioustinos rather than the name of a second person buried in the same grave, Chaniotis].

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689. Beroia. Signatures on terracotta statuettes, ca. 150 B.C. V.Allamani - K.Tzanavari in *Ancient Macedonia* VI 45-51, outline the main features of the production of a Beroian workshop of terracotta statuettes. Some figurines were signed by the potters Ἀλέ(ξανδρος) (on statuettes of Aphrodite), Δι(ονύσιος), and Μη(νᾶς) [see now also K.Tsakalou-Tzanavari, *Πήλινα εἰδώλια ἀπὸ τὴ Βέροια. Ταφικὰ σύνολα τῆς ἑλληνιστικῆς ἐποχῆς* (Athens 2002), Chaniotis].

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690. Vacat.

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691. Crnobuki (Lynkestis). Epitaph of [---]los, ca. 350 B.C. Marble pedimental stele with the representation of a dexiosis scene between a seated man and a standing woman, in the presence of a girl and a boy. For the relief see N.Vulić, *Spomenik* 98 (1941-1948) 63 (ph.); Clairmont, *CAT* III 894 (ph.). Ed.pr. M.Milin in *IG* X 2 2 1 2 (ph.): [---]λος Βρυκατọυ

The name Βρυκατος was hitherto unattested; it possibly derives from the ethnikon Βρύκαι, ed.pr.

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692. Debrešte (Pelagonia). Epitaph, 2nd/3rd cent. A.D. Fragment of a marble block with remains of a relief, found at Gradište near Debrešte. Ed.pr. M.Ricl in *IG* X 2 2 1 291 (ph.): Ẹịọụλ̣ịạνὸ[ς ------|------] | ...ΤΩΝ ΑΠ[------] | τῷ κληρο[νόμῳ?] || μνία[ς] χ[άριν]

3. in fine, or ΥΙ || 4. read and restored by K.Hallof (apud ed.pr.).

693. Debrešte (Pelagonia). Funerary epigram, 2nd/3rd cent. A.D. Marble cippus with a relief decoration consisting of two zones; a man, a boy and a woman are represented in the upper zone, three men in the lower zone; found at Gradište near Debrešte. Ed.pr. M.Ricl in *IG* X 2 2 1 292 (ph.).

τύμβον ὁρᾷς κλεινοῖο Α[------]
ΝΡΟΥΘΕΙΟΛΟΥΕ.ΟΝΞΙΑ^^
ΙΙϹΕΥΕΡΑΣΣΥΝΚΑΙΤΙΙΚΟϹ
ΚΑΙ..ϹΕΝΒΟΙΣΙΑΝΕΚ..
Γ...Ι... ἔξοχον πραπίδεσσι
... σοφίεσι κράτιστον ..Χ
δ' αὐτῶν ΑΓΑΘΙΙ.ΟΙ...
.. τὸν ταρχύθη ΑϹ...Τ
ΠΟΙΕΝΤΟ θεῖος

[3. Συνήρας?, Chaniotis] || 4. ἐφήβοισι?, ed.pr.

694. Derriopos. Corpus. M.Ricl in *IG* X 2 2 1 300-351 (ph.; cf. our lemma no. 654), (re)publishes the inscriptions of Derriopos with contributions by K.Hallof, M.Milin, and F. Papazoglu. The texts were found in Alinci (304), Alkomena (347-351), Čepigovo (300), Ivanjevci (301), Krivogaštani (312/313), Krušeani (310), Kutretino (316), Pašino Ruvci (307-309), Sloeštica (317), Styberra (318-346), Trojkrsti (302/303), Trnovci (314), Vog'ani (315), Vrbjani (311), and Zagorani (305/306). There is only one ineditum (317 = our lemma no. 797). For the inscriptions of Styberra see our lemma no. 804. The remaining texts include a letter of Δούλης and an attached royal letter (of Perseus?) concerning the festival of the Daisia (347; Alkomena), an imperial decree in Latin (307), a decree of Derriopos (300), two copies of the documents concerning the foundation of Λούκιος Αἴλιος Ἀγρεστιανός (348/349; Alkomena), three dedications (301/302, 310), a dedicatory epigram (302), an agonistic inscription (308 = our lemma no. 752), epitaphs (303-305, 309, 311-316, 350/351; no. 309 is a bilingual Greek-Latin epitaph; no. 313 is a funerary epigram), and a fragmentary Latin inscription (306). All the texts date to the Roman Imperial period. The most interesting among them is the decree of Derriopos concerning the testament of Μᾶρκος Οὐέττιος Φίλων and the celebration of an ἡμέρα ἑορτάσιμος for Οὐέττιος Βωλανός, consul in 66 A.D. and possibly proconsul of Macedonia (300; 95 A.D.). We note the epitaph of a soldier who died at the age of 25 (309: στρατιώτης σπείρης ιγ' Ἱσπανῆς). The dedications attest the cults of Ἀσκληπιός (302), Ζεὺς Ἀγοραῖος and Ἥρα (348/349) and the θεοὶ σωτῆρες (i.e., the Dioskouroi; 310). For Derriopos see also G.Karamitrou-Mentesidi, *op.cit.* (cf. our lemma no. 669) 66/67. For a comparatio numerorum see our lemma no. 654.

695. Dion. Inscriptions. D.Pandermalis, *Δῖον. Ἡ ἀνακάλυψη* (Athens 1999), summarizes the results of recent archaeological discoveries at Dion and presents excellent photographs of several inscriptions, including many inedita. The published inscriptions are: *SEG* XXVII 279a (57); XXXIV 620 (59), 624/625 (99), 633 (113); XXXVIII 603 (56); XLIV 525 (128). Five of the new texts have already been presented in *SEG* XLVIII 782-786. For the rest see our lemmata nos. 696, 698-701, and 703-705.

696. Dion. Honorary epigram for Herennianos, early 3rd cent. A.D. Fragments of two herms with the portrait head of a philosopher found in the baths; one fragment of A was found in the villa of Dionysos. A: Six joining fragments of the herm and the portrait head; L. 4 is presented in *SEG* XXXIII 516. B: Fragment of the right side of the herm. Mentioned by D.Pandermalis, *op.cit.* (cf. our lemma no. 695) 158/159 (ph.), who points out that the epigram refers to the two portraits of the same man.

A: Εἷς τύπος ἐν δοιοῖσι
κ[αὶ ἀμ]φοτέροις μία μορφ[ή]·
οἱ δύο δ' ὡς ὁρᾷ[ς ἐ]σμὲν
Ἑρεννιανός

B: [Εἷς τύπος ἐν δοιοῖσι]
[καὶ ἀμφοτέροις] μία μορφή·
[οἱ δύο δ' ὡς ὁρᾷ]ς ἐσμὲν
[Ἑρεννιαν]ός

697. Dion. Dedication of a statue of king Perseus to the Muses and Dionysos, ca. 179-168 B.C. Base re-cut as a Doric capital. Ed.pr. D.Pandermalis, *ΑΕΜΘ* 13 (1999) [2001] 416-417 (ph.; dr.), who comments on the importance of the cult of the Μοῦσαι in Dion. M.B.Hatzopoulos, *BE* (2001) no. 273, points out that members of the [κοινὸν τῶν περὶ τὸν Διόνυσον τεχνιτῶ]ν τῶν εἰς Ἰσθ[μὸν καὶ εἰς] Πιερία συντελούν[των] (*IG* VII 2486) may have been members of the σύνοδος τῶν Μουσαϊτῶν.

[Β]ασιλέα Περ[σέα]
βασιλέως Φιλίπ[που]
οἱ Μουσαϊσταὶ ἀρετῆς ἕν[εκεν]
καὶ εὐεργεσίας τῆς εἰς τὴ[ν]
σύνοδον καὶ εὐσεβεία[ς]
τῆς πρὸς τοὺς θεοὺς
Μούσαις καὶ Διονύσω[ι]

698. Dion. Dedication to Artemis Soteira, Hellenistic period. Stele found in the temple of Artemis Soteira. Ed.pr. D.Pandermalis, *op.cit.* (cf. our lemma no. 695) 278 (ph.). Cf. M.B.Hatzopoulos, *BE* (2000) no. 453/7: Παυσανίας Μενίππου | εὐξάμενος | Ἀρτέμιδι | Σωτείραι

699. Dion. Dedication of Mestria Nemesis, late 2nd/early 3rd cent. A.D. Altar. Mentioned by D.Pandermalis, *op.cit.* (cf. our lemma no. 695) 73 and 289 (ph.); cf. M.B.Hatzopoulos, *BE* (2000) no. 453/9 [text as read from the photo, Chaniotis]: Μεστρία | Νέμεσις | ἱερητεύσα(σα) | Ἀφροδείτῃ

[3. ΙΕΡΗΤΕΥΣΑ, on the stone].

700. Dion. Epitaph of Paulos, 2nd/3rd cent. A.D. Funerary altar with the representation of a seated dog; an inscription above the relief; a second inscription is written with smaller letters next to the dog's head. Ed.pr. D.Pandermalis, *op.cit.* (cf. our lemma no. 695) 122/123 (ph.). Cf. M.B.Hatzopoulos, *BE* (2000) no. 453/6: A) Δομετία | Παύλῳ | τῷ ἰδίῳ | τ̣έκνῳ || μ̣ν̣ε̣ίας | χάριν B) Μουλίων

B. Μουλίων ('mule driver') is the name of the child's favorite dog, ed.pr.

701. Dion. Christian epitaph of Magna, ca. 5th cent. A.D. Plaque found in the early Christian basilica. Ed.pr. D.Pandermalis, *op.cit.* (cf. our lemma no. 695) 261 (ph.): † Μημόριον † | Μάγνας

702. Dion. Shield of king Demetrios Poliorketes (or Demetrios II), ca. 294-287 B.C. (or ca. 239-229 B.C.). Fragments of the bronze sheet that covered a wooden shield, decorated with the Macedonian royal star in the center, surrounded by seven smaller stars within elliptical circles; an inscription in the band around the central star. Ed.pr. D.Pandermalis, *ΑΕΜΘ* 13 (1999) [2001] 417-419 (ph.; dr.). Similar inscribed shields have been found at Vegora in Macedonia (*SEG* XLIV 377; a king Antigonos?) and Dodona (*SEG* XLIII 176; cf. a shield on a stone relief at Memphis: K.Liampi, *Der makedonische Schild*, Bonn 1998, 59); the decoration and the letter forms suggest a date in the early 3rd cent B.C. (ed.pr.). Republished by id. in P.Adam-Veleni (ed.), *Μύρτος. Μνήμη Ἰουλίας Βοκοτοπούλου* (Thessaloniki 2000) xviii-xxii (ph.; dr.): Βασιλέ[ως Δημητρ]ίου

703. Dion. Gold disc, Hellenistic period. Small gold disc found in the Macedonian grave V. Ed.pr. D.Pandermalis, *op.cit.* (cf. our lemma no. 695) 271 (ph.): Ἐπιγένης

704. Dion. Mosaic inscription, Roman Imperial period. Panel of the mosaic floor of a private house, with the representation of a partridge. Ed.pr. D.Pandermalis, *op.cit.* (cf. our lemma no. 695) 219 (ph.) (text in majuscules): Τῷ εὐτυχῖ Ζωσᾷ

705. Dion. Inscribed lead pipe, Roman Imperial period. Lead pipe used for the water supply of the villa of Dionysos. Ed.pr. D.Pandermalis, *op.cit.* (cf. our lemma no. 695) 203 (ph.). Ἐπαφρᾶς was the name of the owner of the workshop rather than the occupant of the villa (ed.pr.): Ἐπαφρᾶνος

706. Eleutheroupolis Kavalas (ancient vicus Scevenorum?). Epitaph of Skarouses, 3rd/4th cent. A.D. Upper part of a stele found in an ancient settlement near Eleutheroupolis. Ed.pr. C.Koukouli-Chrysanthaki, *Tekmeria* 4 (1998/1999) 52/53 (ph.). Cf. G.A. Pikoulas, *Ἡ χώρα τῶν Πιερίων. Συμβολὴ στὴν τοπογραφία της* (Athens 2001) 118 no. 9a.

[------}.....[-----]
Σκαρούσης Βίθ-
υος υἱὸς εἰερει-
4 θὶς δὲ μυσστα-
{Α}γογῶν ἐτῶν
τριάκοντα ἐτελε-
ύτησεν ἐτῶν · π' ·
8 ἥρως χαῖρε· χαῖρ-
ε καὶ σὺ παρ{Α}ω-
vvδῖvacatταvv

[1. Remains of letters are not indicated by ed.pr.; they possibly belong to the praenomen and nomen of Skarouses, Sverkos] || 3-4. εἰερευθίς = ἱερευθείς, 'has been devoted' to the cult of Dionysos, ed.pr.

707. Florina. Inscribed roof tiles, late 3rd/early 2nd cent. B.C. Stamped clay roof tiles found in the Hellenistic town in modern Florina. Mentioned by M.Lilibaki-Akamati, I.Akamatis, *ΑΕΜΘ* 13 (1999) [2001] 590: Βασιλέως Φιλίππου

708. Florina. Rhodian amphora stamp, early 2nd cent. B.C. Stamped handle of a Rhodian amphora found in the Hellenistic town in modern Florina. Ed.pr. M.Lilibaki-Akamati, I.Akamatis, *ΑΕΜΘ* 13 (1999) [2001] 590 note 13 (ph.): Καρνείου | Φιλοκράτευς

709. Gradešnika (Pelagonia). Building inscription, late Antiquity (?). Fragment of a plaque found near Gradešnika, now lost. N.Vulić, *Spomenik* 71 (1931) 41; id., *op.cit.* (cf. our lemma no. 741) 26. Republished by M.Milin in *IG* X 2 2 1 168.

ΗΝΗΓΕΡΘΗϹ
ΟϹΟΥΤΟϹΗ

1. ἠγέρθη, V. (or, if the left border is preserved, possibly ἠνηγέρθη ὁ̣ [να]ὸς οὗτος Η[---], with a pleonastic augmentation (ἠνηγέρθη for ἀνηγέρθη), Chaniotis].

710. Herakleia Lynkestis. Corpus. M.Milin in *IG* X 2 2 1 51-157 (ph.) (cf. our lemmata nos. 654 and 740), (re)publishes the inscriptions of Herakleia Lynkestis, found in the city (51-120) and at Bitola (121-148). With the exception of an amphora (or pithos) stamp (51; Hellenistic period?) all the texts belong to the Roman Imperial period. There are several Latin inscriptions (54, 59, 67, 77, 79-82, 91, 94, 105, 109, 111, 113, 127, and 129), a Greek/Latin bilingual (101 = our lemma no. 719), two texts written in part in Greek and in part in Latin (76 and 78), and a Latin text written in Greek characters (121). There are several inedita, mostly

fragments (68, 83, 91, 95/96, 101, 105, 108, 113-120, 139, 141, 146-148). The texts include a letter of a Roman emperor or proconsul (52), dedications (53-64), honorary inscriptions for Roman emperors (65-70), including a new text referring to Septimius Severus and Caracalla (68), honorary inscriptions set up by the Κοινὸν τῶν Μακεδόνων (71/72), by the city (73/74), and by the φίλοι of Γ. Ἀρβειανὸς Σεκοῦνδος (75; 1st cent. A.D.), a building inscription (149), epitaphs (76-109 and 121-141; Christian epitaphs: 150-155), a hermaic stele of the orator Αἰσχίνης (110), a sundial (111), seat inscriptions of the tribes in the theatre (112 = our lemma no. 720), a mosaic inscription in a Christian basilica (156), a capital with a monogram in a Christian basilica (157), and fragments (113-120, 142-148). We draw attention to some important groups of inscriptions and individual texts summarizing their historical significance (new texts are indicated with bold numbers). For a comparatio numerorum see our lemma no. 654.

Public documents: A letter by a Roman authority concerns λειτουργίαι, the paving of roads, and a contribution of the Ανταναι (52; 2nd cent. A.D.). A dedication of Παῦλος Καιλίδιος Φρόντων attests the offices of ἀγορανόμος, γυμνασίαρχος, ταμίας, and πολιτάρχης as well as the honorary title υἱὸς πόλεως (53; 2nd cent. A.D.); for the honorary title θυγάτηρ πόλεως see no. 57. Σεπτίμιος Ἰουλιανός was honored ἤθους καὶ εὐ|παιδευσίας ἕνεκα (74; early 3rd cent. A.D.). The honorary inscription for T. Φλάβιος Ὀρέστης attests the offices of πολιτάρχης and ἀρχιερεύς (73).

Society: There are numerous epitaphs of Roman soldiers and veterans (82, 91, 98, 124, 127, 150). The only reference to an occupation is that in the epitaph of Φίλιππος, designated as ἀνὴρ μουσικός (89) [to be added to I.E.Stephanis, *Διονυσιακοὶ Τεχνῖται* (Herakleion 1988)]. There is a metronymic in an epitaph (99: Γάμ|ου Πελή|νας, ἐτῶν | ο´; Roman Imperial period). In addition to a reference to liberti (121), an epitaph names Σηβία Μαξίμα, Κέλερ Μαξίμας and Ὀκτάβις Μαξίμας (123; 1st/2nd cent. A.D.); Κέλερ and Ὀκτάβις probably were the slaves of Saevia Maxima (*IG*) [or her children, if Saevia Maxima was a liberta and the father still a slave; for this phaenomenon cf. *SEG* XLVI 2333, Chaniotis].

Religion: The inscriptions attest the cults of Hercules (59), Juppiter Optimus Maximus (54), Ἀσκληπιός (58), Ἑστία Βουλαία, Θεὰ Δικαιοσύνη (55), Θεὰ Νέμεσις (56), Τύχη Πόλεως (56) [for nos. 55/56 see also T.Janakievski, *op.cit.* (cf. our lemma no. 738) 112-114 (ph.), Chaniotis], and a river-god (ποταμός; 64). A dedication to Dikaiosyne quotes vs. 230/231 of Hesiod's *Works and Days* (55; 2nd cent. A.D.).

Epitaphs: The age at death is often indicated (7 years: 108; 15 years: 123; 16 years: 87; 27 years: 85; 30 years: 79, 129; 32 years: 127; 35 years: 87, 123; 45 years: 123; 50 years: 80, 82, 129; 55 years: 76; 60 years: 79; 70 years: 78). There are several funerary epigrams, mostly fragments (93/94, 101 = our lemma no. 719; **118**, 131 = *GV* 310; 134 = *GV* 462). We mention an uncommon formulation in an epitaph: Ἀμμία Διονύ[σιον] | τὸν ἄνδρα ἐ[ποίησεν] (100; Roman Imperial period; cf. *IG* X 2 2 1 236; Belovodica; 1st cent. A.D.: Τι. Κλαύδιον Φόρτιον... ἐποίησαν τὰ τέκνα).

Onomastics: We single out only a few less common names: Γάμος (99), Λαλκια (60), Μανικος (121), and Πελήνα (99). Ἱστορία was the daughter of Γράπτος and Κάλη (125; 2nd cent. A.D.); the family may have been devoted to the Muses (*IG*). We also mention the names attested in new epitaphs: Φειλίππα and Παράμονος (**95**; 2nd/3rd cent. A.D.), Ἀλεξανδρ[--] and Ναvα (**96**; 2nd/3rd cent. A.D.), Γ(άϊος) Πετ[ίλλιος?] Οὐά[λης?] (**115**; 1st/2nd cent. A.D.), Ἑορτ[αῖος] (**139**; 3rd cent. A.D.), Χρυσι[---] (**141**).

711. Herakleia Lynkestis (area of Oleveni). Letter and dedication, 345 B.C. (or June 206 B.C.?). *SEG* XLV 764*. Republished by F.Papazoglu in *IG* 2 2 2 1 (ph.). Ead., *Tekmeria* 4 (1998/1999) 89-99, attributes the letter in LL. 1-10 not to a king, but to an unknown official. A date in the reign of Philip V (June 206 B.C.) should be preferred, because the στενά (L. 7) are mentioned in the literary sources only in connection with the wars of Philip V against the Dardanians and because the Macedonian dating (L. 11: ἔτους ϝι´) is hitherto unattested in inscriptions predating the reign of Alexander the Great (contra M.Hatzopoulos and P.Goukowski; P. did not have access to G.'s article summarized in *SEG* XLV 764; see also M.B.Hatzopoulos' criticism in *BE* 2000, 452). P. rejects the interpretation of the Κατλεσταί (L. 12) as a military unit, and regards them as an unknown Epirotic tribe. This would explain the unusual lettering of the inscription, which has a parallel in the Epirotan inscription *SGDI* 1339.

712. Herakleia Lynkestis. Honorary inscription for emperor Hadrian, ca. 117-138 A.D. Marble base. T. Janakievski, *Teatar Heraclea Lyncestis* (Bitola 1987) 66 (ph.); *non vidimus*. Republished by T.Janakievski, *op.cit.* (cf. our lemma no. 738) 155 (dr.) [we read the text from the drawing, Chaniotis]: Αὐτοκράτορα | Καίσαρα Τίτον | Αἴλιον Ἀδριa|[νὸν ---]

713. Herakleia Lynkestis. Honorary inscription for T. Flavius Orestes, early 2nd cent. A.D. Marble altar supporting the statue of a bearded man. G.Tomasevic in *Herakleja* II (Bitola 1965) 14-32 (ph.); ead., *Heraclea Lyncestis* (Bitola 1973) 24-32 (ph.). Republished by M.Milin in *IG* X 2 2 1 73 (ph.).

❦ ἡ πόλις ❦
· Τ(ίτον) · Φλάβιον
Ὀρέστην
τὸν · β´ · ἀρχιερέα
καὶ εὐεργέτην
τῆς εἰς ἑαυτὴν
εὐνοίας ἕνε-
κεν
εἰσηγησαμένου
· Γ(αΐου) Μαρ(ίου) · Βλοσσιανοῦ
Θράσωνος
πολειταρχ(οῦντος) · Μαρί(ου) · Κλαυδ(ίου) · Πούλχρου

3. Ὀρέστης is also honored in Styberra (*IG* X 2 2 1 343), M. || 10. the scribe first wrote BAOCI and corrected it later; the name Vlossianus is very rare (cf. *CIL* VIII 24904), M. || 12. πολειτάρχου Μαρί(ου) Κλαυδ(ίου) (τοῦ) Πούλχρου, T.

714. Herakleia Lynkestis. Honorary inscription for emperor Aurelian, ca. 270-275 A.D. Statue base. Ed.pr. M.Milin in *IG* X 2 2 1 70 (ph.): Ἀγαθῇ Τύχῃ· | τὸν μέγιστον | καὶ θειότατον | κύριον ἡμῶν || Αὐτοκράτορα | ⟦Λ(ούκιον) Δομίτιον Αὐ|ρηλιανὸν⟧ ἡ πόλις

6-7. The name of Aurelianus has been erased in many inscriptions (e.g., *CIL* III Suppl. 7586; *CIL* V 4319; *I.Smyrna* 815 b), ed.pr. [for inscriptions concerning Aurelian see our lemma no. 2419].

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715. Vacat.

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716. Herakleia Lynkestis. Dedication of a statue of a god, 2nd/3rd cent. A.D. Marble altar found in Bitola, first copied by an anonymous Greek whose copy is now preserved in the *IG* archives in Berlin. N.Vulić, *Spomenik* 71 (1931) 23; id., *op.cit.* (cf. our lemma no. 741) 15; cf. P.Mackic - I.Mikulcic in *Herakleja* I (Bitola 1961) 51 no. 30; *Heraclée* I (Bitola 1961) 49 no. 30. Republished by M.Milin in *IG* X 2 2 1 62 (ph.). Cf. A.Chaniotis, *EBGR* (1999) [2002] 394 no. 181.

[-------------------------]
[-----------------------]...
...[-----------------]I N[ι]-
κομάχου τοῦ γλυκυτά-
του υἱοῦ τὸν θεὸν τῇ
συνγενείᾳ

4. υἱοῦ ζῶν σὺν τῇ, V. || 4-5. τῇ συνγενείᾳ = 'together with the relatives', ed.pr.; τῇ συνγενείᾳ refers to the recipient of the donation ('to the relatives'); statues of gods are known to have been presented as a gift to villages, associations, etc. (e.g. *SEG* XL 1049: τῇ κατοικίᾳ τὸν Δία Σωτῆρα... ἀνέστησεν), C.

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717. Herakleia Lynkestis. Building inscription of a fountain, September 561 A.D. Nine fragments of the marble architrave of a Π-shaped construction. Mentioned by F.Papazoglu, *Les villes de Macédoine à l'époque romaine* (Paris 1988) 264 note 57. Ed.pr. D.Feissel in *IG* X 2 2 1 149 (ph.), on the basis of copies made by M.Milin and T.Janakievski.

a b
† βασιλεύοντ(ος) τοῦ εὐσεβ(εστάτου) ἡμῶ[ν δεσπότου Φλαβίου] | Ἰουστινιανοῦ τὸ λ†ε'
c d e
καὶ ἐπὶ τῶν χρόνων Ἰωάννου vacat τοῦ ἁγιωτάτου καὶ μακαριωτάτου ἐπι[σκόπο]υ παρ-
f g h i
εσχέθη τὸ ὑδ|[ρεῖο]ν τῇ πόλει μηνεὶ Σεπτεμβρίῳ [----η κα]ὶ δεκάτῃ ἰνδικτιόνι δεκάτῃ vacat

Fr. a belongs to the left side, fr. b-f, to the center, and fr. g-i to the right side of the building, ed.pr. || fr. a. the abbreviation sign S after ΒΑΣΙΛΕΥΟΝΤ and ΕΥΣΕΒ.

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718. Herakleia Lynkestis. Epitaph of Aurelius Dionysios, 2nd/3rd cent. A.D. Marble altar. Ed.pr. M.Milin in *IG* X 2 2 1 83 (ph.): Οὐαλερία Ἐπινείκη | Αὐρηλίῳ Διονυσίῳ | τῷ ἀνδρὶ ζῶσα με|τὰ τῶν τέκνων ἐ|ποίησεν ἐκ τῶν ἐκείνου | μνείας χάριν

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719. Herakleia Lynkestis. Greek funerary epigram and Latin epitaph for Torkatos, Roman Imperial period. Marble altar. Ed.pr. M.Milin in *IG* X 2 2 1 101 (ph.) on the basis of copies made by N.Proeva and M.Ricl.

μήτηρ Καιλιδία ἱε[ρῷ]
[τό]δε θῆκατο σῆμα
v ὑῷ θανόντι ἀ[ώρῳ]
ἥρωι Τορκατωι
.ΛΑΚΑΙΙΜΟΡΤΙΥΜΕΙΕ
[------------------]
[-------------]Y[--]
[-------]OIΘIME.E.HI
[------]HRINAE[-]
[--------]NI...I...V
A[-------------------]
C[-------------------]
IA[-----]Y[---------]HL
v D...I.M[------------]

Ll. 1-8 are a Greek metrical inscription, Ll. 9-14 a Latin text, ed.pr. || 1-3. μήτηρ Καιλιδία τό|δ' ἐθήκατο σῆμα | vac. θανόντι vac., J.Ebert per epist. apud ed.pr. || 1. for the Caelidii in Herakleia cf. *IG* X 2 2 1 53, ed.pr.; for ἱερός see A.Chaniotis, *EBGR* (1999) [2002] nos. 82 and 181 (on p. 393) || 3-4. an iambic trimeter?, ed.pr. || 4. Τορκατος probably is a Roman name (contra D.Detschew: Thracian name), P.Herrmann (apud ed.pr.).

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720. Herakleia Lynkestis. Seating inscriptions in the theatre, 2nd cent. A.D. T.Janakievski, *Heraclea Lynkestis. Posebni izdanija. 2. Teatar* (Bitola 1987) 20/21; *SEG* XXXVII 556. Republished by K.Hallof in *IG* X 2 2 1 112 (ph.), with new readings and restorations. See also T.Janakievski, *op.cit.* (cf. our lemma no. 738) 80 (ph.): 1) τῆς Ἀσκληπιάδος (row I) 2) φυλὴ Ἀρτε[μισι]άς (row I) 3) Σεβαστοῦ (row I) 4) [φυλὴ Ἡρ]άκλειος (row I) 5) φυλὴ Διονυσιάς (row I) 6) Τ |[Ἀ]ρ|τ|ε]|μ|ι|σ|ι|ά|ς (rows II-XII) 7) [Οὐα]|λ|ε|ρ|ί|ο|υ Ἀ|ν|τ|ω|ν|ε|ί|ν|ου (rows I-XVII)

The texts nos. 1-5 are written horizontally along the lowest row of seats, the texts nos. 6/7 are written vertically; the texts nos. 1/2 and 4-6 refer to seats reserved for members of the tribes Ἀρτεμισιάς, Ἀσκληπιάς, Διονυσιάς and Ἡράκλειος (cf. the tribe names in Thessalonika and in Philippopolis: *IG* X 2 1 183/184; *IGBulg* V 5412), H. || 2. ΑΡΤΕ...ΑC, J.; Ἀρτεμισία, *SEG* || 3. possibly a seat reserved for priests of the emperor cult, H. || 4. restored by H. || 6. restored by H. || 7. [Vα]λερίου, J.; [Οὐα]λερίου, *SEG*; possibly [Βα]λερίου, H.; Οὐαλέριος Ἀντωνεῖνος was probably a local benefactor, H.

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721. Karabournaki (Therme?). Inscribed vase, ca. 450-400 B.C. Attic jug imitating Ionian prototypes with a text engraved after firing. Mentioned by M.Tiverios - E.Manakidou - D.Tsiafaki, *AEMΘ* 11 (1997) [1999] 330: Φιλι.

722. Kassandreia (Poteidaia). Regulation concerning military service, late 3rd cent. B.C. (or March 197 B.C.?). Left part of a marble stele. Edd.pr. P.Nigdelis - K.Sismanidis in *Ancient Macedonia* VI 808/809 (ph.), with brief commentary and with the announcement that a detailed commentary will be published by P.Nigdelis. Republished by M.B.Hatzopoulos, *L'organisation de l'armée Macédonienne sous les Antigonides. Problèmes anciens et documents nouveaux* (Athens 2001) 45-49, 58-61, 66-68, 99-118 (commentary; French translation of LL. 11-57) and 157-160 no. 2 II (text; ph.). Edd.pr. argue that the recruitment of men as young as 15 years old and older than 50 shows that the historical context of this text is the mobilisation of troops just before the battle at Kynos Kephalai in March 197 B.C. (cf. Liv. 33.3.1-5); consequently, they interpret the text as a decree of Philip V; his main aim was the best use of the human resources for the defence of Macedonia, but at the same time the continuation of economic activities (cf. LL. 30 and 34). On the contrary, H. points out that both the fact that the text was inscribed on stone and its content suggest that we have a more general regulation concerning military service; this text is part of a set of measures which include the diagramma concerning service in the garrisons (*IG* XII Suppl. 644 and our lemma no. 575) and the diagramma of Amphipolis concerning campaigns (*ISE* 114 = Hatzopoulos, *Macedonian Institutions* no. 12; 24-26). H. dates these regulations to the period before 200 B.C. The regulation concerns the inspection of horses, possibly by the ἵππαρχος (LL. 1-10; cf. Hatzopoulos, *ibid.* 45-49), the cavalry (LL. 10-15), the age and census of the men who were to serve as ὑπασπισταί, as members of an elite unit of the ὑπασπισταί (LL. 18/19: [ὑπασπι]|στὰς τοὺς τὰ δοράτια οἴσοντας τῶι βασιλεῖ), as members of the ἄγημα, πελτασταί and πεζοί (LL. 15-22; Hatzopoulos, *ibid.* 58-61, 66-68, 99-107), and the recruitment of men depending on the number of male members of a family (91-122; LL. 22-57). In Macedonia each city (cf. our lemma no. 855 A LL. 22/23: πολίτευμα) had to supply a certain number of soldiers that corresponded to the number of family units (πυρακαύσεις) under the responsibility of the civic ἐπιστάτης. For a summary of H.'s views see also id., *CRAI* (2000) 825-840 (ph.) and *BE* (2000) no. 444. For another copy of this document and additional commentary see our lemma no. 855.

τὸ κηρύκειον, τῶι δὲ ἐπιστάτει καὶ τῶι ἐπὶ τῆς χώρας ^{v} ἐμφα[νιζέτωσαν --- ca. 18 ---]
ἄλλους ἀντικαθιστάναι δοκίμους ἵππους· ἐὰν δέ ^{vv} τινας [--- ca. 15 --- ἀποτινέτωσαν
εἰς μὲν τὸ βασι]-
σιλικὸν καθ' ἕκαστον ἵππον δραχμὰς χιλίας, τῶι δὲ μ^{vv}ηνύσα[ντι ------- ca. 36 --------]
4 χθέντος κριτηρίου δοθήσεται τοῦ πραχθέντος τὸ ^{v} τρίτον [----- ca. 27 --- ἐὰν δέ τις τῶν]
ἀναλαβόντων τοὺς ἵππους ὡς ἀχρεῖον ἀποδοκι^{v}μάση[ι τινὰ ----------- ca. 38 ----------]
φανῆι [δόκι]μος καὶ τιμῆς πλείονος ἄξιος, ἀποτινέτω ^{v} ὁ μὲν ἐ[πιστάτης? ---- ca. 29 ---]
[ὁ] δὲ ἵπ[παρ]χος ὁ ἀποδοκιμάσας ἁπλῆν καὶ ὁ γραμματ^{v}εὺς [---------- ca. 41 -----------]
8 ΚΑΛ[..] περισόφως εἰκῆ χρήσασθαι τῶι πράγματι τὶ ἴσ^{v}ον Τ/.[--------- ca. 41 ----------]
ὁ γραμματεὺς ἢ αὐτὸς ἢ ἄλλος ἐκείν^{v}ωι πρασσέσ^{v}θω [-------- ca. 35 ------- τῶι δὲ μηνύ]-
σαντι τούτων τι καὶ ἐλέγξαντι διδό^{vv}σθω τοῦ ἐπι^{v}τίμ[ου τὸ ἥμισυ? ------- ca. 32 --------]
καὶ τὴν ναυτικὴν ἐξ ὧν εἴθισται τόπ^{vvv}ων λαμβαν^{v}έτ[ωσαν δὲ ἐκ τῶν κατακεχωρι-
σμένων ἐν τοῖς πολιτεύμασι]

12 καθ' ἑκάστην πυρόκαυσιν τοὺς δο^{vvvvv}κοῦντας ἐπ^{v}[ιτηδείους εἶναι μένειν ἐν τῶι
ὑπαίθρωι ἀπὸ πεντε]-
καιδεκαετοῦς ἕως πεντηκονθέτ^{vvvvv}ους, ἐὰν μὴ ^{v}[--------------- ca. 46 --------------------]
ὦσι καὶ ἐπιτήδειοι μένειν ἐν ^{vacat} τῶι ὑπαίθρωι ὑπ^{v}[αρχέτωσαν βοηθοὶ ------ ca. 17 -----
καταγραφέ]-
τωσαν καὶ τούτους· ^{vv} πάν^{vacat}των δὲ τῶν δια^{v}[- ---------------- ca. 43 --------------------]
16 ὅσων ἂν φαίνωνται ^{vacat} εἶναι καὶ τὰ εἴδη τοῦ ^{v}[--------------- ca. 36 --------------- τοὺς]
οὐσίαις εὐπορωτέ^{vvv}ρους καταχωριζέτωσαν εἰς τὸ ἄ[γημα τῶν Μακεδόνων? καὶ τοὺς
πελταστάς· τοὺς δὲ ἀπορωτά]-
τους καὶ τὴν ἐλα^{vvv}χίστην ἔχοντας οὐσίαν εἰς τοὺς π[εζοὺς? λαμβανέτωσαν· ἐγλαμ-
βανέτωσαν δὲ εἰς τοὺς ὑπασπι]-
στὰς τοὺς τὰ δ^{vvv}οράτια οἴσοντας τῶι βασιλεῖ ἀπ' οἰκιῶ[ν καὶ οὐσιῶν οὓς ἂν νομί-
ζωσιν ἐπιτηδείους εἶναι· ἔστω]-
20 σαν δὲ τῶμ μὲν εἰς τὸ ἄγημα τασσομένων οἱ πρεσβύτ[ατοι ἐτῶν τεσσαράκοντα πέντε,
ἐὰν μή τινες καὶ τῶν μέχρι]
πεντήκοντα ἐτῶν κριθῶσιν ἐπιτήδειοι εἶναι παρέχε[σθαι τὴν χρείαν ἐν ταύτηι τῆι
τάξει, τῶν δὲ εἰς τοὺς πελτα]-
στὰς {τὰς} τριάκοντα πέντε· ^{vv} λαμβανέτωσαν δὲ [ἀπὸ τῶν οἰκιῶν ἐν αἷς μὲν ἂν
ὦσιν ἀνὴρ καὶ γυνὴ καὶ υἱὸς εἷς,]
ἐὰν μὲν ὁ υἱὸς ἦι ὑπὲρ τὰ εἴκοσι ἔτη καὶ τῶι εἴδει ἐπιτ[ήδειος, τοῦ πατρὸς ὄντος ἐν
ἔτεσιν πεντήκοντα, τὸν υἱόν,]
24 ὁ δὲ πατὴρ ὑπαρχέτω βοηθός· ἐὰν δὲ ὁ υἱὸς ἦ νεώτερος [τῶν εἴκοσι ἐτῶν ὁ δὲ πατὴρ
ἐν ἔτεσι πεντήκοντα ἢ καὶ νεώ]-
τερος καὶ δυνατὸς ἦι τῶι σώ^{vvv}ματι στρατεύεσθαι, γ[ραφέτωσαν τὸν πατέρα, ὁ δὲ
υἱὸς ἔστω βοηθός, ἐὰν δὲ τούτου]
νεωτέρου ὄντος τῶν εἴκοσι ἐτῶν ὁ πατὴρ ἦ ὑπὲρ τὰ π[εντήκοντα, λαμβανέτωσαν τὸν
υἱὸν ἕως πεντεκαιδε]-
καετοῦς, οἱ δὲ π[ατ]έ[ρ]ες τῶν τοιούτων, ἐὰν μὲν ὦσι[ν ἕως τῶν πεντήκοντα καὶ
πέντε, ὑπαρχέτωσαν βοηθοί,]
28 ἐὰν δὲ ὑπὲρ τὴν ἡλ[ι]κίαν ταύτην, ἀλειτούργητο[ι ἔστωσαν, ἐὰν μή τινες ἡγεμόνες
καταλελυκότες ἢ ἑταῖροι]
ἐπιτήδειοι φαίνωνται ἐκπορεύεσθαι εἰς τοὺς βοηθ[ούς· ἐν ἧι δ' ἂν οἰκίαι ὁ μὲν πατὴρ
ἦι ἐν ἡλικίαι ἐν ἧι δεῖ στρατεύ]-
εσθαι, ὁ δὲ υἱὸς νεώτερος τῶν πεντεκαίδεκα ἐτῶν, [ὑπάρχηι δὲ τούτων ἀναπληρωτὴς
δυνατὸς? διοικονομεῖν, κατα]-
γραφέτωσαν ἐπὶ τὴν στρατείαν τὸν πατέρα· ἐὰν δ[ὲ μὴ ὑπάρχηι ἀναπληρωτὴς --- ca. 9
--- ΟΤΗΙΓ --- ca. 15 ---]
32 ἀλλὰ μένων ἐν[ca. 3]ωι ὑπαρχέτω βοηθός· ἐν ἧ δ' ἂν [οἰκίαι ---- ca. 34 --- λαμβανέτω]-
σαν τὸν υἱόν, ὁ δὲ πα[τὴ]ρ [μ]ενέτω βοηθός· οὗ δ' ἂν ὦ[σι δύο υἱοί? ------ ca. 40 ------]
ὑπάρχηι αὐτοῖς π[ατ]ὴρ δυνάμενος οἰκονομεῖν τὰ τ[οῦ οἴκου ----------- ca. 50 -------- εἰ]
δὲ μή, ἀεὶ ὁ χρησιμώτερος, ὁ δὲ ἄλλος μενέτω βοηθ[ὸς ------------- ca. 45 ---------------]·
36 ἐὰν δὲ πλείονε[ς ὦσι] ἐν τῆι οἰκίαι ἄνδρες λαμβαν[έτωσαν ἕνα τούτων, οἱ δὲ ἄλλοι
ἐκπορευέσθωσαν? εἰς τοὺς βοη]-

θούς· ἐν ἧ δ' ἂν π[υροκ]αύσει ὑπάρχηι πατὴρ ἢ ἀναπ[ληρωτὴς ---------- ca. 40 ---------]
γραφέτωσαν ἀπὸ [--- ca. 15 ---]ΩΝ τῶν ὄντ[ων ---------------- ca. 47 ----------------------]
ὁ δ' ἄλλος μενέτ[ω βοηθός· --- ca. 9 ---]Ν τριῶν τού[των ---------------- ca. 40 ----------]
λειπόμενοι δύο το[ύτων μὴ λανβανέσθω]σαν στρατ[ιῶται --------- ca. 37 -------- οἱ δὲ]
λειπόμενοι μενέτωσαν [β]ο[ηθοί· ------------------------] vacat [------------------------------]
ἐπὶ τὸ αὐτὸ δὲ ζῶσιν υἱο[ὶ --------------------------------] vacat [------------------------------]
τοὺς τοιούτους ἀναγκαζ[έτωσαν ---------------------] vacat [------------------------------]
τρόπον·ᵛᵛ ἐὰν δέ [ἐ]στ[ι --------------------------------] vacat [------------------------------]
ἐπιμέλεσθαι τῶν ἐν ο[ἴ]κ[ωι ---------------------------] vacat [------------------------------]
ΟΣ εἶναι καὶ ἐὰν γονεῖς [--------------------------------] vacat [------------------------------]
μεδίμνου κριθῆι τοῦ [---------------------------------] vacat [--------------- ἀπολειπέτω]-
σαν βοηθόν· ᵛᵛ ἐὰν [δὲ ἀναπληρω]τὴς μὴ ὑπάᵛ[ρχηι ---------------------- καταχωρι]-
σθῆναι εἰς τὸ προειρ[ημένον τ]άγμα, λαμβαᵛ[νέτωσαν ---------------------------------]
δ' ἔν τινι πυροκαύσει [ὦσιν ἢ] πατὴρ ἢ μήτηρ ᵛ[--]
διαπολειπέτωσαν αὐτὸν τροφέα τοῖς γονεῦσι [---------------- ca. 43 ------------------]
ἐκ τῶν συντρόφων τῶν αἰ[ρ]ομένων τοῖς ἱππεῦ[σι -------------- ca. 44 -----------------]·
ἐὰν δέ τινες ὦσιν ἄ[νε]υ [ἄλλ]ων συντρόφων ποι[- ------------ ca. 44 -------------------]
τῶν πυροκαύσεων [μὴ] ὑπά[ρ]χηι ἐπιτήδειος ὁ Ε[- ------------- ca. 45 -------------------]
ἡλικίαν [.]ΧΡΕ[-- ca. 7 --]ΑΝΑΠ[.]ΡΟΙ ἢ ἄλλως μ[- ------------ ca. 46 -----------------]·
ὁμοίως δὲ ἐὰν καὶ παρὰ τῶν [πυροκαύσεω?]ν τῶν παραλ[ίων? --------- ca. 42 ----------]
νους ὃ δεήσει διδόναι ἀπὸ τῶν ὑπαρχόντων [--]
vacat

The text began and continued on other stelae; if not otherwise indicated, we give the text of H. who presents several different readings and has incorporated in his restorations of LL. 17-34 the text preserved in our lemma no. 855 B LL. 2-31 || 1. ἐμφα[---], edd.pr.; the κηρυκεῖον was the sign with which the suitable horses were marked, H.; the ἐπὶ τᾶς χώρας is attested for the first time; he may be a royal official responsible for the royal land, edd.pr.; possibly a magistrate of the Macedonian cities, H. || 2. τινα[---], edd.pr. || 2. in fine, restored by H. || 4. in fine, restored by H. || 5. ἀναλ[α]βόντων, edd.pr.; ἀποδοκιμάση[---], edd. pr. || 6. φανῆ[ι] δόκ[ι]μος, edd.pr.; ὁ μὲν [---], edd.pr. || 7. [.]ΔΕΙΓ[ca. 5]ΟΣ, edd.pr. || 8. ΚΑΛ[ca. 3] ΕΙ[.]ΣΟΦΩΣ, edd.pr.; τοῖς Oᵛ NT[---], edd.pr. || 9. αὐτός, edd.pr. || 11-13. the new text suggests that in Macedonia military training lasted from the 15th to the 20th year of age (cf. L. 23), edd.pr.; men suitable for campaigns (ὕπαιθρος) between the age of 15 and 50 were liable to service; βοηθός = 'reservist' (cf. LL. 27, 29, 32-41), H.; βοηθοί = auxiliary troops consisting of the youngest and oldest soldiers, serving both in battle (L. 29) and in the cities (L. 35), edd.pr. || 12. ἐπᵛ[---], edd.pr.; the term πυρόκαυσις probably designates a small military unit, edd.pr.; this term designates family units (cf. L. 50 and our lemma no. 855 A LL. 10-12), H. || 14. initio, ΩΣΙ, in fine, υπ[---], edd.pr. || 17. εἰς τὸ α[-----], edd.pr. || 18. τοὺς γ[υμνήτας?], edd.pr. || 20. this ἄγημα is not an elite unit of the πελτασταί (cf. Liv. 31.36.1 and 42.51.4), but a separate elite unit (Plut., Paul. 18/19; cf. Polyb. 5.25.2), edd.pr.; the confusion in the sources between the ἄγημα and the πελτασταί may be explained by the assumption that the πελτασταί between 35 and 45 years of age served in the ἄγημα, H. || 22-57. these regulations are, in part, preserved in our lemma no. 855 (722 LL. 22-32 = no. 855 B LL. 13-32); the military obligations depend on the situation of the family, H.; records with the numbers of persons in each family were kept in the cities prior to this decree, possibly for fiscal reasons, edd.pr. || 26. ὄντος νεωτέρου in our lemma no. 855 L. 20; ὁ πατὴρ ἦ(ι) ὑπὲρ τ[ὰ ---], edd.pr. || 27. π[ατ]έ[ρ]ες,

edd.pr. || 28-29. 'ils seront exemptés de service, à moins qu'ils n'achèvent leur carrière comme officiers ou cavaliers et qu'ils paraissent aptes à être versés dans la réserve', H.; because of the lack of officers (ἡγεμόνες) during the war, even officers older than 55 were invited to serve, edd.pr. || 30. ὁ δὲ υἱός, edd.pr.; the word ἀναπληρωτής is attested for the first time in the sense of 'replacement' (in military service), H. || 31. γραφέτωσαν edd.pr. || 32. ἐν [ca. 3]ομ and ἐν ἧ(ι) δ[---], edd.pr. || 34. τὰ [---], edd.pr. || 35. δὲ μ[ὴ] χρησιμό[τερ]ος, ὁ δ' ἄλλος μενέτω βοηθ[ὸς ---], edd.pr. || 36. πλείονε[ς ca. 4], edd.pr.; in fine, λαμβα[---], edd.pr. || 37. ἂν [ca. 5] ὑπάρχηι πατὴρ ἢ ΑΝΑΠ[---], edd.pr. || 38. ἀπὸ [ca.12]Μ[.]ΩΝ, edd.pr. || 39. μενέτ[ω ca. 10]ΑΝ τριῶν του[---], edd.pr. || 40. δύο ΤΟ[ca. 12]ΣΑΝ ΣΤΡΑΤ[---], edd.pr.; or [γραφέσθω]σαν, H. || 41. μενέτωσα[ν ---], edd.pr. || 42. ζῶσιν ΥΓ[---], edd.pr. || 44. ἐὰν δὲ [..].Ε[---], edd.pr.; ἐὰν δὲ [ἐ]στ[ι ἀναπληρωτής?], H. || 45. ἐν [---], edd.pr. || 47. κριθῆ[ς ---], edd.pr. || 48. ἐὰν [δὲ ca.6]ης μὴ ὑπά[ρχη?], edd.pr. || 49. τὸ ΠΡΟ[ca. 6]ΑΓΜΑ λαμβα[νέτωσαν ---], edd.pr. || 50. πυροκαύσει [ca. 3 πα]τήρ, edd.pr. || 51. αὐτὸν [ca.3] ἑατοῖς, edd.pr. || 52. τῶν Α[.]ΟΜΕΝΩΝ, edd.pr. || 53. Α[ca.6]Ν συντρόφων ΠΟ[---], edd.pr. || 54. πυροκαύσεων [..] ὑπά[ρ]χηι, edd.pr. || 55. ἡλικία [ca. 3]ΡΕ[ca.8]ΑΝΑΠ[..]ΟΙ, edd.pr.; possibly [ἀ]χρε[ῖοι ὦσιν ἢ] ἀνάπ[η]ροι , H. || 56. ὁμοίως δὲ ἐὰν καὶ παρὰ τῶν [ca. 10] τῶν παραλ[---], edd.pr.

723. Keletron (area of: Psalida). Inscribed tile, Hellenistic period (?). In a sanctuary excavated on the peak Psalida west of Kastoria an unspecified number of tiles was found on which worshippers have engraved their names. Ed.pr. C.T.Tsoungaris, *ΑΕΜΘ* 13 (1999) [2001] 614 (ph.), presents one of them: Μενέλαος

724. Kelle. Inscribed jar, 2nd cent. B.C. *SEG* XLVII 904. M.Sève, *BE* (2001) no. 98, wonders whether the name on this inscribed jar (Δισικου ποίησις) could be Δίσκος.

725. Koilada Kozanis. Dedication to Artemis, 2nd cent. A.D. Marble inscribed relief with the representation of Artemis and a dog reused in an early Byzantine building at Xeropigado (Koilada Kozanis). Mentioned by C.Ziota, *ΑΕΜΘ* 12 (1998) [2000] 511/512 (no text).

726. Kyrrhos. Manumission record, 3rd cent. A.D. *SEG* XXX 554; XLIII 405. D.Gofas - M.B.Hatzopoulos, *art.cit.* (cf. our lemma no. 793) 5 note 17, correct the reading of LL. 8-10 [*SEG* XXX 553 should be corrected to *SEG* XXX 554, Chaniotis]: μά[ρτυρες Αὐρ(ήλιος) ...]ιγένης κὲ [Αὐρ(ήλιος) Ἀνδρόν]ικος.

727. Leivaditsa Rachonas. Epitaph of Samos, ca. 300-250 B.C. Marble pedimental stele found in a cemetery at Leivaditsa Rachonas (6 km from Pella; territory of Pella? or ancient Allante?); the painted decoration on the panel is not preserved. Mentioned by P.Chrysostomou, *ΑΕΜΘ* 12 (1998) [2000] 343. Ed.pr. id. in I. Touloumakos (ed.), *op.cit.* (cf. our lemma no. 671) 194/195 no. 15 (ph.): Σάμος Νικάνορος

728. Louloudies. Christian, Greek-Latin bilingual epitaph of Euphrosynos, ca. 5th cent. A.D. Two marble plaques set up on a grave built in the area of the bishop's palace, after it had been destroyed by an earthquake; A (already presented in *SEG* XVII 908) is in Greek, B in Latin. Ed.pr. E.Marki in *Ancient Macedonia* VI 727/728 (dr.). Cf. *An.Ép.* (1999) [2002] no. 1406.

A
Ἐνθάδε σῆμα
λέλαχεν Εὐφρόσυνος
ὁ ἀοίδιμος ἀναγνώσ(της)
σταθμὸς στοργῆς
τῆς ἐν φίλοις
ἀκράδαντος ❦

B
†
Eufrosynus
simplex verusque
fidelis amicus
scriburae lector
sanctae reverentia
pollens
hic requiem manctus
cunctorum laude
nitescit
haecque tibi sincera
Johannes munera
solvit

B 11. Ἰωάννης may have been the bishop, who erected the grave for his deceased friend, ed.pr.

729. Louloudies. Weights, 6th cent. A.D. Two bronze weights and a bronze exagium (?) found in the early Byzantine episcopal complex. Ed.pr. E.Marki, *ΑΕΜΘ* 1999 [2001] 430/431 (ph.): 1) A οὐ(γγία) 2) B · I 3) ☧ | Βυρακοῦ

1-2. Uncia (26,45 gr) and semuncia (13,34 gr.) ed.pr. || 3. possibly an exagium (85,59 gr = 3 overvalued unciae); under Justinian (Nov. 128.15) measures should be kept in the churches, ed.pr.

730. Lychnidos. Corpus. M.Milin in *IG* X 2 2 1 352-411 (ph.; cf. our lemma no. 654), (re)publishes the inscriptions of Lychnidos (with contributions by K.Hallof and F.Papazoglu). Except for an inscribed helmet of the Illyrian βασιλεὺς Μονουνιος (352; ca. 280 B.C.), a silver ring (353 = *SEG* XLVIII 779; 3rd/2nd cent. B.C.), a strigilis (411; 5th cent. B.C.), and a Hellenistic epitaph (354), all the texts belong to the Roman Imperial period. There are ten inedita (363, 368, 372, 380, 386 D, 390, 402, 404-406; see our lemmata nos. 731-737) and seven Latin inscriptions (359, 364-366, 378/379, 387). The texts include honorary inscriptions for emperors (360-363, 365/366), for benefactors of the Δασσαρήτιοι (367-372), and for benefactors of the Λυχνείδιοι (373/374; cf. 402, 404?), two miliaria written in part in Latin and in part in Greek (378/379), building inscriptions (375-377), a Christian building inscription (410), dedications (355-359, 364), epitaphs (380-400, 403?, 405?, 406/407), seating inscriptions in the theatre (401; cf. our lemma no. 738), and fragments (408/409).

Public documents: Many dedications and honorary inscriptions were set up by the κοινόν of the Δασσαρήτιοι (357, 360, 362, 367-372, and 375), which probably consisted of κῶμαι (cf. no. 355: κώμαρχος). The inscriptions attest several magistracies: στρατηγός (367, 375), προστάτης (369), and γυμνασίαρχος (368).

Society: We note the honorary inscription for the scholar Αὐρήλιος Κράτης, an ἐνδοξότατος ἐπὶ παιδείᾳ σχολαστικός (371; 3rd cent. A.D.), the epitaph of the grammarian and musician Δημόκριτος (386 A LL. 5/6: [--- τέχν]ης γραμματικῆς, ἐμπέ|[ραμος] δὲ λύρης; 2nd cent. A.D.), a building inscription commemorating the construction of a στοά by Μ(ᾶρκος) Αὐρ(ήλιος) Δ[--- | ὁ κ]ράτιστος δουκηνάριος (377; 3rd cent. A.D.), the epitaphs of an *evocatus Augusti* (387) and a μουλίων (400), and the rare word πατρωός (i.e. πατρυιός) in no. 381. Epitaphs were set up by ἀπελεύθεροι (403; 407 LL. 5/6: οἱ περὶ Φιλοδέσποτον καὶ ΙΑΓ.ΟΝ [ἀ]πελευθέρου[ς?]).

Religion: The texts attest the cults of Ἄρτεμις (356), θεὸς Διόνυσος (357), Ἡρακλῆς Μέγιστος (355), Iuppiter Optimus Capitolinus (358) and Iuppiter Optimus Maximus (364).

Epitaphs: There are four funerary epigrams (382 = *GV* 1943; 386 A/B = *GV* 1901; **390** = our lemma no. 736; 396). The age at death is mentioned in a few cases (2 years and 9 months: 397; 7 years: 36 D; 50 years: 386 A).

731. Lychnidos. Honorary inscription for Q. Iulius Pakchos, 1st/2nd cent. A.D. Fragment of a marble base. Mentioned by F.Papazoglu, *Ohrid* -- (cf. our lemma no. 732) 103, 111 note 9. Ed.pr. M.Milin in *IG* X 2 2 1 368 (ph.).

['Αγαθῆ Τύχῃ·]
Δασσαρ[ητίων]
ἡ βουλὴ καὶ ὁ [δῆμος]
Κ(άϊον)· Ἰούλιον Κ(αΐου) · υἱὸν [Πάκ]-
χον τὸν γυμνασία[ρχον]
ἀλείψαντα πανδημ[εὶ]
δι' ὅλης ἡμέρας vacat
vacat

The benefactor Πάκχος is also mentioned in *IG* X 2 1 215; X 2 2 1 325/326; a homonymous man who served as στρατηγός of the Δασσαρήτιοι (*IG* X 2 2 1 375) may be his father, ed.pr.

732. Lychnidos. Honorary inscription?, 2nd cent. A.D. Lower part of a marble base reused in the church of St. Panteleemon. Mentioned by F.Papazoglu, *Ohrid i Ohridsko niz istorijata* (Skopje 1985) 111 note 30. Ed.pr. M.Milin in *IG* X 2 2 1 402 (ph.): [---------] | [κ]αὶ τῆς εἰς αὐτοὺς ε[ὐνοίας?] | εὐεργέτην πέντε ἀνδριαν[τ]|{α}ίων ἀναθέσει vacat

1. Read and restored by K.Hallof (apud ed.pr.) || 3. ΑΙΩΝ on the stone; one expects τειμηθέντα vel sim., ed.pr. [or at the beginning [οἱ ΝΝ ἐτείμησαν ΝΝ e.g., ἀρετῆς ἕνεκα | κ]αὶ τῆς εἰς αὐτοὺς ε[ὐνοίας], Chaniotis].

733. Lychnidos. Honorary inscription for emperor Decius Traianus, ca. 249-251 A.D. Right part of a marble block. Ed.pr. M.Milin in *IG* X 2 2 1 363 (ph.): [τὸν μέγιστον κ]αὶ θ[ειότα|τον Α]ὐτοκράτορα· Καίσα|[ρα Γ]άϊον Μέσσιον· Κύ|[ιντ]ον Τραιανὸ[ν ·] Δέ|[κιον ..] ΙΛΙΤ^ΙΗΤΙ[------|------]

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734. Lychnidos. Honorary inscription, 3rd cent. A.D. Lower part of a limestone base. Mentioned by F.Papazoglu, *Ohrid i Ohridsko niz istorijata* (Skopje 1985) 112 note 30. Ed.pr. M.Milin in *IG* X 2 2 1 372 (ph.): [------]ITE[------] | [--------]EOTE..IO. | ..IATE.Δ. ΑΝΑΓΙ||ΤΕΙΝΗΝΙ.. κὲ τοῖς || πολιτεύμασιν κὲ | τῇ περὶ τὴν πατρίδα | εὐνοίᾳ

3-4. ἀναγγέ[λ]|λειν?, ed.pr. || 5. read by K.Hallof (apud ed.pr.).

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735. Lychnidos. Epitaph of Syntrophis, 1st/2nd cent. A.D. Lower part of a marble stele found at Delagožda. Ed.pr. M.Milin in *IG* X 2 2 1 380 (ph.): [------].ος | [καὶ] Εὔνοια | [τ]ῷ γλυκυ|τάτῳ τέκν[ῳ] || Συντροφίδ[ι] | μνίας χά|ριν

1-2. Restored by K.Hallof apud ed.pr. || 5. read by H.

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736. Lychnidos. Funerary epigram for Draukos, 2nd/3rd cent. A.D. Left part of a marble plaque. Ed.pr. M.Milin in *IG* X 2 2 1 390 (ph.): εἴ μου κα[------] | ἐσεῖδες ΑΛ[------] | Δραύκου Νεικ[------]

The metrical structure was reconstructed by K.Hallof (apud ed.pr.) || 2. initio, or ἐσεῖδε ΣΑΛ.

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737. Lychnidos. Epitaph, 2nd/3rd cent. A.D. Epitaph known from a copy made by an anonymous Greek, now in the *IG* archives in Berlin. Ed.pr. M.Milin in *IG* X 2 2 1 406.

[----------------------------]	Ἀρτεμιδωρ[- -------------]
[--------------------- ------]-	ΔΑΤΗ φιλ[- ---------- ἀν]-
ες · CΙΝΑΜΙΤΕΛΙCΟ[---]	έθηκε ΤΑ[-----------------]
4 νόμῳ ΤΕΞΕΝΤ[-----------]	

4. [Possibly the end of a name in -νομος, then τέξεν, Chaniotis] || 5-7. e.g. Ἀρτεμιδώρ[ᾳ Σεκούν]|δᾳ τῇ φίλ[η συνβίῳ ἀν]|έθηκε, K.Hallof apud *IG* [rather Ἀρτεμίδωρ[ος], Chaniotis].

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738. Lychnidos. Seating inscriptions in the theatre, Roman Imperial period. T.Janakievski, *Antique Theatres and Monuments with Theatrical Problematical* [sic] *in the Republic of Macedonia* (Bitola 1998) 57, gives the texts of inscriptions on the steps of the theatre at Lychnidos: Κρισπ., Ἀμίας τόπος, Μενέδημο[ς] [or Μενεδήμο[υ], Chaniotis], Ἰουλ.

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739. Lyka. Stamped roof tiles, Hellenistic period. Ca. 30 stamped roof tiles found in the Hellenistic settlement on the islet of Agios Achilleios (Small Prespa Lake). Among the personal names attested in these tiles E.Psara, *AEMΘ* 13 (1999) [2001] 604, mentions the names Ἄδδιος, Ἀρίστανδρος, Πλευράτος and Σύρος.

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740. Lynkestis. Corpus. M.Milin in *IG* X 2 2 1 1-157 (ph.) (cf. our lemma no. 654), (re)publishes the inscriptions of Lynkestis in North Macedonia (with contributions by D.Feissel, K.Hallof, and F.Papazoglu). The majority of the texts were found in Herakleia Lynkestis and its territory (51-157; see our lemmata nos. 710-720). We summarize here only the inscriptions found in other sites: Bač (13), Beranci (40), Castra (47), Crnobuki (2 = our lemma no. 691; 41), Dolno Srpci (38/39), Dragomanci (3), Graešnica (4-7), Germijan (8), Mogila (32/33), Nikaia (45/46), Novaci (15), Obednik (43/44), Oleveni (1 = our lemma no. 711), Paralovo (16), Resen (48-50), Sredno Egri (14), Strezevo (42), Suvodol (17-28), Trap (29-31), Vašarejca (34-37), and Živojno (9-12). There are only a five inedita (2, 12, 14, 17, and 46). Except for two texts of the Classical period (1? and 2) the inscriptions are from the Roman Imperial period. They include two Latin texts (38 and 47) and one Greek-Latin bilingual (45). Most of the texts are epitaphs (2/3, 5-8, 10-12, 14-16, 20-31, 33, 36-41, 43-47, and 49/50), but there are also a letter or decree (48), a few honorary inscriptions (4?, 32 = our lemma no. 746; 42?), dedications (9, 13, 17, 34 = our lemma no. 838), and manumission records (18/19, 35). For the most important new inscriptions or texts previously presented in less accessible publications see our lemmata nos. 691, 711, 807-809, and 854. We note some important groups of inscriptions and individual texts summarizing their historical significance (new texts are indicated with bold numbers). For a comparatio numerorum see our lemma no. 654.

Public documents: An ambassador to the Roman emperor is mentioned in an honorary inscription from Mogila (32 = our lemma no. 746). A fragmentary decree or letter found near Resen attests the offices of ἀγορανόμος, πράκτωρ and ἀρχιφρουρός (48 = *SEG* XXXVI 635).

Society: The most interesting texts for social history are the manumission records from the sanctuary of Πασικράτα at Sudovol (18/19). Two texts attest οἰκονόμοι (8/9; 2nd/3rd cent. A.D.) [for οἰκονόμοι (*vilici*) see *SEG* XLVII 974, Chaniotis]. We also draw attention to a family of Roman soldiers at Nikaia (45). With regard to family relations, the word ἐπίγονος (39) may refer to the son or grandson originating in a second marriage (cf. Pollux 3.25). An instructive text for the relationship between the slave-owner and his liberta is the epitaph of Αἰλία Νείκη, in which her anonymous πάτρων designates her as his 'benefactor' (24 = *SEG* XLV 809: τῇ εὐεργετίσῃ).

Onomastics: We select a few names in inscriptions that have not been previously presented in the *SEG*. Ἀαίροπος (= Ἀέροπος; 5), Ἄδυμος (20) and Ἀμύντας (25) are names typical of

Macedonia. Other interesting names are the Thracian Δεντις (10), the Etruscan (?) Τριβάτιος (2), and the name Σουπεισος (30).

Religion: The texts attest cults of Ἄρτεμις Ἐφεσία (9), Ἥρων (13), and Πασικράτα (18/19). For the dedication of images of deceased relatives, often upon divine command, see our lemma no. 838.

Epitaphs: A funerary monument was set up by the κληρονόμοι (49). The age at death is often given (2 years: 2; 10 years: 22; 12 years: 7; 19 years: 36; 20 years: 15; 28 years: 15; 30 years: 15; 31 years: 21; 33 years: 41; 35 years: 5; 40 years: 36; 50 years: 11, 15; 55 years: 36; 70 years: 23). For two funerary epigrams (26/27) see our lemmata nos. 808/809.

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741. Melnica (Pelagonia). Epitaph of Tarousinas, Roman Imperial period. Block reused in the church of St. Demetrios. Mentioned by G.I.Kazarow, *BCH* 47 (1923) 283 (ph.); N.Vulić, *Archaeologische Karte von Jugoslavien. Blatt Prilep-Bitolj* (Belgrade 1937) 31. Ed.pr. M.Ricl in *IG* X 2 2 1 167: [Τ]αρουσ̣[ι]|νας Βοτυλος ἀρετῆ|ς ἀντάξ|ιος ἀνήρ· | ἥρως χ|αῖρε

1-2. Read and restored by K.Hallof (apud *IG*); Βότ(ρ)υος?, M.B.Hatzopoulos, *BE* (2000) no. 451.

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742. Mende. Epigraphy and history. P.Flensted-Jensen, *C&M* 50 (1999) 221-226, collects both the epigraphic and other sources on the history of Mende (*IG* I³ 259 III L. 15; IV² 1 94 Ib L. 26; *SEG* XV 241; XXXI 557; XLIII 428; XLV 776; *Syll.*³ 135 = *Staatsverträge* 231) [see also *SEG* XLVI 769, Chaniotis]. Cf. also our lemma no. 86.

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743. Metochi Serron. Epitaph of Dionysios, 2nd cent. A.D. Five joining fragments of a pedimental stele with the representation of a rider, a dog, a boar, and a snake twisted around a tree; an inscription left of the relief panel. Mentioned by M.Valla, *AD* 51 B2 (1996) [2001] 576 [text as read from the photo, Chaniotis]: Εἰσιὰς Παειβου τῷ εἰδίῳ ἀνδρὶ Διονυσί|ῳ | μνήμης | χάριν

[For the Thracian name Παιβης see *SEG* XXX 590 L. 16 and 596; XLIV 517, Chaniotis].

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744. Mieza. List of sales, late 3rd/early 2nd cent. B.C. *SEG* XXIV 524; XXVI 765. E.Stephani, *AEMΘ* 12 (1998) [2000] 416-418, reports that the left side of the stele with the list of sales was discovered in the filling of the antechamber of the 'Tomb of the Judgement' [we note that the date given in *SEG* XXIV 524 (3rd cent. A.D.) should be corrected, Chaniotis].

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745. Mieza. Sealing, undated. *SEG* XLVII 915. M.B.Hatzopoulos, *BE* (1999) no. 343, points out that Ἡρακλέας is not a personal name, but the name of a city (Herakleia in Lynkestis, in Mygdonia, in Pieria, or in Sintike). For the office of γραμματοφύλαξ cf. *I.Beroia* 41 and 108.

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746. Mogila (Lynkestis). Honorary inscription, Roman Imperial period. Lower part of a stele (?), now apparently lost. G.G.Papadopoulos, *Πανδώρα* 21 (1870/1871) 202 no. 10; id., *Ἑλληνικὸς Φιλολογικὸς Σύλλογος* 17, *Παράρτημα* (1882/1883) [1886] 4/5 no. 10; C.G.Curtis, *ibid.* 165 no. XXXVI (on the basis of a facsimile made by C.J.Calvert in 1867); N.Vulić, *op.cit.* (cf. our lemma no. 741) 32. Republished by M.Milin in *IG* X 2 2 1 32.

[---------------]
[-------------]ΙΩΠ
[--]ΓΙ ἔτι δὲ καὶ
πρεσβείαν τελέ-
4 σαντι ἐπ' αὐτοκρά-
τορος ἀνέθηκεν
[------] εὐσεβε-
ίας ἕνεκεν

2. initio, ΓΙ, Cu. || 4. ΕΠ·, Cu.; ἐπί, P. || 6. ΤΜΝCΤΡΘΔ ΟΥΣ ΕΕΒΕ, Cu.; --- εὐσεβε-, P.; [ἡ πόλις?], M.

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747. Mojno (Pelagonia). Dedication to emperor Gallienus, ca. 253-259 A.D. Fragment of a marble base. I.Mikulčić, *Godišen Zbornik Fil. Fak. Skopje* 22 (1970) 336 no. 2 (ph.). Republished by M.Milin in *IG* X 2 2 1 173 (ph.): Μακεδὼν | Μακεδόνος | [Γα]λλιενῶ Καίσαρι· | [Γ]αϊανὸς | ἐποίει

4. ...λιανος, Mik.; [Γ]αϊανός, Mi.

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748. Nikaia (Lynkestis). Epitaph of Fulvius Justus and Fulvius Alexandros, 3rd cent. A.D. Marble altar found at Gorno Srpci. Ed.pr. K.Hallof in *IG* 2 2 1 46.

Αὐρηλ̣[ί]α Ἰοῦστα
[το]ῖς γλυκυτά-
τοις τέκνοις
4 Φ̣ουλβίῳ Ἰού-
σ̣τ[ῳ κ]αὶ Φουλ-
βίῳ Ἀλεξάν-
δρ̣ῳ ἐκκ τῶν
8 ἐκίνων ἐ-
κ(ε)ίνοις
μνήμης
[χάρ]ιν ❦ ειν

7-9. Cf. *IG* X 2 1 558, 582, 1003/1004, ed.pr.

749. Olynthos. Loans with surety, before 348 B.C. *SEG* XLVI 770-773. For a Greek version of this article see M.S.Youni, *Μακεδονικά* 30 (1995-1996) 67-80 (English summary).

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750. Oraiokastro. Defixio, Classical period. Lead tablet found near a grave in a cemetery of the Classical period at Oraiokastro (prefecture of Thessaloniki). K.Soueref - A.Matthaiou, *AEMΘ* 12 (1998) [2000] 233 (ph.), report that the defixio gives the names of the sons of a certain Ὤσπερος: Διογένης, Κρίτων, Ἰοβίλης, Ἐπάναρος and Μένων.

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751. Paliochora. Dedication?, undated. A.Kottaridi - C.Brekoulaki, *AEMΘ* 11 (1997) [1999] 109/110, report the discovery of an inscribed dedicatory relief with the representation of an animal (an ox?) in the area of an ancient settlement at Paliochora (near modern Sfikia and Rizomata in Emathia). From the fragmentary text K.-B. report only the phrase [ἱ]ερὸς Ἀπόλλω[νος].

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752. Pašino Ruvci (Derriopos). Honorary inscription for an athlete, 2nd/3rd cent. A.D. Lower part of a marble base reused in the church of St. Athanasios. Ed.pr. M.Ricl in *IG* X 2 2 1 308 (ph.).

[--------------------]
ỌNẸỴΣỴỊỌṆ[------]
.. ἐν[-------------]
OẸỊ ἐν [----------]
ἐν Ἡρακλείαι δι´, ἐν
Βεροίαι τῆι μητρο-
πόλει ε´ καὶ ἐν Νεα-
πόλει τῆς Ἰταλίας
καὶ ἐν Ἰσθμῶι τῆς
Ἑλλάδος

The anonymous athlete won victories in Herakleia, at the Κοινὰ Μακεδονίας in Beroia, the Σεβαστά in Neapolis and the Ἴσθμια, ed.pr. || 5-6. read by K.Hallof on a photo (apud ed.pr.).

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753. Pelagonia. Corpus. M.Ricl in *IG* X 2 2 1 158-299 (ph.) (cf. our lemma no. 654), (re)publishes the inscriptions of Pelagonia (with contributions by K.Hallof and M.Milin), found in various sites: Belovodica (236-240), Bogomila (279), Brailovo (271-275), Crničani (169/170), Crnilište (278), Dabnica (260-263), Debrešte (287-293), Dolgaec (280), Drenovci (268-270), Dunje (199-202), Golem Radobil (240), Gradešnika (168), Gradište (158/159), Kalen (203-205), Kanatlarci (177), Kolobaisa (230-235), Kokre (188), Kruševica (180-182), Mal Radobil (241), Mariovo (160/161), Melnica (165-167), Mojno (172-174), Nebregovo (265-267), Nikodin (248/249), Nošpal (175), Oreovec (253-258), Peštani (191-198), Pešterica (259), Pletvar (251), Podmol (178/179), Popadija (250), Prilep (Keramiai; 208-216), Prilepec (185-187), Puturus (171), Rakle (246/247), Sekirci (276), Senokos (264), Toplica (242-245), Varoš (Keramiai; 217-227), Veprčani (206/207), Vitolište (162-164), Volkovo (189/190), Zrze (281-

286), and of unknown provenance (294-299). There are twelve inedita (167, 204, 219, 224, 226, 229, 246, 274, 282, 295, and 298/299) [no. 229 was published independently; see *SEG* XLVII 912] and three Latin inscriptions (160 and 162/163). With the exception of two late Hellenistic epitaphs (158/159) the texts belong to the Roman Imperial period. They include a Latin boundary stone (162), a few honorary inscriptions for emperors (208 and 218) and other persons (192/193), a sacred manumission (233), two building inscriptions (168 = our lemma no. 709; 294), dedications (171-173, 178, 188, 191, 217, 229-233, 251-253, 278, and 281), a dedicatory epigram (287), epitaphs (158-161, 163-167, 169/170, 174/175, 177, 179-186, 189/190, 194-207, 209-215, 219-227, 234-238, 240-250, 254-266, 268-274, 276/277, 279/280, 282-286, 288-293, and 295-299), and fragments (176, 187, 216, 228, 239, 267, 275, and 287). We select some important groups of inscriptions and individual texts summarizing their historical significance (new texts are indicated with bold numbers). For a comparatio numerorum see our lemma no. 654. For a selection of inedita and inscriptions previously published in less accessible publications see our lemmata nos. 692/693, 709, 741, 747, 765, 778/779, and 858.

Institutions: An honorary inscription was set up by the κοινὸν τῶν Δοστωνέων (192); Π. Αἴλιος Μενέλαος (194) was σύνεδρος either of this koinon (F.Papazoglu, M.Ricl) or of the Κοινὸν τῶν Μακεδόνων (M.Hatzopoulos). An honorary inscription for emperor Gordian III was dedicated by ἡ πόλις ἡ τῶν Αἰστραίων (208; Keramiai; 242 A.D.). A statue of the emperor Septimius Severus was dedicated by the heirs of the πρειμοπειλάριος Αὐρήλιος Ἀντίγονος in fulfillment of his testament (218 LL. 11/12; ca. 193-211 A.D.). Φρόντων set up columns acting as a representative (ἀντάρχων) of his son, who was an ἀγορανόμος (294; 119/120 A.D.).

Society: An epitaph at Senokos attests a family of equestrian rank (κράτιστοι): Ἰούλιος Πακατιανός, possibly the homonymous praefectus Mesopotamiae in ca. 216 A.D. (*PIR*² I 444), his wife Πετρωνία Γαΐα and their daughter Γαΐα Πετρωνία Πακατιανή (264). There is a strong presence of Roman soldiers and veterans (160, 163: veteranus; 174: παλαιστρατιώτης ἱππεὺς ἀποστρατευσάμενος; 192: πριμιπιλάριος; 195: στρατιώτης λεγιῶνος α´ Ἰταλικῆς; 211: ἑκατοντάρχης; 229: παλεστρατιώτης; 236: οὐετρανός, στρατευσάμενος ἐν πραιτωρίῳ; 243: στρατιώτης; 244: στρατευσάμενος; 248: ἠβοκᾶτος; 251: οὐετρανὸς ἐκ πραιτωρίου; 266: βετρανός). We single out the epitaph of Π. Αἴλιος Διονύσιος who died immediately after his recruitment in the Legio I Italica at the age of 17 (195). We also note the professions of τεχνίτης (164) and οἰκονόμος (295 = our lemma no. 858), a metronymic (271: Ἄλκιμος Δημητριλοῦ-τος), and epitaphs dedicated to an ἀπελεύθερος (238) and a θρεπτός (258).

Religion: The texts attest the cults of Ἀπόλλων Ἐτευδανισκος (230), Ὀτευδανος (231), or Ὀτευδανικος (232), Ἄρτεμις (171), Ἄρτεμις Ἐφεσία (188), Ἄρτεμις Κυναγός (188), Ἀφροδίτη (178), Διόνυσος (248), the Διοσκοῦροι (191), Ζεὺς Ἀγοραῖος (252, 278), Ζεὺς Ὀλύμπιος (217), Ἡρακλῆς Κυναγίδας (172) and ■ δράκων (251). An anonymous woman dedicated her slave Ἑλένη and her descendants to Ἄρτεμις Κυναγός 'after having been harassed by Artemis Ephesia, the one in Kolobaise' (233 LL. 3-5: ἐνοχλημέν[η ὑπὸ] | Ἀρτέμι-δος Ἐφεσίας [τῆς] | ἐν Κολοβαίσῃ; 200 A.D.). A.Chaniotis, *EBGR* (1999) [2002] no. 181 (on

p. 395), provides a parallel of a sacred manumission as a result of divine punishment from Leukopetra.

Epitaphs: There are twelve funerary epigrams (159, 165 = *GV* 2089; 183; 209, 222, 234, **246**, 260 = *GV* 207; 261 = *GV* 303; 272, **292/293**). The age at death is often stated in the epitaphs (3 years?: 234; 10 years: 201; 17 years: 195; 20 years: 189, 206; 21 years: 225; 22 years: 261; 25 years: 165, 268; 27 years: 223; 37 years: 220, 260; 45 years: 174; 65 years: 236; 75 years: 160; 76 years: 159). We draw attention to the epitaph of Αὐρήλιος Κλαύδιος who was killed at the age of 20 (206 LL. 2/3: φοlνευθέντι ἐτῶν κ΄), an epitaph in which the deceased person is called μακάριος (277: Δουλει Εὐ|βούλου τ[ῷ] | μακαρίῳ; 2nd cent. A.D.), and a reference to the ritual of the ῥοδοφόρια (166).

Onomastics: We record only the names mentioned in new texts: Κῆσος Μέσ̣ιτου (**204**), Ζωσίμα and Ἀλέξανδρος (**219**), Φίλων (**246**), Αὐρ(ήλιος) Αὐρηλίο̣υ̣ Μαρκι̣[---] (**274**), Ζωΐλος Ζωΐλου and Φιλιστῆς Ζωΐλου (**282**), Ἀλέξανδρος (**298**), Ἀλέξανδρος and Παράμονος (**299**). Notice that in no. 201 (*SEG* XLV 542) the reading of the name in LL. 6/7 (Νεστείῳ) has been corrected by K.Hallof to Νεστορ[ί]lῳ. We also mention the rare names Εὔπλοκος (257: Ὠφελίων Εὔ{ΣΥ}πλοκος), Νεικήσων (263), and Ὧπις Νικήτου (272), possibly of Egyptian origin.

754/755. Pella. Epitaphs, Classical period. Three inscribed blocks marking the graves of women in the agora of Pella; the grave stones were not affected by the later buildings in this section. Ed.pr. I.M.Akamatis, *AEMΘ* 13 (1999) [2001] 485 (ph.), presents two of them.

754: **Epitaph of Zobia, late 5th/early 4th cent. B.C.** Block: Ζωβία

755: **Epitaph of Eugeneia, late 5th/early 4th cent. B.C.** Block: Εὐγένεια Ξένωνος | θυγάτηρ

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756. Pella (territory of: Agrosykia). Epitaph of Euryphyle, ca. 350-325 B.C. Marble pedimental stele. Mentioned by P.Chrysostomou, *AEMΘ* 12 (1998) [2000] 343: Εὐρυφύλη Νικάδα

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757. Pella. Defixio, ca. 400-350 B.C. *SEG* XLIII 434; XLVI 776. M.W.Dickie, *Tyche* 14 (1999) 58-63, observes that the wish of the defigens that Thetima may only marry Dionysophon when the caster of the spell digs it up, unrolls it and reads it again is paralleled by other magical texts in which the intention that something should never come to being is also expressed (Audollent, *DefixTab* 43/44, 50, and 52); in the latter cases the ἀδύνατον is that the dead person in whose grave the defixio had been deposited may not be able to read it. The

procedure of undoing a defixio described in the text from Pella is expressed in magical texts with the verb ἀναλύω (cf. *SEG* XLVII 871 A L. 7, B L. 6).

C.Brixhe, *art.cit.* (cf. our lemma no. 657) 43-62, analyses in detail the main linguistic features of this text. One observes an irregular distribution of apokope (παρκαττίθεμαι, but καταγράφω) and a lack of koine or literary elements. The treatment of the group *-sm, with reduction of the consonants and compensatory lengthening (γᾶμαι, ὑμῶμ), and the particle κα correspond to the Dorian and the north-western dialects and distinguish the language of this text from the Thessalian; the athematic dative δαίμοσι differs both from the final -εσσι in the Thessalian and from the form -οις (e.g. Αἰνιάνοις) in the north-western dialects; the use of E for I and O for Y (διελέξαιμι for διελίξαιμι, ἀνορόξασα for ἀνορύξασα) was taken over by the regional koine and probably survives into modern Greek in the same region. B. discusses in great detail the form δαπινά (= ταπεινά), endorsing his view that the sonorisation of the voiceless consonants (Βερενίκα for Φερενίκα, δαπεινά for ταπεινά) is a Phrygian loan.

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758. Pella. Defixio, late 5th/early 4th cent. B.C. Folded lead sheet pierced through by a big iron nail and placed in the hand of the dead in a grave excavated in the area of the Agora. Mentioned by I.M.Akamatis, *AEMΘ* 13 (1999) [2001] 485, who reports that the sheet has not yet been unfolded.

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759. Pella. Sealing, 2nd/1st cent. B.C. Clay sealing found in the Agora. Ed.pr. I.M.Akamatis, *AEMΘ* 13 (1999) [2001] 474 (ph.); for similar sealings from the same site see *SEG* XLV 784 (republished by I.M.Akamatis in *Ancient Macedonia* VI 29/30): [Πέλ]λης | [πολιτ]αρχ[ῶν]

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760. Pella. Tiles, Hellenistic period. M.Lilibaki-Akamati, *AEMΘ* 11 (1997) [1999] 199 note 29, reports the discovery of Lakonian roof tiles bearing the stamp Πέλλης in a bath complex.

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761. Pella. Relief bowl, 2nd cent. B.C. Fragment of a relief bowl with a representation of a scene of a tragedy [cf. *SEG* XLV 785]; found in the agora. Mentioned by I.M.Akamatis, *AEMΘ* 11 (1997) [1999] 210 (ph.) [text as read from the photo, Chaniotis]: Ὀρέστης, Ἀγαμ[έ]μ[νων]

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762. Pella. Terracotta mould, 2nd cent. B.C. Mould of a female terracotta figurine found in the agora; the monogram of the artist was engraved before firing. Ed.pr. I.M.Akamatis, *AEMΘ* 11 (1997) [1999] 209 (ph.): Ἀρ.

763. Pella. Pydnaian amphora stamp, late 4th cent. B.C. Stamped amphora handle found in the Agora. Ed.pr. I.M.Akamatis, *ΑΕΜΘ* 13 (1999) [2001] 482, who observes that stamped amphoras of Pydna were hitherto unattested: Πυδναί[ων]

764. Pella. Knidian amphora stamp, 2nd cent. B.C. Stamped handle of a Knidian amphora found in the agora. Ed.pr. I.M.Akamatis, *ΑΕΜΘ* 11 (1997) [1999] 210 (ph.): ἐπὶ Τελεκρέ[ον]τος

[Cf. *SEG* XXXII 335 (ca. 164-146 B.C.), Chaniotis].

765. Peštani (Pelagonia), Dedication of a statue of the Dioskouroi, October 232 A.D. Two joining fragments of a marble stele decorated with the representation of the Dioskouroi and a goddess in relief. F.Papazoglou, *BCH* 98 (1974) 292-295 no. 7 (ph.); S.Düll, *Die Götterkulte Nordmakedoniens in römischer Zeit* (Munich 1977) 375/376 no. 2 (ph.); cf. J.Robert - L.Robert, *BE* (1974) no. 335. Republished by M.Ricl in *IG* X 2 2 1 191 (ph.).

Σευῆρος v Σευήρου Δοστονεὺς
καὶ Νίκη Ἀπολλωνίου, ἡ μήτηρ αὐτοῦ, κα-
τ' ἐντολὰς Ἰουλίου Σευήρου καὶ Οὐαλερίου
4 Σευήρου, τῶν ἀδελφῶν, Διοσκόρους
ἀνέθηκαν τοῦ πτ' ἔτους, Δείου

3. Ἰούλιος Σευῆρος may be identified with M. Ἰούλιος Σευῆρος, a primus pilus, honored with *IG* X 2 2 1 192/193, ed.pr. [but the mother of M. Ἰούλιος Σευῆρος in *IG* X 2 2 1 193 is Ἰουλία Σευήρα and not Νίκη; the name of the person in L. 3 is not Ἰούλιος Σευῆρος, but Ἰούλιος Σευήρου; it would be awkward if the three brothers in this text all had the same name (Severus), but two of them had different nomina (Iulius and Valerius) and the third none. Most probably the text mentions three brothers, the sons of Σευῆρος: Σευῆρος Σευήρου (L. 1), Ἰούλιος Σευήρου (L. 3), and Οὐαλέριος Σευήρου (Ll. 3/4); the use of nomina as personal names is quite common (see e.g. *IG* X 2 2 1 206: Αὐρήλιος Κλαύδιος; *IG* X 2 2 1 243: Αὐρήλιος Ἰούλιος); since the text postdates the constitutio Antoniniana, all these persons (including Nike) were Aurelii, Chaniotis].

766. Phagres. Epitaph of Nikon, 5th cent. B.C. Marble stele found reused in a 'Macedonian' grave. Ed.pr. M.Nikolaidou-Patera, *ΑΕΜΘ* 11 (1997) [1999] 569: Νίκων Λύσωνος

767. Vacat.

768. Philippi. List of sales of land, ca. 350-300 B.C. *SEG* XXXVIII 658; Hatzopoulos, *Macedonian Institutions* II no. 83. A.M.Prestianni Giallombardo in *Ancient Macedonia* VI 921-943 (ph.), republishes the text (927) and discusses the meaning of the two

τεμένη Φιλίππου (926-943). The fact that more than one temenos is mentioned and the sale of this land exclude the possibility that these τεμένη were either dedicated to the cult of king Philip II posthumously or related to his cult as the city's founder. They were probably pieces of land outside the city wall; they were possibly awarded as an honorary property to Philip, the city's ktistes during his lifetime.

769. Platamonas. Fragment (epitaph?), undated. Marble fragment. Mentioned by K.Loverdou-Tsigarida, *ΑΕΜΘ* 13 (1999) [2001] 459: Μενανδ[ρ- --]

770. Platamonas. Owner's inscription on a vase, 4th cent. B.C. Base of a kylix. Ed.pr. K.Loverdou-Tsigarida, *ΑΕΜΘ* 11 (1997) [1999] 244 (ph.): Φιλοκτάτης (sic!)

[Φιλοκτάτης = Φιλοκτήτης, rather than a miswritten Φιλοκράτης; undated by ed.pr.; the lettering suggests a date in the late Classical period, Chaniotis].

771. Platania. Funerary epigram, ca. 250 A.D. *EAM* 202. G.Karamitrou-Mentesidi, *op.cit.* (cf. our lemma no. 669) 226 (ph.), reports that this inscription, considered lost, was rediscovered on the hill Κεφαλόβρυσο.

772. Poloskë. Dedication to Artemis Sibonnike, Roman Imperial period. Relief plaque with the representation of Artemis. N.G.Pappadakis, *Ἀθηνᾶ* 25 (1913) 450 no. 13. Cf. F.Papazoglou, *Villes* -- (cf. *SEG* XXXVIII 576) 243 note 46. Republished by G.Karamitrou-Mentesidi, *op.cit.* (cf. our lemma no. 669) 84 note 180, who tentatively places Κέλλιον within the borders of Orestis; cf. E.K.Sverkos, *op.cit.* (cf. our lemma 669) 41 note 71.

Φ(λάβιος) Εὔπορος Βέβαιος λιθο-
γλύφος οἰκῶν Κέλλιον
Ἀρτέμιδι Σιβοννι-
4 κῇ εὐχὴν ἀνέθη-
κεν

2. Πέλιον?, sc. Πήλιον, Papaz. [for a discussion of the location of Κέλλη/Κέλλιον at Gradista, near Petres Florinas, or at Vegora (Eordaia) see M.B.Hatzopoulos, *Macedonian Institutions* I 95, Chaniotis].

773. Polymylos Kozanis (Euia?). Epitaph of Deiphilos, 2nd cent. B.C. Marble pedimental stele found in a Hellenistic cemetery at Polymylos Kozanis. Briefly presented by G.Karamitrou-Mentesidi, M.Vatali, *ΑΕΜΘ* 12 (1998) [2000] 485 (ph.), who suggest identifying this site with ancient Εὐία (cf. *SEG* XLVIII 743); for this identification cf. G.Karamitrou-Mentesidi, *op.cit.* (cf. our lemma no. 669) 214; M.B.Hatzopoulos, *BE* (2000) no. 447 and *BE*

(1999) no. 325. Ed.pr. G.Karamitrou-Mentesidi in I.Touloumakos (ed.), *op.cit.* (cf. our lemma no. 671) 55/56 no. 3 (ph.): Δειφίλῳ | Ἀντιγόνου | ἥρωι

774. Polymylos Kozanis (Euia?). Epitaph of Ariston, late 2nd/early 3rd cent. A.D. Lower part of a marble stele reused in the Roman settlement at Polymylos Kozanis; the lower part of the body of a woman and two men are preserved on the relief panel. Briefly presented by G.Karamitrou-Mentesidi, M.Vatali, *AEMΘ* 12 (1998) [2000] 496 (ph.). Ed.pr. G.Karamitrou-Mentesidi in I. Touloumakos (ed.), *op.cit.* (cf. our lemma no. 671) 56/57 no. 4 (ph.): [---]λ̣ις Ἀρίστωνι | [------ τῷ θρ]έψαντι μνε|[ίας] χά^vacat^ριν

775. Polymylos Kozanis (Euia?). Epitaph of a woman, 146 A.D. Two joining fragments of a marble plaque found at modern Polymylos Kozanis. Mentioned by G.Karamitrou-Mentesidi, M.Vatali, *AEMΘ* 11 (1997) [1999] 87 (ph.; text in majuscules); cf. G.Karamitrou-Mentesidi, *AD* 50 B2 (1995) [2000] 583 (ph.). Ed.pr. ead. in I. Touloumakos (ed.), *op.cit.* (cf. our lemma no. 671) 57-58 no. 5 (ph.). : [Φίλι?]ππος | [Νεί?]κ̣η τῇ | [ἰδί]ᾳ μητρὶ | [μ]ν̣είας | ❦ | [χ]άριν | η̣ qρ´ Ἀπελλαίῳ

1. [Φίλι?]ππος, ed.pr. || 2. [Νί?]κ̣η, ed.pr. [rather [Νεί]κ̣η, Chaniotis] || 6. [ἔτους Σεβ(στοῦ)], ed.pr.

776. Pontokomi. Owner's inscription on a vase, early 5th cent. B.C. Sherd of an Attic kylix found at Vrysi near Pontokomi Kozanis; a name was inscribed after firing next to a handle. Ed.pr. G.Karamitrou-Mentesidi, *AEMΘ* 13 (1999) [2001] 353 (ph.). This is possibly the earliest epigraphic attestation of a Macedonian name; other early examples of graffiti with Macedonian names in Macedonia are Ἄρκαπος (?; *SEG* XLIII 363 E) and Ἄπαϙος in Aiane (our lemma no. 671) and Πιπερία in Vergina (V.Andronikos, *PAAH* 1988, 99/100). In view of the peculiar form of the letter A M.B.Hatzopoulos, *BE* (2001) no. 266, suggests that this inscription, as well as *SEG* XLIII 363 B and *IG* IX 2 1263, may have been written in a local alphabet: Μαχάτα

777. Poria. Epitaph, 3rd cent. A.D. Fragment of a marble plaque found in a cemetery at Sopoti Porias (9 km south of Kastoria). Ed.pr. C.G.Tsoungaris, *AEMΘ* 12 (1998) [2000] 566-568 (ph.): [--- Ἀρ]χ̣ε̣λ̣α̣ΐς Ν̣[------] | [------] Μεδεστ[- ---] | [ἐ]κ̣ τῶν ἰδίω̣[ν]

[1. in fine, Ν̣ or M, omitted by ed.pr., read on the photo, Chaniotis] || 2. a form of the name Μόδεστος or Μοδέστα, ed.pr.

778. Prilep (Pelagonia). Epitaph of Louki(o)s, 2nd cent. A.D. Marble stele with the representation of Herakles and a woman in relief. N.Vulić, *Spomenik* 71 (1931) 643; S.Düll,

op.cit. (cf. our lemma no. 765) 89/90 and 338/339 no. 129; N.Vulić, *Spomenik* 98 (1941-1948) 279; H.Wrede, *Consecratio in formam deorum. Vergöttlichte Privatpersonen in der Römischen Kaiserzeit* (Mainz 1981) 57 and 250 no. 147. Republished by M.Ricl in *IG* X 2 2 1 209 (ph.). Cf. M.B.Hatzopoulos, *BE* (2000) no. 451.

χαίρετέ μοι οἱ παροδῖ(τ)αι — στῆθι μι(κ)ρό(ν), μὲ δα-
(κ)ρύσατε — ἐγὼ γάρ εἰμι ὁ ἀτυ(χ)ὴς Λούκις κα[ὶ]
χρ̣η(σ)τ(ό)ς — χιρὶ βαρίῃ γῇ σε κατορίτη φονία
[ἐπι]σκιάζουσα· Ατης ἐποίησα μ̣ν̣ίας χάριν

D. assumed that Loukios was killed, but φονία is an attribute of γῇ, R.; D. and W. suggest that Herakles represents the heroized Loukios || 1. ΠΑΡΟΔΙΚΑΙ and ΜΙΤΡΟΜΕ on the stone || 2. ΤΡΥ and ΑΤΥΘΗC on the stone || 3. initio, ..ΗΤΗC on the stone; ΧΓΗΤΗCΗ, V. (1948); in fine, restored by H. (i.e., χειρὶ βαρείῃ γῆ σε κατορύττει ἐπισκιάζουσα); κα(?) | χρηστὸς χαῖρ', βαρεῖ ἡ γῆ σε, κατορύττει φονία, V. (1931); καὶ κέ! ἤ! τίς ἡ χεὶρ βαρεῖ· ἣ γῆ σε κατορύττει φονία, V. (1948); χῖρι, βάρι (= χαῖρε, βάρει) ἡ γῆ σε κατορίτη φονία, R.; κατορύττῃ, K.Hallof apud *IG* || 4. initio, restored by V.

779. Prilepec (Pelagonia). Epitaph of Menippos of Amara, 2nd cent. A.D. Lower part of a marble stele. N.Vulić, *Spomenik* 71 (1931) 457 (ph.); id., *op.cit.* (cf. our lemma no. 741) 39/40. Republished by M.Ricl in *IG* X 2 2 1 186.

[-------------------------]
[--------------------Ἀμαρ]-
αίου διαθήκη· οἱ Μενί[π]-
που κληρονόμοι Κρατε[ύα]-
ς Μενίππου, φύσῃ δὲ Ἀγρ-
ίππα καὶ Ἄννας, καὶ Παρ[μ]-
ενίδης Μενίππου, φύσε[ι]
δὲ Φιλοξένου, Ἀμαραῖος

780. Pydna. Defixio, 4th/3rd cent. B.C. M.Besios, *AD* 51 B2 (1996) [2001] 455, reports the discovery of a defixio in a grave in Pydna.

781-789. Vacant.

790. Rodochori. Fragment to Alexander (?), undated. Fragment of a marble plaque, now apparently lost. K.Siambanopoulos et alii, *Γνωριμία μὲ τὸν Νομὸ Κοζάνης* (Thessaloniki 1970); *non vidimus*. Mentioned by G.Karamitrou-Mentesidi, *op.cit.* (cf. our lemma no. 669) 213, among the antiquities allegedly found near the ancient settlement at Rodochori: Χαῖρε βασιλεῦ Ἀλέξ[ανδρε?]

[The authenticity of this text should not be taken for granted, Chaniotis].

791. Rokastro. Epitaph of Aurelius Eurydikianos Zosimos, after 212 A.D. Pedimental stele of local stone with engraved representations of the tools of a shoemaker; found at Agios Menas near Rokastro (or 'Ρόκαστρο). Ed.pr. G.Karamitrou-Mentesidi, *op.cit.* (cf. our lemma 669) 232 (ph.); ead. in I.Touloumakos (ed.), *op.cit.* (cf. our lemma no. 671) 52-54 no. 1 (ph.): Αὐρήλιος Εὐρυδικιανὸς Ζώσιμος | ὡς ἐτῶν π΄· χαῖ|ροις, ὦ παροδεῖτα

Εὐρυδικιανός was hitherto unattested in Upper Macedonia, but Δομίτιος Εὐρίδικος is the name of a Μακεδονιάρχης (*EAM* 38; *I.Beroia* 101), ed.pr.

792. Sirra (Serres). History and prosopography. D.K.Samsaris, *Ἱστορία τῶν Σερρῶν κατὰ τὴν ἀρχαία καὶ ρωμαϊκὴ ἐποχή* (Thessaloniki 1999), studies the history, topography, institutions, society, and cults of Sirra/Serrai from the earliest period to the 4th cent. A.D. In pp. 277-303 he presents a prosopography of 400 men and women, almost exclusively of the Roman Imperial period.

793. Skydra. Deed of sale, 3rd cent. A.D. (after 212 A.D.). A.Delacoulonche, *Archives des Missions Scientifiques et Littéraires* 8 (1859) 89-96; Dimitsas, *'Η Μακεδονία* no. 126; A.Plassart, *BCH* 47 (1923) 182; L.Robert, *Hellenica* 1 (1940) 70 no. 1 (LL. 11-16); P.Petsas, *AEph* (1961) 2/3 (LL. 1-19); *SEG* XXIV 530; C.Vatin, *Études Classiques* 3 (1968-1970) [1971] 285-293; M.B.Hatzopoulos, *BCH* 111 (1987) 410/411 (LL. 7-11); *SEG* XXXVII 581. Republished by D.Gofas - M.B.Hatzopoulos, *AEph* 138 (1999) [2000] 1-14 (ph.), with commentary on the legal form of the document and the cult of Ἄρτεμις Γαζορεῖτις and Βλουρεῖτις (cf. our lemma no. 794), in whose sanctuary this inscription was originally set up. The same sanctuary is also the provenance of the dedication *SEG* XVII 317 and of two manumission records (Delacoulonche, *art.cit.* 244 no. 29; Plassart, *art.cit.*, 182/183). This document has the legal form of an ὠνή (deed of sale), but concerns the donation of a slave to the goddess, i.e., a sacred manumission. Titos bought a two months old girl from Amphotera, possibly the mother, in the presence of her husband Hippias. The sale of freeborne children by their parents is attested in the Roman Imperial period (9/10).

'Α(ντ)ίγραφον ὠνῆς
σόματος Νίκης· Τ(ί)το-
ς Λύκου Σκυδ(ρ)αίου ἐ-
π(ρ)ίατο παρ' 'Αμ(φ)οτερᾶς
(τ)οῦ ἀνδρὸς Σκυδραίας
μετὰ κυρίου 'Ιππίο
Σκυδραίου πεδίον ὀ-
νόματι Νίκην, ὡς μη- 16
νῶ(ν) δύο, φωνῇ Μακε-
δονική(ν), τιμῆς ἀργ-
υρίου * /Ε· καὶ ἄν τις κυ-
ριώτερος φανῇ, τοῦ προ-
γεγραμένου κορασίου
ἢ μέρους (τ)ινός, τότε τὴν
τιμὴν διπλῆν ἐπ-
ηρώτ(η)σεν Τίτορ Λύκο-
(υ Σκ)υδραίου· ἐγ(έ)ν(ετ)ο (ἐ)-
ν Σκύδρας· τὸ πρόστιμ-
ον σὺν πεδίοΚΟΙΣΙ
ὀνόματι 'Αρτέμι, * ΓΕ

ΙΛΑΤΑΙΚΩ· μά(ρτ)υρες
Αὐρήλιος Λύκος, Αὐρή-
(λι)ος Κάλλης· ἐγένετο
ἀ(ντ)ίγραφον ὠνῆς·
εὐτύχε

We present the text of G.-H. ‖ 1. ΑΝΟΙΓΡΑΦΟΝ on the stone; restored by De.; ἀλλόγραφον ὠνῆς, Pe. ‖ 2-3. Τ TO on the stone; τῆ|ς, Pe.; Τ[ί]τος, V. ‖ 3-4. ΣΚΥΔΙΑΙΟΥ and ΕΙΠИΑΤΟ on the stone; restored by De. ‖ 4-6. the scribe confused the text of these lines; one should understand παρ' 'Αμφοτερᾶς Σκυδραίας μετὰ κυρίου τοῦ ἀνδρὸς 'Ιππίου, G.-H. (cf. V.) ‖ 4. ΠΑΡΑΜΕΤΕΡΑCΙΟΥ on the stone; παρὰ Μετοκράλσου, Dim., Pe.; παρ' 'Αμ(φ)οτερᾶς, G.-H.; 'Αμφοτερός is attested as a name in Macedonia; 'Αμφοτερά was hitherto unattested, G.-H. ‖ 5. Σκυδραίου, De., Dim., Pe.; Σκυδραίας, V. ‖ 6. ΙΠΠΙΟ on the stone; Ἵππιος, De., Dim.; 'Ιππίου, Pe.; 'Ιππίο[υ], V. ‖ 8-9. ΩΩΗΙΝΩΜ on the stone, possibly a ligature of CM, G.-H.; ᾧ ἦν | ὄνομα, Pe.; ωη|νων (ἐτῶν?), V.; ὡ(σ) μη|νῶν, H. ‖ 9. Διοφώνη, Pe.; φωνῇ μακ[ε]|δονικῇ, V.; ΜΑΚΕΔΟΝΙΚΗΣ on the stone, for μακε|δονική(ν), H.; this phrase is not an indication of nationality, but only of the local origin, G.-H. ‖ 11. ΙΕ (= 15), De., Dim., Pe., V.; /E (= 5,000), H.; if the price was 15 denarii the text should be dated to the early 3rd cent. A.D., if it is 5,000 denarii it should be dated to the late 3rd cent. A.D., G. ‖ 11-12. κυ|ριώτερος, read by R. ‖ 14. ΗΜΕΡΟΥCΓΙΝΟC on the stone; restored by R.; the partial liberty (μέρους (τ)ινός) is attested in the Roman East (L.Mitteis - U.Wilcken, *Grundzüge und Chrestomathie der Papyruskunde* II.2, Leipzig 1912, nos. 35, 360/361), G.-H. ‖ 15-16. ΔΙΠΛΗΝΕΠΙΙΗΡΩΤΜCΕΝΤΙΤΟΡ on the stone; restored by R. (but Τίτος); διπλῆν ἐπλήρωσεν, Pe. ‖ 16-17. ΛΥΚΟΙΥΔΕΡΑΙΟΥ on the stone; Σκυδραίου, Dim., Pe.; ΔΕΡ Διου (a date), V. ‖ 17-18. ΕΤΘΝCΓΟΘΙΝCΚΥΔΡΑC on the stone; restored by P. (but Σκύδρᾳ); Σκύδρας, V. ‖ 18-19. πρόστιμ|ον, read by Dim. ‖ 19. Dim. recognized the words παιδίον and ὀνόματι; σὺν πεδίο[.] οἱ ἐν | ὀνόματι ('Αρ)τεμι(δώρας), V.; possibly σὺν πεδίο (= παιδίῳ) {Κ} οἴσι (= οἴσει), G.-H. ‖ 20. 'Αρτέμι = either 'Αρτέμι(δος) or a form of the dative of Ἄρτεμις, also attested in an unpublished inscription found near Kyrrhos, G.-H. ‖ 20-21. πρ[..]|ματ(ι)ικω (= πραγματικοί?), V.; read by G.-H. ‖ 20. in fine, the symbol for denarii followed by Γ (J, i.e., the symbol for 1,000) and E, G.-H. ‖ 21. initio, possibly (ἁ)πλᾶ Τ(ίτος) Λ(ύ)κω (= Λύκου), G.-H. ‖ 21. ΜΑΠΥΡΕΣ on the stone; restored by Dim. ‖ 22. initio, Αὐρήλιος read by Dim.; Αὐρήλιος Λύκος may be the father of Τίτος Λύκου (LL. 2/3 and 16/17), G.-H. ‖ 22-23. ΑΥΡΗΙΝΟC on the stone; Αὐρήλιος Καλλισθένης, De.; Κουρῆ|νος Καλλισθένης, Dim.; [Αὐρή]|λιος Καλλησ[...], V.; Αὐρή(λι)ος Κάλλης, Κάλλης being an Atticizing form of the Macedonian name Κάλλας, G.-H. ‖ 24. only the upper part of the first nine letters is preserved; ΑΛΟΤΙΓΡΑΦΟΝΩΝΗΣ, De.; ἀντιγραφώνης, Dim.; restored by G.-H. ‖ 25. this line is no longer preserved; ΕΥΤΥΧΕ and the letters ΩΗΜΖ)ΛΟΟ, De.; εὐτύχε[ι], Dim.

794. Skydra. Dedication to Artemis Agrotera Gazoreitis Bloureitis, 105/106 A.D. *SEG* XVII 317. A.I.Thavoris, *'Η ἑλληνικὴ διάλεκτος τῶν ἀρχαίων Μακεδόνων καὶ τὰ σημερινὰ νεοελληνικὰ ἰδιώματα τῆς Μακεδονίας καὶ τῆς ἄλλης Βόρειας Ἑλλάδος. 'Η γλῶσσα τῆς Μακεδονίας* (Athens 1992) 206, interprets the epithet of Ἄρτεμις Βλουρεῖτις (L. 3) as a dialect form of Φιλωρεῖτις (cf. Πᾶν Φιλωρείτας). Cf. D.Gofas - M.B.Hatzopoulos, *art.cit.* (cf. our lemma no. 793) 6.

795. Skydra. Inscribed roof tiles, late 3rd cent. B.C. Fragments of two clay roof tiles found in a temple at Skydra. Ed.pr. A.Chrysostomou, *AEMΘ* 12 (1998) [2000] 356 (ph.): 1) [βα]σιλικά 2) βασιλι[κά]

1/2. βασιλικά, sc. κεράματα, ed.pr. [cf. *SEG* XLIII 444; XLVIII 843 and 862, Chaniotis] || 1. sinistrorsum || 2. the letter A is up-side-down, possibly because separate seals were used for each letter, ed.pr.

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796. Skydra. Thasian amphora stamp, ca. 300-250 B.C. Stamped handle of a Thasian amphora found in a building at Skydra. Ed.pr. A.Chrysostomou, *AEMΘ* 12 (1998) [2000] 356: [Θασίω]ν | Ἡροφῶν

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797. Sloeštica (Derriopos). Epitaph of a family, 2nd/3rd cent. A.D. Pedimental stele with two reliefs representing a man, two boys, and a woman (upper relief) and a woman in an aedicula (lower relief). Ed.pr. M.Ricl in *IG* X 2 2 1 317.

[Γ]αϊα̣νὸν CIH Διονυσ[ίου]
relief
[Ζω]σίμα Λ[------]ΙΠΑΜ̣Υ
Ἰουλιανοῦ τοῦ ἰδίου
ἀνδρὸς τεθν[εό]το[ς]
[κα]ὶ πα̣ιδ̣ί̣ων ζών-
των Ἰου̣λ̣ι̣α̣νοῦ̣ κ[αὶ]
Λυσικλῆνος καὶ
αὑτῆς ζῶσα̣ ἐπο̣[ί]-
ησεν μνήμης χά̣ρ-
ιν καὶ ΝΙΙ..ΡΛ..^ΝΑ τ̣ὸ̣[ν]
δοῦλον μου Ο̣Ν̣

L. 1 is written on the cymation, LL. 2-11 on either side of the lower relief || 4. ἀνδρός τε̣ θ̣ν[ῶν]το[ς], ed.pr. [τεθν[εό]το[ς], Chaniotis].

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798. Stageira. Epitaph of Arist[---], undated. Fragment of a marble stele. Mentioned by K.Sismanidis, *AD* 51 B2 (1996) [2001] 455: Ἀριστ[---] | Μιλ[---]

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799. Stageira. Inscribed pottery, Classical period. K.Sismanidis, *AEMΘ* 11 (1997) [1999] 473 (ph.), reports the discovery of fragments of Attic vases, some of them with graffiti on their base [we read two texts from the photo, Chaniotis]: 1) Μνη. 2) Ν

[1. The beginning of a personal name, Chaniotis].

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799 bis. Stobi. Dedication to Apollo (?), 1st/2nd cent. A.D. Marble block (statue base?) found in the theatre. Ed.pr. T.Janakievski, *op.cit.* (cf. our lemma no. 738) 107 (ph.): Ἀπόλ^vv^λωνι

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800. Stobi. Dedication to Nemesis, 3rd cent. A.D. Marble plaque with the representation of Nemesis in relief; found in the theatre. B.Saria, *Pozorište u Stobima* (Skopje 1937) 54 (ph.); *non vidimus*. Republished by T.Janakievski, *op.cit.* (cf. our lemma no. 738) 213 no. 109 (dr.): [Θεᾷ Νεμ]έσει και|[— εὐ]χ̣ὴν και|[- ---] Ἀσκ|[ληπιάδης?]

[1. Perhaps και|[τ' ἐπιτα]γήν, as in another dedication to Nemesis from Stobi (*SEG* XLVII 953), Chaniotis] || 2-3. και|[τέθηκε], J.

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801. Stobi. Graffiti on the seats of the theatre, Roman Imperial period. *SEG* XLIII 454. T.Janakievski, *op.cit.* (cf. our lemma no. 738) 70/71 (ph.; dr.), presents the text of some of the graffiti on the seats of the theatre. In most cases the texts give the names of tribes: φυλῆς Μαρτίας, φυλῆς Οὐαλερίας, φυλῆ[ς --]ΟΥΡΙΑΧ. Also personal names were written on the seat [we read several names on the photo (70) and on fig. 55 (71), Chaniotis]: Ἀλεξάνδρου (ph.), Αἰλί(ου) (55.2), Κοϋντιλι(ανοῦ) (55.3), Ἐπιθυμήτου (55.7), Λουκίου (55.8), Ἰουλί(ου) (55.22), Εὐχα. and Πρεπ. (55.23).

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802. Stobi. Inscriptions on the wall paintings of the baptistery, late 4th/early 5th cent. A.D. In her discussion of the iconography of Christ and the Evangelists in the wall paintings of the baptistery C.J.Downing, *DOP* 52 (1998) 259-280, presents the text of the inscriptions that identify the represented persons and scenes: 1) Εὐά[γγελ]ος (262; above the arch) 2) Ματθε̃ος (262; above the head of the Evangelist) 3) λαός (263; above a congregation) 4) a ΙΕΡΟ[--] b [--]ΥC[--] (265/266; ph.; above a building) 5) φημί (270; miracle?)

4a/b. Possibly Ἱερουσ[αλήμ], D.

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803. Stobi. Terracotta statuettes, 1st cent. A.D. Terracotta statuettes representing a lyre player. J.Wiseman, D.Mano-Zisi, *AJA* (1972) 416 (only no. 1); V.Sokolovska, *ATJ-katalog* (Novi Sad 1979) 158-161 (nos. 1-3); *non vidimus*. Republished by T.Janakievski, *op.cit.* (cf. our lemma no. 738) 197/198 nos. 66-68: 1) Ἀντυάλο[υ] 2) Ἀντιάλο[υ] 3) Ἀντιάλο[υ]

[1. For Ἀντύλαος/Ἀντίλος see *SEG* XXXVIII 1146, but one cannot exclude a misread Ἀντύλλου, Chaniotis].

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804. Styberra. Corpus. M.Ricl in *IG* X 2 2 1 318-346 (ph.; cf. our lemma no. 654), (re)publishes the inscriptions of Styberra. Except for a Hellenistic epitaph (318), the texts date to the Roman Imperial period. They include ephebic catalogues (323-329), honorary inscriptions (330-335, 337-343; no. 331 is in part an epigram), dedications (319-322), epitaphs (318, 344/345), and a lead weight (346). The most interesting texts are the lists of ephebes (323-329; ca. 41-122 A.D.), which provide information on the onomastics of Styberra, on the ephebic

institutions, and on the organisation of the gymnasion (γυμνασίαρχος, ἀγωνοθέτης, ἐφήβαρχος, ταμίας, πρωτοστάται) [for the ἐφήβαρχος and the πρωτοστάται see *SEG* XLVI 753; N.M.Kennell, *Tyche* 15 (2000) 103-108; E.K.Sverkos, *op.cit.* (cf. our no. 669) 58, Sverkos]; one of the ephebic lists ends with a commemorative epigram (323); for a new fragment see our lemma no. 805. One of the honorary inscriptions concerns the ἐφήβαρχος Ποσίδιππος (331; 224/225 A.D.), who may be identified with Αἴλιος Ποσίδιππος, a πρωτοπολε[ίτης?] (332). Among the honorary inscriptions we note the one for Σεπτίμιος Σιλβανὸς Νικόμαχος, member of a prominent family of Μακεδονιάρχαι (333; early 3rd cent. A.D.) [cf. our lemma no. 819], and the honorary inscriptions for members of the family of Ἀνθεστία Φοῦσκα, found in the temple of Τύχη (337-348). Her heirs fulfilled her testament, making a donation of 5,000 denarii to the βουλή and restoring the temple of Tyche and the statues in it (336 LL. 1-2: θεὰν Τύχην τῇ πόλει καὶ τὸν ναὸν καὶ τοὺς ἐν αὐτῷ ἀνδριάντας ἀποκαθέστησαν | καὶ δηνάρια πεντακιχείλια ἠρίθμησαν τῇ βουλῇ; 126/127 A.D.) The texts also attest the συμπραγματευόμενοι Ῥωμαῖοι (330) and a πολειτάρχης (344). The dedications attest the cults of Ἀσκληπιὸς Σωτήρ (320), Ἡρακλῆς Κουναγίδας (319), Ποσειδών, Ἐριγών and the Νύμφαι (321). We draw attention to a dedication that uses both the provincial era and a consular dating (320 LL. 6-9: ἔτους ϛντʹ | Αὐρηλίῳ Πομπειανῷ | καὶ Λολλιανῷ Ἀουίτῳ | τὸ βʹ ὑπάτοις; 209 A.D.). See also our lemmata nos. 805/806.

V.Kalpakovska, *ZAnt* 49 (1999) 155-171, summarizes the information provided by the inscriptions of the Roman Imperial period for various aspects of society in Styberra, especially for the Roman *negotiatores* (συμπραγματευόμενοι; 155/156), the ephebic institutions and the gymnasion (157, 159, 161), the local magistrates (ἀντάρχων, ἀγορανόμος, and πολιτάρχαι), the Μακεδονιάρχαι (157/158), Roman citizenship (158), the emperor cult (158), the members of the local elite and the benefactors (160). K. presents a list of the personal names attested from the 1st to the 3rd cent. A.D. and discusses in detail this onomastic material which consists primarily of Greek and Latin names, with a few Phrygian, Thracian, and Illyrian names (162-171) [the name Μείδης should be erased; the correct form is Μειδίας (*IG* X 2 2 1 328 L. 19); for this onomastic material see now E.K.Sverkos, *op.cit.* (cf. our lemma no. 669) 114-156, Sverkos].

805. Styberra. Ephebic catalogue, early 2nd cent. A.D. Left part of a marble plaque seen by M.Ricl in 1982 in the church Mala Bogorodica in Bela Crvka, now apparently lost. Ed.pr. M.Ricl in *IG* X 2 2 1 329.

[---]
Φιλίππου, Ἀπολλ[- ------------------]
τας Νεικάνωρος, Δο[- --------------]
Στ(ράτ)ων, Ἀπολλωνι[- -------------]
ρίδου, Σωσίστρατος Πα[- -----------]
σιος Νεικομάχου, Ὀρέσ[της --------]
νου, ΚΡΕΝΡέστης, Παράμο[νος ------]
νου, Κάλλιστος Ποσιδίππ[ου --------]

1-2. [Ἀμύν]|τας or [Σω]|τᾶς, ed.pr. [or [Φιλώ]τας, cf. *IG* X 2 2 1 326 LL. 51/52, Sverkos] || 3. CΤΡΤΑΩΝ on the stone || [3-4. [Διοσκου]ρίδου?, Sverkos] || 4. Σωσίστρατος Πα[ραμόνου?], son of Παράμονος Σωσιστράτου, ephebe in 74/75 A.D. (*IG* X 2 2 1 326 LL. 31/32), ed.pr. || 6. ΚΡΕΝΡέστης is probably an ethnikon, ed.pr.

806. Styberra. Dedication, early 3rd cent. A.D. Two joining fragments of a marble base. D.Vuckovic-Todorovic, *Archaeologia Iugoslavica* 4 (1963) 78 no. 1; *An.Ép.* (1979) [1982] no. 561; S.Düll, *op.cit.* (cf. our lemma no. 765) 143. Republished by M.Ricl in *IG* X 2 2 1 322 (ph.).

κάμε Σεπτί-
μιος Αἴλιος
[Ἰ]ουλιανὸς
καὶ Ἰουλία
Αἰλία Νίκη,
οἱ ἀρχιερεῖς
καὶ ἱερεῖς τοῦ
ναοῦ τῶν αὐ-
τοκρατόρων
vacat

1. κάμε is a poetic form, ed.pr. || [4-5. Ἰουλία Αἰλία Νίκη is also mentioned in *IG* X 2 2 1 312, Sverkos] || 8-9. the mention of a temple of the emperors suggests that besides Thessalonika and Beroia Styberra was also a νεωκόρος of the (provincial?) emperor cult, ed.pr.

807. Suvodol (Lynkestis). Dedication, 2nd/3rd cent. A.D. Upper part of a marble altar. Ed.pr. M.Milin in *IG* X 2 2 1 17 (ph.): ἐκ τῆς Ἀἰνεικήτου | τειμῆς | τὸν στῦλλον || καὶ τὸν βωμόν

The altar was dedicated with the money of a certain Aneiketos, ed.pr.; or with the money the owner of a slave received from his purchase, F.Papazoglu apud ed.pr.

808. Suvodol (Lynkestis). Funerary epigram for a woman, 2nd/3rd cent. A.D. Marble cippus. F.Mesesnel, *Glasnik Skopskog nauc. drustva* 11 (1932) 205; N.Vulić, *Spomenik* 77 (1934) 9; id., *op.cit.* (cf. our lemma no. 741) 43; id., *Spomenik* 98 (1941-1948) 61; cf. G.Mihailov, *Gräckite epigrami ot bälgarskite zemi* II (Sofia 1944) no. 121. Republished by M.Milin in *IG* X 2 2 1 26 (ph.) who also consulted copies made by W.Wrede and W.Peck.

[------]IIος Ἀλεξάνδροιο [------]
vacat
[------].ΕΥΞΕΜΗΠΕΥΘΜΕΝ[------]
[------]ịατω τῇδ' ἀλόχῳ κὲ ΔΙ[------]
[------]...ṬΟΙ μίμνησκε [------]

1. initio, -ιος, V. (1934); [Ἰούλ]ιος, V. (1948); [Τ]ίτος?, W.; ụἱός, P.; the form Ἀλεξάνδροιο suggests an epigram, ed.pr. || 2-3. [τ]εῦξε, J.Ebert apud ed.pr.; [ἔτ]τευξε· μὴ πένθη ἐν[--- | ἰ]δίῳ, V. (1934), Mil.; [ἔτ]ευξε μὴ πεσὶ (= παισὶν) θ(ανοῦσιν) μὲν [ἀκολουθη|σάτω, V. (1948); μνωόμεν[ος?], P. || 3-4. κὲ δι' | ὀλίγο(υ), W. || 4. initio, --γοι, Mil.; [χρησ]τοί, V. (1948); ṢḤṆΓΟΙ, P.

809. Suvodol. Funerary epigram for the boy Eugenios, 3rd cent. A.D. *G V* 1403a; A.-M. Verilhac, *Παῖδες ἄωροι. Poésie funéraire* I (Athens 1978) no. 58. Republished by J.Ebert in *IG* X 2 2 1 27, with contributions by K.Hallof. E. points to the strong Homeric influence on the poem (see the app.cr.).

[Κέ]κλυθι, τέκνον ἐμόν, καὶ ἀνά- b
στεο σοῖσι γονεῦσιν· ❦ | τίπτε λιπὼν
φάος ἡδὺ εἰς τὴν σκοτίαν ἀφικνεῖσε; |
πῶς ἂν Εὐγενίου 'μοῦ ἐγὼ θείοιο λαθοίμην,
[❦ | ὃ]ς πέρι μὲν νόον ἔσχες βροτῶν, πέρι δ' εἰρὰ θε-
[οῖ]σιν· ❦ | τοίην γὰρ κεφαλήν τε καὶ ὄμματα
[κ]αὶ φρένας αἰσθλὰς ❦ | ἔσχες· νῦν δέ μο[ι]
[ὀ]δύνας ἀπρήκτους ἔνβαλες θυμῷ· ❦ |
[ἀλλ'] οὐδ' ὥς σου ἐγὼ ἐπιλήσομε ὀδυρό-
[μεν]ος καὶ ἀχεύων ❦ | πένθος λυγρὸν
[ἔχων]· ὡς ὄφελον αὐτὸς ὀλέσθαι· | ἀλλὰ
a [μ]ο[ι Εὐγ]ενίου 'μοῦ δαΐφρονος δείετε ἦτο[ρ] | c
δυσ[μόρο]υ, ὃς δὴ τηθὰ γονέων ἄπο πήματα
πάσ[χεν]· ❦ | ἀλλ' ἀπόλοιτο καὶ ἄλλος ὅσσ-
τις τῷ [σῷ] θανάτῳ ἐπέχα(ι)ρεν· ❦ vacat |
ὢ Μοίρης κε[ρ]σάσης ὠλέο χερσὶν ἐμαῖσιν. |
ὅς σε τυθθὸν ἐ[ό]ντα καὶ κηδίστῳ ἀπέδωκεν. |
ὅστις ἐνὶ σπλάνχνοισιν σθενερὰς φρέ-
νας ἡμέ(ρο)ωσεν· ❦ | καὶ γὰρ ἐκείνου φημὶ
τελευτήσεσθα[ι ἅπα]ντας· ❦ | τίς δ' οἶδ' ε[ἴ]
(κ)ε καὶ αὐτὸς τ[ῆλε φίλω]ν ἀπόλητε; |
νῦν δ' ὁ μὲν ὣς [ἀπόλωλε ---------------------]
[---]

The underlined letters are no longer visible; readings by P.; we do not record earlier readings and restorations ‖ 1. cf. *Od.* 14.462 and 1.64, E. ‖ 2-3. cf. *Od.* 11.93/84 and *Il.* 14.43, E. ‖ 4-6. cf. *Od.* 1.65-67, E. ‖ 4. μου H.; ποτ', P.; in fine, λαθοίμιν, P. ‖ 5. ἔσχε βροτῶν, P.; ἔσχες, H. ‖ 6. cf. *Od.* 1.208, E. ‖ 7. εἶχες, P.; ἔσχες on the stone; cf. *Od.* 2.117, E. ‖ 7-8. cf. *Od.* 2.79, E. ‖ 9. in fine, πεῖ (= παῖ), λήσομε, P.; ἐπιλήσομε, H.; cf. *Od.* 2.23, E. ‖ 11. [ἔχω], P.; [ἔχων], Ha.; [ἀεί?], V.; cf. *Il.* 3.428, E. ‖ 11-14. cf. *Od.* 1.48/49, E. ‖ 12. initio, [τ]ο[ι] P.; [μ]ο[ι], E. ‖ 13. initio, δύσ[μο]ρος δ' ἡ τήθα, P.; corrected by E. ‖ 14. initio, πάσ[χει] P.; πάσ[χεν]; cf. *Od.* 1.47, E. ‖ 15. in fine, ἐπέχερεν [ἔ]πειτα Peek; corrected by H. ‖ 16. ὤλεο, P.; ὠλέο (i.e., ὀλέο or ὄλοιο); cf. *Od.* 12.444, E. ‖ 17. ἐ[ό]ντα πάντα τέ[λε]ιά γ' ἔδωκεν, P.; κηδίστῳ, H.; ἀπέδωκεν; cf. *Od.* 1.435, E. ‖ 18. the I in ἐνί was added by the scribe later; σπλάγχνοισιν, P.; σπλάνχνοισιν, H. ‖ 18. σθενεράς (= σθεναράς), read by H.; σὰς νείας, P. ‖ 19. HMEIΩCEN on the stone ‖ 19-20. perhaps κείν(ῳ) and [ἅπα]ντα{ς} (cf. *Od.* 2.171), E.; P. suggested placing this verse after L. 15 ‖ 20-21. οἶδε(ν) | δὲ καί, P., corrected by E. (cf. *Od.* 2.332/333), who suspects a dittography (ΟΙΔΕ|ΙΔΕ) ‖ 21. restored by E. (cf. *Od.* 2.222); π[οῦ τὸ ζῆ]ν, P. ‖ 22. cf. *Od.* 1.166, E.

810. Terpni Serron. Epitaph (?), Roman Imperial period. Marble column decorated with the bust of a woman in relief reused in a Roman basilica (for the building cf. *SEG* XXXI 639). Mentioned by M.Karamberi in *Ancient Macedonia* VI 566/567 (ph.), who mentions only a few names: Ζώσιμος, Μαντώ, Ματερώ, Ἰματυώ, Ἄρτεμις, Ἀρτεμίσκη, Τόρκος, Ταρουσινας, Νουμέσις [for Νουμέσιος].

811. Terpni Serron. Measure (sekoma), Roman imperial period. M.Karamberi in *Ancient Macedonia* VI 569, mentions the discovery of a stone measure with holes of various diameters, inscribed with the word ἀδάμας (twice) and the name of an ἀγορανόμος. The measure was used for gold pigment (ἀδάμας = *auri nodus*). Cf. ead., *AD* 49 B2 (1994) [1999] 608. M.B.Hatzopoulos, *BE* (2001) no. 301, expresses some doubts about whether Terpni should be identified with ancient Berge.

812. Thermi. Epitaph of Kosina, Hellenistic period? Fragment of a stele found in modern Thermi. Mentioned by A.Keramaris, *AD* 51 B2 (1996) [2001] 442: Κοσινα Καλλία γυνή

813. Thessalonika. Late antique epigraphic production. See our lemma no. 1457.

814. Thessalonika. List of the members of a cult association, 2nd/3rd cent. A.D. Right upper part of a marble stele. Ed.pr. A.Lioutas - M.Mandaki, *ΑΕΜΘ* 11 (1997) [1999] 371-374 (ph.), who remark upon the large membership of this association (at least 28, including 9 women) and upon the variety of offices and functions. The designation σπείρη (B L. 3) and the carrying of a νεβρίς (cf. A L. 11, B LL. 12 and 14/15) show that this association was dedicated to the cult of Διόνυσος [for the terms used for the officials of Dionysiac associations in Thrace (γάλλαρος, ἀρχιγάλλαρος, κρανζάρχης, μαγαρεύς, etc.) see M.Slavova, *OpAth* 27 (2002) 137-149; for μαγαρεύς see *SEG* XLVII 1048, Chaniotis]. Cf. A.Chaniotis, *EBGR* 1999 (2002) 382/383 no. 144.

I
[------]πος Τιβ(έριος) Προφάνιος

[------ἀρχ]ιμύστης Ἀλέξανδρος
[------]στης ἀρχικρανεάρχης
[------] ἀρχιγάλλαρος vacat
[------] ἀρχιμαγαρεὺς ἀθύτου
[------]ιοφόρος vacat
[------]ος ἀρχικρανάρχης
[------]ανεάρχης vacat
[------]ος (γ)άλλαρος Τερεντία

II
ΠΡΩΦΑ

Νικόπολις μήτηρ σπείρας
καὶ Κουάρτα
Ῥουπιλία Λαιτιλία
Μεστρία ἀρχιλαμπαδηφόρος
Ῥουπιλλία · Μαρκία
Ῥουπιλλία · Ἀρτεμιδώρα
Διονυσία ....Πλω-

[------ ἀρ]χιερεὺς · Κλωδία Πῶλ-
[------]ος λα νεβριαφόρος
12 [------]ς· παλεομύστης vacat
[------κ]ρανάρχης vacat
[------] ἀρχιμύστης
[------Πε]τρώνιος Ἰοῦστος [μ]ύ[στ]ης
16 [------ος] Λούκιος ἀρχιμ(ύστης)
[-----]μος v [κ]ρανεάρχης
[------]ος Σύμφορος Μα
[------]ος

τιανὴ Θεοδώρα
μαγάρεισα καὶ νεβραφόρος
Φολκιλλία · Βενερία μαγά(ρεισσα)
Παραμόνα νε-
βρίνη καὶ μαγάρισσα
ΚΥΗΤΙΑΠ

[Col. I 3. [ἀρχι-, παλαιο- or νεομύ]στης, Chaniotis] || 3. for ἀρχικρανεάρχης (cf. I L. 8 and 17; cf. κρανάρχης/ἀρχικρανάρχης in I L. 7 and 13) cf. Hesych., s.v. κραναοίκορον· μοῖρά τις τοῦ ἱερείου, C. || 4. the ἀρχιγάλλαρος and the γάλλαρος (I L. 9) officiated in the cult of the Phrygian deities; this suggests a syncretistic tendency between the cult of Dionysos and that of Kybele, edd.pr. || [8. [κρ]ανεάρχης or [ἀρχικρ]ανεάρχης, Chaniotis] || 10-11. the name Πῶλλα starts in L. 10 and ends in L. 11 || [col. II 2. Πρωφά(νιος?), Chaniotis].

815-818. Thessalonika. Invitationes ad munera, 3rd cent. A.D. Six inscribed marble plaques reused in the floor of the Odeum, originally from the Roman Agora. Ed.pr. G.Velenis, in *Ancient Macedonia* VI 1317-1327 (dr.). Cf. M.Sève, *An.Ép.* 1999 (2002) nos. 1425-1428; M.Hatzopoulos, *BE* (2000) no. 473. For two other invitationes ad munera in Macedonia see *I.Beroia* 68/69.

815: 1319/1320 no. A (ph.); M.Sève, *An.Ép.* 1999 (2002) no. 1425 (French translation). **Invitatio ad munera, 252 A.D.**

Ἀγαθῆ τύχη·
ὑπὲρ ὑγείας καὶ σωτηρίας καὶ νίκης καὶ αἰωνίου διαμο[νῆς τ]ῶν
κυρίων ἡμῶν μεγίστων καὶ θειοτάτων
vacat δημαρχικῆς ἐξουσί[ας τὸ δεύτερ]ον πατέρων πατρίδος ἀνθυπ[ά]-
των καὶ ὑπὲρ τοῦ
4 σύμπαντος θείου οἴκου αὐτῶν καὶ τῶν διασημοτά[των ἐπάρχων] τοῦ
ἱεροῦ πραιτωρίου καὶ ἱερᾶς [συ]νκλήτου καὶ ἱερῶν
στρατευμάτων καὶ δήμου τοῦ [Ῥ]ωμαίων ❦ [ὁ ἀρχιερεὺς τ]ῶν Σεβα-
στῶν καὶ ἀγωνοθέτης τοῦ κοινοῦ τῶν
Μακεδόνων ἀγῶνος ἱεροῦ οἰκουμεν[ικ]οῦ εἰσελαστι[κοῦ ἰσακτ]ίου Ἀ-
λεξανδρείου vacat Κλ(αύδιος) Ῥούφρ(ιος) Μένων ὁ ἀξ(ιολογώτατος)
Μακεδονιάρχης καὶ Βαιβία Μάγνα ἡ ἀξ(ιολογωτάτη) ἡ γυν[ὴ αὐτοῦ ἡ]
ἀρχιέρεια συντελέσουσιν ἐν τῇ λαμπρᾷ μητρο-
8 πόλει Βεροίᾳ καὶ · β′ · νεωκόρῳ κυνηγεσίων καὶ μ[ονομαχ]ιῶν ἡμέρας
· γ′ · εἰσάγοντες ζυγὰ τὸν ἀριθμὸν

ιη′ περὶ ψυχῆς ἀτῶν [ἀγωνιούμ]ενα καὶ ζῶα ἐνχώρια [παντοῖ]ον τὸ
γένος ἑκάστου εἴδους ιη′ · ἄρξονται δὲ τῶν φιλο-
τειμιῶν τῇ πρ(ὸ) · ζ′ · καλ(ανδῶν) Ἰουλίω[ν] · Οὐιβίῳ Τρεβωνιανῷ Γάλ-
λῳ [Σεβαστ]ῷ Καίσαρι · Γ(αΐῳ) · Οὐιβ(ίῳ) Ἀφειν(ί) ῳ Δελδουμνι-
ανῷ Οὐολουσιανῷ Ἑλληνικῇ δὲ ἔτους · γπσ · Σεβαστοῦ (τοῦ) καὶ θϟτ′ ·
Παν[ή]μου · κη′ ·
[εὐτυχεῖτε]

3. initio, vacat of 27 letters; the name of the emperor is omitted because the decision concerning the organisation of the agon was taken after the death of Decius and before the recognition of Trebonianus Gallus (L. 10), ed.pr. || 4. the praefecti praetorio are erroneously given the title διασημότατοι (perfectissimi) instead of ἐξοχώτατοι (eminentissimi), S. || 7. the new text confirms the restoration ἰσα[κτίου] in *I.Beroia* 69 L. 7, H. || 10. or Ἀφειν(ίῳ) Οὐελδουμνιανῷ, S.

816: 1320/1321 no. B (dr.). **Invitatio ad munera, September, 259 A.D.**

Ληνοβᾶτις Ἀγαθῆ [τύχη]·
ὑπὲρ ὑγείας καὶ σωτηρίας καὶ νείκης καὶ αἰωνίου δ[ιαμονῆς τῶν
μεγίστων καὶ θειοτάτων κυρίων ἡμῶν] ἀηττήτων
αὐτοκρατόρω[ν] ⟦-------------------------⟧ Εὐσεβ[οῦς Εὐτυχοῦς Σεβαστοῦ
⟦-------------------------⟧ Σεβασ]τοῦ ❦
4 ⟦-------------------------⟧ Εὐσεβοῦς Εὐτυχοῦς Σεβαστοῦ καὶ [⟦-----------⟧ τοῦ
ἐπιφα]νε[στ]άτου Καίσαρος καὶ
⟦-----------------⟧ τῆς Σεβαστῆς ❦ καὶ τοῦ σύμ[παντος θείου οἴκου αὐ-
τῶν καὶ ἱερᾶς συνκλήτου καὶ ἱερῶν στρ]ατευμάτων καὶ δήμου
τοῦ Ῥωμαίων καὶ τῶν ἐξοχοτάτων ἐπάρχων τοῦ ἱεροῦ π[ραιτωρίου ❦
Κλαύδιος Ῥούφριος Μένων ------] καὶ Μακεδονιάρχης
καὶ ἀρχιερεὺς τῶν Σεβαστῶν καὶ ἀγωνοθέτης ἀγῶνος ἱε[ρο]ῦ οἰκ[ουμε-
νικοῦ εἰσελαστικοῦ ἰσολυμπίου τῶν μεγάλ]ων Καισαρίων
8 Πυθίων καὶ Βαιβία Μάγνα ἡ ἀξιολογωτάτη ἀρχιέρει[α ἐπιτελέσουσιν
ἐν τῇ λαμπροτάτῃ Θεσσαλον]ικαίων μητροπόλει
καὶ κολωνείᾳ καὶ δὶς νεωκόρῳ κυνηγεσίων καὶ μονο[μαχιῶν ἡμέρας ---
or ἡμέραν ἄρξονται δὲ τῶν φιλοτιμιῶν τῇ πρὸ -- καλανδῶν]
Ὀκτωβρίων Αἰμιλιανῷ καὶ Βάσσῳ ὑπάτο[ις, Ἑλλη]νι[κῇ δὲ ἔτους · ϟσ′ ·
Σεβαστοῦ τοῦ καὶ · ςυ′ · Ὑπερβερταίου]
[εὐτυχεῖτε] Τίγρις

1. The word ληνοβᾶτις (a woman who treads the wine-vat) is the legend of the decoration which is not preserved, ed.pr. || 3-5. the rasura contained the names of Gallienus and members of his family, ed.pr. [his sons P.Licinius Cornelius Valerianus and P.Licinius Cornelius Valerianus Saloninus, and his wife Cornelia Salonina, Chaniotis] || 6-8. for Κλαύδιος Ῥούφριος Μένων and Βαιβία Μάγνα see also the next lemma; they were members of the distinguished family of the Claudii, for which see *SEG* XLVI 815, ed.pr. || 11. the word τίγρις refers to the decoration, ed.pr.

817: 1321/1322 no. Γ (dr.); M.Sève, *An.Ép.* 1999 (2002) no. 1427. **Invitatio ad munera, September, 260 A.D.**

Ἀγαθῆ τύχη·
ὑπὲρ ὑγείας καὶ σωτηρίας καὶ νείκης καὶ αἰωνίου διαμονῆς τῶν μεγίστω[ν]
καὶ θειοτ[άτων] κυρίων ἡμῶν ἀη[ττήτων αὐ]-
τοκρατόρων ⟦---------------------------------⟧ Εὐσεβοῦς Εὐτυχοῦς Σεβαστοῦ καὶ
⟦--------------------------------⟧ [Εὐσεβοῦς]
Εὐτυχοῦς Σεβαστοῦ κα[ὶ] ⟦------------------------------⟧ τοῦ ἐπιφανεστάτου
Καί[σα]ρος vacat
καὶ τοῦ σύμπαντος θείου οἴκου αὐτῶν καὶ ἱερᾶς συνκλήτου καὶ ἱερῶν στρα-
τευμάτων καὶ δήμου Ῥωμαίων καὶ τῶν ἐξοχωτάτων ἐπά[ρχων τοῦ
ἱεροῦ πραιτωρίου]
Τιβ(έριος) Κλ(αύδιος) Ῥούφριος Μένων ὁ κρ(άτιστος) ἱεροφάντης τοῦ ἁγιω-
τάτου Θεοῦ Καβείρου καὶ διὰ βίου ἀγωνοθέτης [τοῦ κοινοῦ τῶν
Μακεδόνων]
καὶ Μακεδονιάρχης καὶ β´ ἀρχιερεὺς τῶν Σεβαστῶν καὶ αἰωνοιοτάτης (sic)
λαμπρᾶς Θεσσαλονεικαίων μητροπόλεως καὶ κολωνείας καὶ β´
[νε]ωκόρου ἀγ[ωνοθέτης ἀγῶνος ἱερ]οῦ οἰκουμε-
νικοῦ εἰσελαστικοῦ τῶν μεγάλων Καισαρείων Ἐπινεικίων Καβειρίων
Πυθίων καὶ Βαιβία Μάγνα ἡ γυνὴ αὐτοῦ ἡ ἀξ(ιολογωτάτη) Μ[ακεδυ-
νιάρχι]σσα καὶ β´ ἀρχιέρεια ἐπιτελέσουσιν [φιλοτιμί]αν ἐν τῇ λαμ-
προτάτῃ Θεσσαλονικ[έ]ων μητροπόλει καὶ κολωνείᾳ καὶ β´ νεωκόρῳ ἐκ θεί-
ας δωρεᾶς [---] μνήμην Σεβαστῶ(ν) κυνηγεσίων τε κ[αὶ μονομαχιῶν]
ἡμέραν μίαν, εἰσάγο[ντε]ς καὶ ζῶα ἅπ[αντα] τὸν ἀριθμὸν ἓξ
λεοπάρδου κ(αὶ) ὑ(αί)νης καὶ ΛΑΙ[.]ΑΝΑ· καὶ ἀποσφάζοντες τῶν ἐνχωρίων
ζώων ἑκάστου εἴδους τέσσαρα· ὁμοίως ❦ vacat εἰσάγοντες [καὶ ζε]ύ-
γη δύο [μονο]μάχων περὶ
ψυχῆς ἀγωνιούμενα· ἄρξονται δὲ τὰς φιλοτειμίας Σεκουλαρίῳ τῷ β´ καὶ
Δονάτῳ τῷ· β´· ὑπάτ(οις) vacat τῇ πρὸ ιβ´ καλανδῶν Ὀκτωβρίων,
Ἑλληνικῇ δὲ ἔτους ·αϙσ´· Σεβαστοῦ καὶ τοῦ ζυ´
Ὑπερβερτα[ί]ου · κ´·
εὐτυχ[εῖ]τε

3-4. The names of Gallienus [and his sons] were written in the rasura, ed.pr. || 8. the title ἀρχιέρεια β´ (cf. L. 7: β´ ἀρχιερεύς) shows that the wife of the ἀρχιερεύς automatically received the honorary title of the ἀρχιέρεια, ed.pr. || 9. μνήμην Σεβαστῶ(ν) suggests that the gladiatorial games took place in honor of deceased emperors, H. || 10. λά[σ]ανα... εἰσάγοντες [δὲ καὶ], ed.pr.; ΛΑΙ[.]ΑΝΑ, S.; H. places a punctuation mark after ὑ(αί)νης.

818: 1323 no. Δ (dr.). **Invitatio ad munera, 3rd cent. A.D.**

[Ἀγαθῇ τύχῃ·] καὶ θειοτ[άτων -----------------]
ὑπὲρ ὑγείας καὶ σωτη[ρίας καὶ ------] ...[-----------------------------------]

819. Thessalonika. Honorary inscription for the consularis Silvanos Nikolaos, ca. 250-275 A.D. *SEG* XXVII 305; XXXI 640. M.Karamberi - E.Christodoulidou, *AEMΘ* 11 (1997) [1999] 394 (ph.) and *AEMΘ* 12 (1998) [2000] 104 (ph.), report the discovery of a fragment which contains the rest of this inscription; the restoration of LL. 6/7 should now be changed from με[γίσ]των to μεγάλων. The complete text is republished in *I.Beroia* 107 (ph.), where it is tentatively suggested that the stone may have been brought to Thessalonika from Beroia. For the family of Σιλβανὸς Νεικόλαος see now also E.K.Sverkos, *op.cit.* (cf. our lemma no. 669) 75/76 and our lemma no. 820.

820. Thessalonika. Honorary inscription for Aitheria, the wife of a consularis, ca. 250-275 A.D. *SEG* XXVII 314. M.Karamberi - E.Christodoulidou, *AEMΘ* 12 (1998) [2000] 104 (ph.), republish the text, correcting the reading of LL. 2/3: κ(αὶ) τῆς τούτου γαμετῆς (instead of κτήστου τοῦ γαμετῆς, *SEG*) and suggesting that Aitheria was the wife of Σιλβανὸς Νεικόλαος (cf. our lemma no. 819).

821. Thessalonika. Building inscription of the stoa known as 'Las Incantadas', ca. 210-220 A.D. *CIG* 1996. A.Lioutas - M.Mandakis, *AEMΘ* 11 (1997) [1999] 374-376, report the discovery of a fragment with the representation of a Nike in relief, belonging to a stoa decorated with the statues of mythological figures known as 'Las Incantadas'. A.Mentzos, *ibid.* 379-392, suggests that the stoa was part of a palaestra adjacent to the Roman Agora and dates the monument to ca. 210-220 A.D.

822. Thessalonika. Epitaph of Manto, 2nd/3rd cent. A.D. *IG* X 2 1 437; *CIG* 1989. O.Cavalier, *art.cit.* (cf. our lemma no. 1398) 86, points out that this text, reported as lost in *IG*, is in the Musée Calvet in Avignon.

823. Thessalonika. Epitaph of Ioulia Nigeria, 2nd/3rd cent. A.D. *IG* X 2 1 621. K.Karadimitrova in *Studia in memoriam G.Mihailov* 267-269 (in Bulgarian), discusses this text as evidence for the law of inheritance and the predominance of religious custom over human laws.

824-826. Thessalonika. Epitaphs, Roman Imperial period. Three marble fragments of blocks or sarcophagi recarved to be used as imposts of pilasters in the Byzantine church of the Acheiropoietos. Ed.pr. K.T.Raptis, *AEMΘ* 13 (1999) [2001] 226-229 (ph.; dr.).

824: 227 (dr.). **Epitaph, 2nd/3rd cent.** A.D.

[------]ος K[--- ca. 10 ---]AA[------]
[--- Αὐ]ρηλ[--- ca. 10 ---]O[---------]
[------]ΛΑΡΓ[--- ca. 10 ---]PI[--------]
[------]EKP--- ca. 10 ---] vacat

[2. Restored on the basis of the dr. || 3. initio, the first letter may be a M, the last a Π, Chaniotis].

825: 227 (ph.; dr.). **Epitaph of Orestis, 2nd/3rd cent.** A.D. Right part of a block with moulding: [---]ίᾳ 'Ορεστῖνι Οὐα[λερ-? ---] | [---]AM[------] | [---]AN[-----]

1. ΝΙΔ ΟΡΕΣΤΙΝΙΟΥΑ, ed.pr. [restored on the basis of the photo and the dr.; cf. 'Ορεστεῖνος (*SEG* XXIX 601) and 'Ορεστείνης (*SEG* XLII 1278); for the dative 'Ορεστῖνι (of 'Ορεστίς) cf. *SEG* XLVIII 808: 'Αρτέμινι) and our lemma no. 676 ('Αμμιοῦνι) || 2. or AN, Chaniotis] || 3. N, ed.pr. [ON on the dr., AN on the photo, Chaniotis].

826: 228 (ph.; dr.). **Epitaph, 3rd cent.** A.D. Fragment of a sarcophagus (?) with an inscription in tabula ansata.

Αἰλι[- ------] Κασ.[------] |
καὶ Ε.[------] AN[------]
τῷ ἑ[αυτ- --- μνήμης?] AI.[------]
χάρ[ιν? ---]

[Restored on the basis of the photo and the dr., Chaniotis] || 2. AYAI, ed.pr. || 5. KAIE, ed.pr. [KAΣE, dr.; possibly Κάσσ[ανδρος] or Κασσ[άνδρα], Chaniotis] || 6. ANP, ed.pr.

827. Thessalonika. Epitaph, undated. Grave monument recorded by H.P.Borell in his notebook (see also our lemmata nós. 1074, 1121/1122, and 1432). Mentioned by D.Whitehead, *PRIA* 99 (1999) 102 no. 14. Ed.pr. id., *ZPE* 131 (2000) 80/81 no. 1.

I	'Αδήαι Σάμου	II	Θράσωνι Δίμνου	III	'Αδήαι 'Αρχε(λ)άου	IV	Θράσωνι 'Αρχε(λ)άου

I and III. ΑΔΗΑΙ, B; 'Αδήαι = 'Αδέαι, ed.pr. || II. for Δίμνος, cf. Diod. 17.79, ed.pr. || III/IV. ΑΡΧΕΔΑΟΥ, B.; 'Αρχελάου, ed.pr.

828. Thessalonika. Epitaph of Nike and Sekoundos, ca. 5th cent. A.D. Marble plate reused in a grave of the 6th cent. A.D. in the east cemetery. Ed.pr. E.Pelekanidou, *AD* 50 B2 (1995) [2000] 535: Κοιμητήριον δίσουμον | διαφέροντα Νίκις, ἔνθα | κατάκιτε ὡς ταύτη(ς) συμ|βίο(ς) Σεκοῦνδος

2. νίκις, ed.pr.; Νίκις = Νίκης, M.B.Hatzopoulos, *BE* (2001) no. 292.

829. Thessalonika. Mosaic inscriptions, ca. 400-450 A.D. Mosaic floor with the representations of the months, the zodiac, and the winds; found in ▪ private house. In a preliminary report E.Makri, *AEMΘ* 12 (1998) [2000] 142-150 (ph.), presents the text of the inscriptions: 'Απρίλιος, [Μά]ϊος, 'Ιού[νιος], Νότ(ος)

830. Thessalonika. Artists' signatures on terracotta statuettes, 2nd cent. A.D. *SEG* XLVII 823/824. Republished by S.Korti-Konti, *Ancient Macedonia* VI 621-630, with a discussion of the representation of comic actors and mimes in terracotta statuettes.

831. Thessalonika. Inscriptions on terracotta statuettes, Roman Imperial period. Three clay statuettes found in the bath in the Agora. Mentioned by P.Adam-Veleni et alii, *AEMΘ* 12 (1998) [2000] 93 note 57: 1) ΔΙΟΣΚΒΑ 2) [---]ΕΓ[---] 3) [---]ΩΝ[---]

832. Thessalonika. Inscriptions on terra sigillata, ca. 50-100 A.D. Three terra sigillata vases found in the bath in the Agora. Edd.pr. P.Adam-Veleni et alii, *AEMΘ* 12 (1998) [2000] 88: 1) Σπόρου (ca. 50-75 A.D.) 2) Ἔρωτος 3) Στέφανος

Nos. 1/2 are potters' signatures, no. 3 was engraved by the owner, edd.pr. || 1. cf. *SEG* XL 305, edd.pr. || 2. cf. C.Meyer-Schlichtmann, *Die pergamenischen Sigillata aus der Stadtgrabung von Pergamon* (Berlin 1988) 184/185 no. f, edd.pr.

833. Thessalonika. Inscriptions on glass vases, Roman Imperial period. Fragments of two glass vases found in the bath in the Agora. Edd.pr. by P.Adam-Veleni et alii, *AEMΘ* 12 (1998) [2000] 97 (ph.). Cf. M.Sève, *BE* (2002) no. 119: 1) Εὐφραίνου ἐφ' ᾧ πάρεις με 2) Κέρδος καὶ εὐφροσύνη [ἐν] οἰνοποσίᾳ

834. Thessalonika. Roof tile, late 4th cent. B.C. *SEG* XLVIII 862. See now also A.Tasia in *Ancient Macedonia* VI 1105 (ph.) and ead., *AD* 51 B2 (1996) [2001] 426 (ph.).

835. Thessalonika. Stamped floor tiles, early 4th cent. A.D. F.Athanasiou - V.Malama - M.Miza - M.Sarantidou, *ΑΕΜΘ* 11 (1997) [1999] 402/403 (dr.), report the discovery in Galerius' palace of clay tiles that covered the floor of the peristyle and two adjacent chambers. The tiles are often stamped [on the drawing one recognizes individual letters (A, B, I, N, Π), monograms (EN?) and crosses; cf. our next lemma, Chaniotis].

836. Thessalonika. Stamped tiles and masons' marks, 5th cent. A.D. K.T.Raptis, *ΑΕΜΘ* 13 (1999) [2001] 219-226 (ph.; dr.), reports that ■ large number of stamped tiles have been found in the church of Acheiropoietos. They usually consist of the monogram EN or ENT between crosses [cf. our lemma no. 835, Chaniotis] or the monogram ENT accompanied with the numbers A, B, Θ, and I. Similar tiles have been found in the early Byzantine city wall, in the Rotonda, and in the church of St. Demetrios. R. expresses his doubts on the interpretation of the monogram ENT followed by numbers as a reference to a year of the *indictio* (ἐντ(ικτιῶνος)). Other stamped tiles bear individual letters (N, T, Ψ) and in one case the letters [—]OP.

837. Thessalonika. Masons' marks, 5th/6th cent. A.D. Mason's marks on architectural sculptures (bases and capitals of colums) in the early Byzantine church of Acheiropoietos. I.Travlos, *AEph* (1939-1941), 46 note 1 (nos. 1/2); F.W.Deichmann, *Ravenna, Hauptstadt des spätantiken Abendlandes* II (Wiesbaden 1976) 219 (nos. 5-8); J.-P.Sodini, *BCH* 101 (1977) 424 note 5 (nos. 9/10). K.T.Raptis, *ΑΕΜΘ* 13 (1999) [2001] 232-235 (ph.; dr.), presents a complete list with reference to their exact location: **1/2)** Ζω. **3/4)** ΤΠΡ (monogram) **5)** Πρ. **6-8)** Φ **9)** Γε. **10)** Πε.

838. Vašarejca (Lynkestis). Dedication to Artemis of ■ woman or of the image of a deceased woman, 3rd cent. A.D. Marble Ionic column. J.G.von Hahn, *Drin- und Wardarreise* (Vienna 1869) 160 and 165 no. 19; Antonin archimandrita, *Pojezdka v Rumeliju* (St. Petersburg 1879) 365 with note 1; C.G.Curtis, *Ἑλληνικὸς Φιλολογικὸς Σύλλογος* 17 Παράρτημα (1882-1883) [1886] 162/163 no. XXIII; Dimitsas, *Ἡ Μακεδονία* 229; W.Baege, *De Macedonum sacris* (Halle 1913) 53; N.Vulić, *op.cit.* (cf. our lemma no. 741) 46; L.Robert, *Hellenica* I (1940) 76/77; S.Düll, *op.cit.* (cf. our lemma no. 765) 306 no. 73. Cf. A.J. B.Wace - A. M.Woodward, *ABSA* 18 (1911/1912) 175 no. 14; B.Marić, *Anticki kultivi u nasoj zemlji* (Belgrade 1933) 37; F.Bömer, *Untersuchungen über die Religion der Sklaven in Griechenland und Rom* II (Wiesbaden 1960) 94 note 1; S.Düll, in *Essays in Memory of Basil Laourdas* (Thessalonike 1975) 126/127; P.Roesch, *Gnomon* 52 (1980) 687. Republished by M.Milin in *IG* X 2 2 1 34 (dr.). Cf. A.Chaniotis, *EBGR* (1999) [2002] no. 181.

Αὐ(ρήλιος)· Ἰουλιανὸς
Αὐ(ρηλίαν)· Ἀμίαν τὴν
σύνβιον
4 ἰς Ἄρτεμιν

ἀνέθηκον
κατὰ κέλευσιν
τῆς θεοῦ

Ioulianos dedicated an image of his deceased wife to Artemis, Bae., Dü., Bö.; Ioulianos dedicated his wife as a servant to Artemis, Rob., F.Papazoglu (*IG*); other texts from this region (*IG* X 2 2 1 37: τὸ(ν) ἄνδρα κατὰ κέ[λευσιν]; 132: τὴν μητέρα ἀνέθηκ[ε]; 183: ἥρωα πολυφίλητον... ἀνέθηκον; 282: τὸ[ν ἀδελφ]ὸν.. ἀν[έθηκεν]; cf. 255) use similar expressions when they refer to the dedication of images of deceased relatives to gods, often upon divine command, Ch. || 1-2. initio, ΕΑΥ·, Cu. || 2. in fine, Ἀμιάντην, Ant., Dim.; corrected by Woodw. || 3. σύμβιον, Ant. || 4. ἰς, Rob., Roe.; (ε)ἰς, the other editors; ἰσάρτεμιν, Cu.

839. Vergina. Dedications of queen Eurydika, ca. 336 B.C. *SEG* XXXIII 556 (XXXVIII 720; XLII 629*) and *SEG* XLIII 471 app.cr. On the identity of Εὐρυδίκα and her father Σίρρας see D.Ogden, *op.cit.* (cf. our lemma no. 2456) 12/13. These dedications are also discussed by C.Saatsoglou-Paliadeli, *art.cit.* (cf. our lemma no. 657) 354, as evidence for the identification of Vergina with Aigai along with an honorary inscription for the queen in the same sanctuary (*SEG* XLIII 471) and a dedication to Ἡρακλῆς Πατρῷος (*SEG* XLVI 829) found in the palace. See also ead. in *Alexander the Great* -- (cf. our lemma no. 662) 37-48.

840. Vergina. Inscribed vase, late 5th cent. B.C. Attic skyphos found in a grave in the cemetery of Vergina; a text was inscribed after firing. Ed.pr. A.Kottaridi, *ΑΕΜΘ* 12 (1998) [2000] 407: [--]ίναν φιλεῖ

Initio, [Φιλ]ίναν?, ed.pr.

841. Vergina. Funerary epigram of Kassandros, 1st cent. B.C. Marble pedimental stele with the representation of a man and a woman; reused in a grave in the cemetery of Vergina. A.Kottaridi, *ΑΕΜΘ* 12 (1998) [2000] 408/409, gives the names of the persons represented in the relief (Κάσσανδρος and Ἑρμιόνη) and the two verses of the funerary epigram: δακρύσι μυρομένη μεμνημένη σου οὐ διαλείπω· | μητρὸς τῆς γλυκερῆς πλεῖον ἐγὼ σε ποθῶ.

842. Vergina. Panathenaic amphoras, 344 B.C. Two Panathenaic amphoras found in the cemetery. Mentioned by A.Kottaridi in *Ancient Macedonia* VI (1996) [1999] 633, who reports that they name the Athenian eponymous archon Λυκίσκος.

843. Vrasna (ancient Bromiskos?). Fragment, 5th cent. B.C. Right part of a marble plaque found reused in ■ fort at Vrasna (ancient Bromiskos?) [mentioned in *SEG* XLV 742]. Ed.pr. P.Adam-Veleni in *Ancient Macedonia* VI (1996) [1999] 1-3 (dr.), who suggests that the text may contain signs of musical notation.

[------]ΕΡΙΣΤΡΟ stoichedon
[------]ΥΤΟΕΝΗΤ
[------]ΝΚΑΙ+Α
[------] ΤΟΝΕ
[------]ΔΕΛ[.]Ο
[------]ΓΑΙ[.]Ο
[------]ΟΙΖΟ
[------]. ΓΟΣ
[------] ΕΤΥΡ[.]
[------] ΣΖΕ[.]
[------] Ν[---]

The letter forms (Ι, R, ᔑ, V, +) resemble those of the Chalkidic alphabet, (ecxept for Γ, a digamma?); the words in LL. 1, 5, 6/7 may be in the genitive, ed.pr.

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844. Vrasna (ancient Bromiskos?). Roof tiles, 4th-3rd cent. B.C. 23 stamped roof tiles of the Lakonian type (stroteres: nos. 1-19; kalypteres: 20-23) found in a fort at Vrasna (cf. *SEG* XLV 743). Ed.pr. P.Adam-Veleni in *Ancient Macedonia* VI 5-14 nos. (dr.). The sealings show that the production of the roof tiles was controlled by the Macedonian kings (cf. nos. 18/19 and 23) and was one of the responsibilities of the ἀστυνόμοι (cf. nos. 2-15); this office is attested for the first time in Macedonia (ed.pr.): 1) [---]ΑΝ\ [---]δωρος (p. 5; ca. 350-325 B.C.) 2) Ἀστυνόμων | Πατροκλέ[ους] | Προξένου (p. 5; late 4th cent. B.C.) 3-15) Ἀστυνόμων | Θουρίππου | Δημητρίου (p. 6; ca. 300-275 B.C.) 16) [---]νίδου | [---]ίους (p. 7; undated) 17) ΑΝ[------]ΝΟΥ | Ρ (p. 7; undated) 18/19) Βα(σιλικός) (p. 7; undated) 20) ΓΚΠ Α (p. 7; undated) 21) ΓΚΠ Β (p. 7; undated) 22) ΓΚΠ [.] (p. 7; undated) 23) Βα(σιλικὸς) | Δ(ημή)τρ(ιος) (p. 7; undated)

10. For a similar sealing from Pella see *SEG* XXXV 756, ed.pr.

845-852. Xerolimni Kozanis. Dedications to Apollo, 2nd-1st cent B.C. Seven pedimental stelae and a statuette found in Apollo's sanctuary at Xerolimni Kozanis. G.Karamitrou-Mentesidi, *AEMΘ* 13 (1999) [2001] 341-344 (ph.), presents five of the stelae briefly (our lemmata nos. 845, 848, and 851). Ed.pr. ead. in I.Touloumakos (ed.), *op.cit.* (cf. our lemma no. 671) 59-68 nos. 6-12 (ph.). The epithet Νόμιος (no. 845; cf. no. 848) which associates Apollo with pastoralism, is attested for the first time in Macedonia. The epithet Μεσιορίσκος/Μεζωρίσκος may be explained as connected with the location of the sanctuary between mountains (μέσον + ὄρος), with the name of the settlement, or with the Latin divinity Messor ('the reaper'); nos. 845/846 were made by the same sculptor.

845: 59/60 no. 6 (ph.). **Dedication to Apollo Nomios, 2nd cent.** B.C. Upper part of a marble pedimental stele; from the relief only the head of Apollo Kitharodos is preserved: Κλεόνικος | Λαμπρομάχου | Βεροιαῖος Ἀπόλλωνι Νομίῳ

846: 61/62 no. 7 (ph.). **Dedication to Apollo Mesioriskos, 2nd cent.** B.C. Upper part of a marble pedimental stele with the representation of Apollo Kitharodos in relief: Ἀμύντας Σαβυττίου | Ἀπόλλωνι Μεσιορίσκῳ | κατὰ ἐπιταγήν

1. The name Σαβύττιος was hitherto unattested in Macedonia; cf. Σαββύτας in Thessaly, ed.pr.

847: 62 no. 8 (ph.). **Dedication to Mezoriskos, 2nd/1st cent.** B.C. Lower part of a marble pedimental stele with the representation of Apollo standing next to the omphalos and a tripod: Μεζωρίσκῳ εὐχήν

848: 62-64 no. 9 (ph.); cf. ead., *op.cit.* (cf. our lemma no. 669) 213 (ph.; dr.). **Dedication to Apollo, 2nd/1st cent.** B.C. Upper part of a pedimental stele. M.B.Hatzopoulos, *BE* (2000) no. 448, suggests a date in the 2nd/1st cent. B.C. (1st/2nd cent. A.D., ed.pr.); cf. M.Sève, *An.Ép.* (1999) [2002] no. 1412: Λ̣ε̣ύκιος Κουσώνιος | Εὐκτήμων Ἀπόλλων̣[ι] | vvv....Ι̣Ο̣

3. Ν̣[ομ]ίω (?), cf. our lemma no. 845, ed. pr.

849: 64 no. 10 (ph.). **Dedication to Apollo Mesioriskos, ca. 1st cent.** B.C. Upper right part of a marble pedimental stele: [------]ξαν|[------ Μεσ]ι̣ορί|[σκῳ ---]

1. [Ἀλέ]ξανδρος] or [Ἀλε]ξάνδρου], ed.pr.

850: 64/65 no. 11 (ph.). **Dedication to Apollo Mesioriskos, ca. 150-200** A.D. Upper right part of a marble pedimental stele: [Ἀπόλλωνι Μεσι]ω̣ρ̣ί̣σ̣κ̣ῳ | [--- Ἀσκλ]ηπιάδου

851: 65 no. 12 (ph.). **Dedication to Apollo Mesioriskos and Artemis, ca. 150-200** A.D. Fragment of a marble stele with the representation of a dead woman wrapped in a cloth: Ἀπόλλωνι Μ̣ε̣σ[ιορίσκῳ] | Ἀρτέμιδι | Μαμίᾳ [------]

For the dedication of images of deceased persons to the gods cf. our lemma no. 838, ed.pr. || 13. or Μαμία[ν], Chaniotis].

852: 66 no. 13 (ph.). **Dedication to Apollo, ca. 150-200** A.D. Two joining fragments of a statuette (of Apollo?) and its base: [Ἀπόλλω]νι δῶρο|ν | Ἀλέξανδρος .[------]ΡΑ[ca. 4]vv Φιλωτέρα

LL. 1/2 are written on the statuette, L. 3 on the base || 3. in fine, possibly a Φ, ed.pr.

853. Xerolimni Kozanis. Inscribed bronze sheet, undated. Two joining fragments of a bronze sheet. Ed.pr. G.Karamitrou-Mentesidi, *op.cit.* (cf. our lemma no. 669) 213 (ph.): [---]ΑΟΣ[---] | [---]ΕΝ[---] | [---]Ω[---]

854. Živojn. Epitaph of Alfidius Appios?, 2nd/3rd cent. A.D. Marble altar. Ed.pr. M. Milin in *IG* X 2 2 1 12.

'Αλφ(ι)δίου 'Απ[πί]ου
ΑΠΕ...[-----------]Ν
Σ.ΝΙ[--------------]
4 ΠΙΟΙ[--------------]

[1. ἀπε[λεύθερον] or ἀπε[λεύθερος]? || 4-5. ["Απ]πιον?, Sverkos].

855. Unknown provenance. Regulation concerning military service, late 3rd cent. B.C. (or March 197 B.C.?). Marble opisthographic stele found in 1956 in Drama, but possibly from another Macedonian site (Amphipolis?). Edd.pr. P.Nigdelis - K.Sismanidis, *art.cit.* (cf. our lemma no. 722) 810/811. Republished by M.B.Hatzopoulos, *op.cit.* (cf. our lemma no. 722) 91-98 (commentary; French translation of A LL. 3-33) and 154-156 (text; ph.). For another copy of this document and additional commentary see our lemma no. 722.

A [------------------- ca. 28 ------------]ΣΙ[--- ca. 10 ---]
[----------- ca. 25 --------------]ΛΩΙΔΥΟΝ[--- ca. 8 ---]
[------------- ca. 24 ----------] τῶν δὲ ἰδιωτ[ῶν -- ca. 5 --]
4 [-------- ca. 24 ---------- -]ων ἕνα ἥμισυ τοῖς [--- ca. 7 ---]
[------- ca. 16 --- -]νν ἕκαστος κριθῆι πολ[ίτης? -- ca. 5 --]
[----- ca. 14 ----- -]οντες παράγωσίν τινας ἐν ταῖς α[ὐ]-
[τῶν οἰκίαις, τοῖς] μὲν βουλόμενοις λα^v^μβάνειν ἐξ ὧν ὁ
8 [κοινὸς? συγχ]ωρεῖ νόμος προσγραφέτ^v^ωσαν κατὰ τοῦτον·
[τοῖς δὲ ἄ?]λλους ἐπισπωμένοις μὴ π^v^ροσεχέτωσαν ε[ἰ]
[μὴ αὐτό τι]σιν ὁ βασιλεὺς συνχωρήσῃ· ἀ^v^λλ' ἐὰν ἀμφότεροι
[ὄντ]ες ἐν ἡλικίαι βούλωνται μίαν (ν)^v^έμειν πυρόκαυσιν,
12 καταχωριζέτωσαν συνοίκους· ἐὰν δ^v^ὲ παρὰ ταῦτα ποιή-
σωσιν, ἀποτινέτωσαν κρίσει νικηθέ[ν]τες εἰς μὲν τὸ βασ[ι]-
λικὸν καθ' ἕκαστον σῶμα τάλαντον· τῶν δὲ ἰδιωτῶν το[ὺς]
βλάπτεσθαι νομίσαντας [καὶ] καταχωρισθῆναί τινας παρὰ
16 τὸ προσῆκον, ὃ ἂν καταγνῶσι δικασταὶ εἶ^v^ναι ἐν τοῖς γράμ-
μασιν· οἱ τοιοῦτοι πάλιν ἀποκα[θι]στάσθωσαν εἰς τὰς πυρο-
καύσεις, ἐν αἷς καὶ πρότερον ἦ[σαν· πρ]οσαγγέλλειν δὲ καὶ

[καὶ] τῶν ἄλλων τὸν βου[λόμενον καὶ ἐκδικάζεσθα]ι ἐπὶ τῶι
21 τρίτωι μέρει τοῦ πραχθέντος· vacat
τῶν δὲ μὴ κατακε[χ]ωρισμένων [πρό]τερον ἐν τοῖς πολι-
τεύμασιν μήτε οἱ ἐπιστάτα[ι] μ[ηδέν]α προσγραφέτωσαν
τῶν τ[οι]ούτων [ἐ]ν [ταῖς] π[υροκαύσε]σιν εἰδότες μήτε ὁ ἐπὶ
24 τὰς διαγραφὰς [-- ca. 6 --]ΕΛΑ[-- ca. 10 --]ωι μηδ' ὁ γραμμα-
τεὺς ἄνευ τοῦ ἐπερω[τ]ῆσαι τὸν βασιλέα καὶ ἐκεῖνον συν-
χωρήσαντα γραπτὸν [κα]ταβαλέσθαι· εἰ δὲ μή, [ὁ] ἐνκαταγ-
χωρισθεὶς ἢ προσγραφεὶς [πε]ριαιρείσθω ἐκ τῶν πυροκαύσε-
28 ων καὶ ἀποτινέτω εἰς τὸ βασιλικὸν δραχμὰς τρισχιλίας·
οἱ δὲ ἐπιστάται καὶ οἱ γραμματεῖς αὐτῶν κολαζέσθω-
[σαν] καὶ διὰ τῆς οὐσίας ἑκατέρων πρασσέσθω τάλαντα
[τρία? καὶ] τῷ μηνύσαντι τούτων διδόσθω τὸ ἥμυσυ· vacat
32 [---- ca. 11 ---] διαγραφῶν, ποιήσας ὁ γραμματεὺς ἀντ[ί]-
[γραφον -- ca. 5 --]λων διπλᾶ καθ' ἕκαστον ΕΠΙΣΤΑΕΙΑ
[------------------------------ ca. 35 ---------------]ΣΘΑΙΕΠΙ
[---]

B [---]
[---- ca. 11 ---]ΕΩΕΣ[-- ca. 7 --- τοὺς οὐσίαις εὐπορω]-
[τέρους κατα]χωριζέτω[σαν εἰς τὸ ἄγημα τῶν Μακεδόνων?]
[καὶ τοὺς π]ελταστάς, το[ὺς δὲ ἀπορωτάτους?]
4 [καὶ τοὺς ἐ]λαχίστην [ἔ]χοντα[ς οὐσίαν εἰς τοὺς]
[πεζοὺ]ς λαμβανέτωσαν· ἐγλαμβανέτ[ωσαν δὲ εἰς]
[τοὺ]ς ὑπασπιστὰς τοὺς τὰ δοράτια οἴσ[οντας τῶι βασι]-
[λ]εῖ ἀπ' [οἰκ]ιῶν καὶ οὐσιῶν οὓς ἂν νομίζωσιν ἐπιτ[ηδεί]-
8 ους εἶ[ν]αι· ἔστωσαν δὲ τῶν μὲν εἰς τὸ ἄγημα τασ[σομέ]-
νων οἱ πρεσβύτατοι ἐτῶν τεσσαράκοντα πέντε, ἐ[ὰν]
μή τινες καὶ τῶν μέχρι πεντήκοντα ἐτῶν κριθῶσ[ιν ἐ]-
πιτήδειοι εἶναι παρέχεσθαι τὴν χρείαν ἐν ταύτηι τῆι τά-
12 ξει, τῶν δὲ εἰς τοὺς πελταστὰς τριάκοντα πέντε· vacat
λαμβανέτωσαν δὲ ἀπὸ τῶν οἰκιῶν ἐν αἷς μὲν ἂν ὦσιν
ἀνὴρ καὶ γυνὴ καὶ υἱὸς εἷς, ἐὰν μὲν ὁ υἱὸς ἦι ὑπὲρ τὰ εἴκοσι [ἔ]-
τη καὶ τῶι εἴδει ἐπιτήδειος, τοῦ πατρὸς ὄντος ἐν ἔτεσιν
16 πεντήκοντα, τὸν υἱόν, ὁ δὲ πατὴρ ὑπαρχέτω βοηθός· ἐὰν δ[ὲ ὁ]
υἱὸς ᾖ (νεώτερος) τῶν εἴκοσι ἐτῶν ὁ δὲ πατὴρ ἐν ἔτεσι πεντήκοντ[α]
ἢ καὶ νεώτερος καὶ δυνατὸς ἦι τῶι σώμα[τι σ]τρατεύε[σθαι],
γραφέτωσαν τὸν πατέρα, ὁ δὲ υἱὸς ἔστω βοηθός· ἐὰν
20 δὲ τούτου ὄντος νεωτέρου τῶν εἴκοσι ἐτῶν ὁ πατὴρ ἦι [ὑ]-
πὲρ τὰ πεντήκοντα, λαμβανέτω(σαν) τὸν υἱὸν ἕως πεντ[ε]-
καιδεκαετοῦς· οἱ δὲ πατέρες τῶν τοιούτω[ν ἐὰν μὲν ὦ]-
σιν ἕως τῶν πεντήκοντα καὶ πέντε, ὑπαρ[χ]έτωσα[ν]
24 βοιηθοί, ἐὰν δὲ ὑπὲρ τὴν ἡλικίαν ταύτην, ἀ[λειτ]ο[ύρ]γη-

τοι ἔστωσαν, ἐὰν μή τινες ἡγεμόνες καταλελυκό[τες]
ἢ ἑταῖροι ἐπιτήδειοι φαίνωνται ἐκ[π]ο[ρε]ύ[εσ]θαι εἰς
τοὺς βοηθούς· ἐν ἧ δ' ἂν οἰκίαι ὁ μὲν πατὴρ ἧι ἐν [ἡλικί]-
αι ἐν ἧι δεῖ στρατεύεσθαι, ὁ δὲ υἱὸς νεώτερος τῶν πεντ[ε]-
καίδεκα ἐτῶν, ὑπάρχηι δὲ τούτων ἀν[απ]ληρωτὴ[ς δυνατὸς?]
διοικονομεῖν, καταγραφέτωσαν ἐ[πὶ τὴν στρα]τ[είαν τὸν]
πατέρα· ἐὰν δὲ μὴ ὑπάρχη[ι ἀναπληρωτὴς? --- ca. 9 ---]
ΟΤΗΙΓ[------ ca. 15 ------ ἀλλὰ μένων ἐν οἴκωι ὑπαρχέτω]
[βοηθὸς --]

We present H.'s text, who regards face A of the edd.pr. as face B || A. 1. omitted by the edd.pr. || 2. [---]ωι δύο ι[---], edd.pr. || 3. [---]των δὲ ΙΔΙΩ[---], edd.pr. || 5. in fine, [..]λ[.], edd.pr. || 6-11. restored by H. || 8. in fine, κατὰ τοῦτοι, edd.pr.; the κοινὸς νόμος may be a law that follows a royal diagramma, but was adopted by each Macedonian city separately, H. || 9-10. recruitments that were not in accordance with the civic law required the approval of the king, H. || 9. [ἄ?]λλους ἐπισπώμενοι, edd.pr. || 10. συγχωρήση, edd.pr. || 10-12. since a πυρόκαυσις (a family unit; see our lemma no. 722 L. 12 app.cr.) with only one adult male could not supply any soldier, the regulation permits the creation of ■ πυρόκαυσις consisting of two adult males, one of whom was liable to service, H. || 11. μίαν N^{V}MEIN, edd.pr.; MIANE^{V}MEIN, on the stone; μίαν (ν)έ^{V}μειν, H. || 15. νομίσαντα[.] καὶ καταχωρι[ca. 5]ι, edd.pr. || 16. καταγνῶι [ ] δικαστής, edd.pr. || 17-18. the recruits had the possibility to request their transfer from the unit to which they were placed ■ a unit in which they had served prior to this decree, edd.pr.; if men were enlisted irregularly by the officials, they were to be transfered to their original πυρόκαυσις, H. || 18-20. this clause encouraged all the Macedonians to denounce violations of the regulation, H. || 18. ἦσαν· προσαγγέλλειν, edd.pr. || 20. τῶν βουλομ[έν]ων καὶ ἐκδικάζε[σ]θαι ἐπὶ τῶ[ι], edd.pr. || 22. πρότερον, edd.pr.; πολίτευμα: the active citizens of the cities, edd.pr.; 'registres du corps civique'; only citizens were to be included in the military catalogues, H. || 23. τῶν [------] εἰδότες, edd.pr. || 24. [------]ωι, ed.pr. || 24-26. the ἐπὶ τὰς διαγραφάς is attested for the first time; together with the γραμματεῖς (LL. 24/25), who should be interpreted as military officials (cf. the military regulation of Amphipolis; *ISE* 114 A col. I L. 7) and should be distinguished from the γραμματεῖς τῶν ἐπιστατῶν (L. 29), he was responsible for the military catalogues, H. (pp. 78/79) || 25. το[ῦ] ἐπερω[τῆ]σαι [------] ἐκεῖνον, edd.pr. || 26. [κα]ταβαλέσθαι, read by H. || 28. initio, (Λ)ων, edd.pr. || 29-30. κολαζέσθω|[---] ἢ οὐσίας, edd.pr. || 31. initio, [---]ω, edd.pr. || 32. initio, διαγραφων, edd.pr.; in fine, ἀντ-, edd.pr. || 33. initio, restored by H.; in fine, ἐπιστὰς ἐάν, edd.pr. || 34. omitted by the edd.pr. || B. 1. ΩΕΣ, edd. pr. || 2-31. this section corresponds to our lemma no. 722 LL. 17-34 || 1-10. restored by H. || 5. λαμβανε[...]σαν ἐγλαμβανε[---], edd.pr. || 7. [--]ι ἀπ[.....]ν, edd.pr. || 8. ους ει[...]στωσαν , edd.pr. || 12-13. λ|αμβανέτωσαν, edd.pr. || 14. τὰ [..]κοσ[ι], edd.pr. || 15. ἔτη, edd.pr. || 17. the word νεώτερος was omitted by the mason (cf. our lemma no. 722 L. 24), H.; ἐτῶ[ν] and ἔτεσιν, edd.pr. || 18. [σ]τρατεύεσθαι, edd.pr. || 21. λαμβανέτω, edd.pr. || 22. τοιούτω[ν], edd.pr. || 23. or ἕως ⟨ἐ⟩τῶν, H.; ὑπαρχέτωσα[ν], edd.pr. || 25. καταλελυσ[.....], edd.pr. || 26. ἐκ[π]ο[ρε]ύεσθαι, edd.pr. || 27. read by H. || 28. initio, ΑΙΙΕΝ[.]ΔΕΙ and [υἱ]ός, edd.pr. || 28-34. cf. no. 722 LL. 30/31 || 29. το[.]των, edd.pr.; in fine, read and restored by H. || 30. ἐ[πὶ τὴν στρατείαν τόν], edd.pr. || 31. in fine, restored by H. || 32. in fine, restored by H.

856/857. Unknown provenance, 4th/3rd cent. B.C. Two marble pedimental stelae in the possession of an antiquities dealer (probably from north Bottiaia or Mygdonia). Mentioned by P.Chrysostomou, *AEMΘ* 12 (1998) [2000] 343. Ed.pr. id., *AD* 53 Meletai (1998) [2002] 301-311 (ph.). Νικάνωρ (no. 856) was probably the father of Μένανδρος (no. 857).

856: 301-306 (ph.). **Epitaph of Nikanor, ca. 336-316** B.C. Marble pedimental relief stele; ■ warrior, probably a soldier serving in the light cavalry of Alexander the Great, stands next to his horse: Νικάνωρ Μενάνδρου

857: **Epitaph of Menandros, late 4th/early 3rd cent.** B.C. Marble pedimental stele with a funerary banquet in relief: Μένανδρος Νικάνορος

858. Unknown provenance (Pelagonia). Epitaph of Synphoros, 3rd cent. A.D. Stone brought in the 19th cent. to the British consulate in Bitola; the text is known only from a facsimile (now in the *IG* archives in Berlin) made by an anonymous Greek. Ed.pr. M.Ricl. in *IG* X 2 2 1 295.

Ἐπιγόνη Συνφό[ρῳ]
τῷ γλυκυ(τά)τῳ ἀνδρὶ οἰ-
κονόμῳ Παραμόνο[υ]
μνείας χάριν

1-2. Σύνφορος, who lacks a patronymic, was possibly a slave, ed.pr. [οἰκονόμος = *vilicus*; i.e., certainly a slave; cf. *SEG* XLVII 974, Chaniotis] || 2. ΓΛΥΚΥΤΩ, facsimile.

THRACE

859. Thrace. Gymnasiarchia. L.Bagalinski in *Studia in memoriam G.Mihailov* 249-253, summarizes our knowledge on the office of the γυμνασίαρχος in Thrace based on the epigraphic evidence (especially *IGBulg* I^{2} 15 bis, 16, 118, 150, 224, 322; III 894; IV 2193; *I.Histriae* 95, 163; *I.Tomis* 12, 17, 26).

860. Thrace. Inscriptions copied by J.Covel. J.-P.Grélois, *op.cit.* (cf. our lemma no. 2399) 361-371, presents facsimiles and a critical edition of inscriptions copied by J.Covel in Thrace in 1675-1677. For a comparatio numerorum see our lemma no. 2399. See also our lemmata nos. 869, 895, 906/907, and 913.

861. Thrace. Religion. Z.H.Archibald in G.R.Tsetskhladze (ed.), *Ancient Greeks: West & East* (Leiden–Boston–Cologne 1999) 427-468, summarizes our relatively limited knowledge

concerning Thracian cult practices in the pre-Roman period focusing on the cults of the Odrysian Kingdom (ca. 450-250 B.C.) [cf. *SEG* XLVII 1017]. Among the inscriptions discussed in some detail (436-444, 457-459) we draw attention to the regulations concerning Pistiros (*IGBulg* V 5557 ter = our lemma no. 911), an honorary decree from Batkun (*IGBulg* III 1114), the oath of Berenike and her sons from Seuthopolis (*IGBulg* III 1731; *SEG* XLII 661; XLVIII 955*), and the Athenian decree concerning the cult of Bendis (*IG* I^3 136). An overview of Thracian religion is also presented by R.Werner, *Chiron* 29 (1999) 87-116, with some speculations on the etymology of the epigraphically attested theonym Ζβελσουρδος (101).

862. Thrace. Silver vessels. *SEG* XXXVII 618; XLV 835 and 875; XLVII 1016. S.Ebbinghaus in G.R.Tsetskhladze (ed.), *op.cit.* (cf. our lemma no. 861) 385-425, argues that the (often inscribed) silver rhyta were taken over from Persia when need arose for luxury objects expressing the growing wealth and power of the Odrysian kingdom.

863. Thrace. Trade with Thasian wine. Using the evidence provided by the ca. 250 Thasian amphora stamps found in various sites in Thrace, especially south of Mt. Haimos (Deultum, Durankulak, Kabyle, Kjustendil, Koloyanovo, Manastir Tepe, Madara, Mezek, Pernik, Philippopolis, Pistiros, Serdica, Seuthopolis, Simeonovgrad, Svestari, Targoviste, Topolite, Vladislavovo, Voivodovo), A.Bozkova in C.Koukouli-Chrysanthaki, A.Muller, S.Papadopoulos (edd.), *Thasos* -- (cf. our lemma no. 1175) 323-335, sketches the exportation of Thasian wine in Thrace from the 5th to the 3rd cent. B.C. This trade was influenced by the political conditions (e.g., the rise of the Odrysian kingdom under king Kotys I). South of Mt. Haimos it culminated in ca. 335-310 B.C., north of it in ca. 325-310. Amphoras produced in the Thasian workshops at Molos and Vamvouri Ammoudia are more numerous; those produced at Keramidi are known only from southern Thrace (essentially from Kabyle); those of Koukos are hitherto unattested in Thrace.

864. Abdera. Thasian amphora stamps. In a study of the techniques applied during the sealing of the Thasian wine amphoras, M.Debidour, *art.cit.* (cf. our lemma no. 1175) 312, mentions two unpublished amphora stamps from Abdera in the Museum of Kavala: 1) Θεό-δω[---] (312; Kavala 1159) 2) Αἰσχρίων ΗΒ (312; Kavala 855; ph.)

865-868. Ainos. Inscriptions. A.Martínez Fernández, *Fortunatae* 11 (1999) 55-91, compiles a corpus of 28 inscriptions of Ainos and of another 16 inscriptions of other areas related to Ainos (critical edition; commentary) and summarizes the information they provide for the history of the city [for the Byzantine inscriptions of Ainos see *SEG* XLVI 842 and LXVIII 887, Chaniotis]. We present a comparatio numerorum with corpora, *SEG* and Dumont-Homolle, *Mélanges*, an ineditum (no. 866), and three texts that had never been presented in *SEG*.

IG II^2	Martínez	*SEG*	Martínez	*SEG*	Martínez
152	B2	XXXIV 709	B8	XXXVIII 217	B5
		XXXIV 878	B16	XXXVIII 727	A8
***IGR* I**		XXXIV 879	B14	XXXVIII 728	A7
826	A11	XXXIV 1235	B13	XLVI 842	A27
		XXXV 823	B11		
SEG		XXXVI 654	A2	***F.Delphes***	
XII 375	A1	XXXVI 655	A23	III 4 134	B3
XII 396	B15	XXXVI 656	A24		
XVIII 378	B6	XXXVI 657	A10	***IGBulg***	
XIX 593	B15	XXXVI 658	A4	III 892	B4
XXIV 243	B7	XXXVI 659	A21		
XXIV 601	B9	XXXVI 660	A13	**Dumont**	
XXVII 245	B10	XXXVI 661	A3	101	A12
XXVII 251	B9	XXXVI 662	A25	102	A14
XXIX 452	B12	XXXVI 663	A26	104a	A15
XXXIII 499	B10	XXXVI 664	A5	104b	A16
XXXIV 699	A22	XXXVII 611	B11	105a	A17

865: 66/67 no. 9. Z.Taşlikoğlu, *Trakya'da Epigrafya Araştirmalari* II (Istambul 1971) 3/4 no. 1. **Honorary inscription for Athenodoros, Roman Imperial period.** Statue base.

Ἡ γερουσία
τὸν ἱερῆ τοῦ Διὸς καὶ
τῆς Ῥώμης Ἀθηνόδω-
ρον Ἀπολλωνίδα Περ-
[ίνθιον] φιλοτιμησάμε-
νον εἰς τὴν ἱερὰν γερου-
σίαν φιλοτειμίαις καὶ
διηνεκῶς καὶ ἀφθόνως
δαψιλευσάμενον εἰς
αὐτὴν πάσης τῆς ἀρετῆς
καὶ εὐνοίας ἕνεκεν

866: 64/65 no. 6; cf. id., *EA* 32 (2000) 205-207 (ph.). **Dedication to Aphrodite, 2nd cent. B.C.** Marble statuette of Aphrodite and Eros in the Museum of Kasteli Kisamou (Crete), but originally from Ainos: Ἀφροδίτῃ | Αἰνίῳ εὐχήν

867: 71/72 no. 19. G.Seure, *BCH* 24 (1900) 169 no. 2. **Epitaph of Hermadion and his children, undated.** Fragment of a marble plaque: [Στήλην Ἑρ]μαδίων | [αὑτῷ καὶ] παισὶν | [ἔτε]υξεν

868: 71 no. 18. G.Seure, *BCH* 24 (1900) 168 no. 1. **Graffito, undated.** Graffito on a column of the mosque of Enez: Ἡλιοδώ[ρα]

869. Athyras. Christian funerary epigram for [---]oros and Maria, early 7th cent. A.D. Sarcophagus reused as a basin; an inscription in tabula ansata. W.Kubitschek, *Archäologisch-epigraphische Mitteilungen aus Österreich-Ungarn* 17 (1894) 59/60, on the basis of a copy made by Kemplen (1740); Germanos, *Θρακικά* 12 (1939) 14; N.Cheiladakis, *Έβλιά Τσελεμπί - John Covel. 'Από Κωνσταντινουπόλεως είς 'Αδριανούπολιν, δύο παράλληλα ταξίδια μέσα στό χρόνο* (Athens 1993) 85. Republished by J.-P.Grélois, *op.cit.* (cf. our lemma no. 2399) 361, on the basis of the copy made by J.Covel.

"Ερως ὁ σώφρων οὐ διασπᾶται [------]
κοινὸν γὰρ οἶκον ἡ Μαρία καὶ [...]Ọωρον
τῷ συμβίῳ ἔθ̣ηκεν ὡς ἂν ὀστ̣έοις
αὐτοῦ συνείη καὶ μετὰ δρόμον βίου

The text is written in iambic trimeters || ΕΡΩCΟCΩΦΡΟΝΟΥΑΚΙC.Η, Kemp.; ἔρωσο, σῶφρον· οὐ[δε]ὶς [ζ]ῆ, Kub.; in fine, ΠΛΑΤΑ.ΝΕΑ, Kemp. || 2. ΗΝΙΑΡΙΑΚΑΤ..ΕΚΡΟΝ, Kemp.; [---]ία κα[τὰ ν]εκρόν, Kub. || 3. ΤΩCΥΜΒΙΟ..ΕΘΕΚΕΝΩΣΤΕΟΝ, Kemp.; τῷ συμβί[ῳ μ'] ἔθ[η]κεν ὥστε, Kub. || 4. ΑΥΤΟΥC, Kemp.; αὐτούς, Kub.; in fine, .ΥΑ..ΚΑΙΜΕΤΑΛΛΟΟΙΟΥ, Kemp.

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870. Augusta Traiana. Building inscription of the temple of Zeus Sabazios, 194 A.D. *IGBulg* III 1588; *IGR* I 744. After autopsy of the stone D.Boteva in *Atti XI Congresso* II 513-515, points out that the name of Caracalla in L. 3 was written over a rasura. The original text must have been ἐπὶ Αὐτοκράτορος Λ. Σεπτιμίου Σευήρου [Σεβαστοῦ καὶ ⟦Δ. Κλωδίου 'Αλ]ιβίνου⟧ Καίσαρος ὑπάτων; consequently, the temple was built in 194 A.D. (not 202 A.D.). Albinus' name was probably erased in 195 A.D., when Septimius Severus and Caracalla, already a Καῖσαρ, visited Thrace.

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871. Augusta Traiana. Inscription on fresco in a tomb, 4th cent. A.D. Fresco with geometrical motifs and a painted inscription in grave no. 252. Ed.pr. D.Jankov in *op.cit.* (cf. our lemma no. 872) 40 no. 30 (ph.): 'Α[γ]α[θ]ῆ Τύχη

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872. Augusta Traiana. Quotation of *Psalms* 131 in ■ Christian tomb, late 5th cent. A.D. *SEG* XXXIX 650 (only A/B). K.Kalcev in R.Pillinger - V.Popova - B.Zimmermann (edd.), *Corpus der spätantiken und frühchristlichen Wandmalereien Bulgariens* (Vienna 1999) 39 no. 29 (ph.; dr.), (re)publishes the texts written with red paint on the walls of ■ tomb.

A † Αὔτη ἡ κατάπαυσίς μου εἰς αἰῶνα
cross αἰῶν- cross
ος
4 ὧδε κατοικήσω ὅτι ἠ̣ρετησάμ(η)ν
α[ὐτ]ήν̣

■ Ἐμμα-
νουήλ

C Μεθ' ἡμῶν
ὁ Θεός

A 1-3 is written on the north wall, A 4/5 on the south wall, B on the east wall, C on the west wall || A 4, in fine. ΗΡΕΤΗΣΑΜΝ || A 5. A IN, K. [restored on the basis of the photo; for other quotations of *Psalms* 131 in Christian tombs see *SEG* XLVII 2319, Chaniotis] || B-C. the texts are written around the four arms of a cross.

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873. Augusta Traiana. Christian epitaph of Ziasalbe, December 2nd, 535 A.D. Fresco in a grave. Edd.pr. C.Bujkliev - K.Kalchev in *Studia in memoriam G.Mihailov* 336/337 (ph.).

Ἐνθάδε κατάκιται
Ζιασαλβη ἡ μακα-
ριοτάτη· τελευτᾷ
4 μηνὴ Δεκεμ-
βρίῳ δευτέρᾳ
ἰνδ(ικτιῶνος) τεσάρις κ(αὶ)
δεκάτις, ἐν ὑ-
8 πατίᾳ Φλ(α)β(ίου)
Βιλησα-
ρίου

4. μήνη, edd.pr. [μηνή = μηνί, Chaniotis] || 6. τεσαρίσκ(αι), edd.pr. [τεσάρις κ(αὶ) | δεκάτις = τετάρτης καὶ δεκάτης, Chaniotis] || 8. Φλ(ά)β(ιος), edd.pr. [Φλ(α)β(ίου), Chaniotis] || 9-10. Βηλισα|ρίου, edd.pr. [Βιλησα|ρίου = Βελισαρίου, Chaniotis].

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874. Banichan. Inscribed cup dedicated to Nemesis, ca. 150-200 A.D. Clay cup with incised inscription, found in a grave at Banichan (Gotse Delchev district). Ed.pr. I.Kitov, *Archaeologia Bulgarica* (1999.1) 67 (dr.): Νεμέσι

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875. Bisanthe. Relations with the Attalid kingdom. M.H.Sayar in *Steine und Wege*, 245-251, (re)publishes seven dedicatory inscriptions of Bisanthe on behalf of Eumenes II and Stratonike (nos. 1-3; *OGIS* 301/302; Dumont-Homolle, *Mélanges* no. 81 a) and Attalos II and Stratonike (4-7; *OGIS* 303/304; our lemmata no. 876/877) and discusses the relations between the Attalids and Bisanthe, especially during the campaign of Attalos II against the Thracian tribe of the Kainoi. E.Sverkos, *Tekmeria* 6 (2001) 155-158 (ph.), republishes three of these inscriptions (nos. 2 and 4/5 of Sa.), regarded by Sa. as lost, pointing out that they were brought in 1923 by members of the Θρακικὸς Φιλεκπαιδευτικὸς Σύλλογος Ραιδεστοῦ to Thessaloniki, where they are still preserved in the Archaeological Museum of Thessaloniki. Sv. corrects the reading of LL. 1/2 in no. 2 (*OGIS* 302): βασιλέως (βασιλέως, *OGIS*, Sa.).

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876. Bisanthe. Dedication on behalf of king Attalos II and queen Stratonike, ca. 158-138 B.C. G.Lambousiadis, *Θρακικά* 15 (1941) 114 (dr.). M.B.Hatzopoulos - L.D.Loukopoulou, *Two Studies in Ancient Macedonian Topography* (Athens 1987) 67 note 6. Republished by M.H.Sayar, *art.cit.* (cf. our lemma no. 875) 248 no. 4 and by E.Sverkos, *art.cit.* (cf. our lemma no. 875) 156/157 no. II (ph.).

Ὑπὲρ βασιλέως
Ἀττάλου Φιλαδέλ-
φου καὶ βασιλίσσης
Στρατονίκης
Ἀθηνόδωρος
[Ἡρα]κλείτου
[Διὶ Σωτ]ῆρι καὶ
[Ἀθηνᾶι Νικηφ]όρῳ

We give the text of Sv. ‖ 6. [Ἡρακ]λείτου, Sa. ‖ 7. [Σωτῆ]ρι, Sa. ‖ 8. [Νικηφ]όρῳ, Sa.

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877. Bisanthe. Dedication on behalf of king Attalos II and queen Stratonike, ca. 145 B.C. Marble stele. Ed.pr. M.H.Sayar, *art.cit.* (cf. our lemma no. 875) 249 no. 7 (ph.).

Ὑπὲρ βασιλέ-
ως Ἀττάλου
Φιλαδέλφου
καὶ βασιλίσ-
σης Στρατο-
νίκης Φίλων
Δημητρίου

6-7. The dedicant is brother of Ζωτᾶς Δημητρίου, the dedicant of *OGIS* 303.

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878. Byzantion. Epitaphs with banquet scenes. J.Fabricius, *op.cit.* (cf. our lemma no. 2425) 255-260, studies the inscriptions on grave monuments with scenes of funerary banquets, focusing on the correspondence between the text and the persons represented in relief, the formulas used (especially the identification of women through the name of their husbands), and the family relations of the persons represented in the banquet scenes. Cf. our lemmata nos. 1063, 1142 and 1763.

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879. Vacat.

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880. Byzantion. Dedicatory epigram for the church of St. Polyeuktos, ca. 527 A.D. Part of a dedicatory epigram of 76 dactylic hexameters for the church of St. Polyeuktos, known from the *Anth.Gr.* (1.10), was found during the excavations of the church. C.Mango - I.Ševčenko, *DOP* 15 (1961) 243-247. M.Harrison, *Excavations at Saraçhane in Istanbul.* I. *The Excavations, Structures, Architectural Decoration, Small Finds, Coins, Bones, and Molluscs* (Princeton 1986) 5-10, 406-412. C.L.Connor, *Byzantion* 69 (1999) 479-527, reprints the text and H.'s translation (517-519) and analyzes the epigram in conjunction with the monument (479-516), showing how text and ornament were woven together. The epigram, which praises the donor of the church, Ἀνικία Ἰουλιανή (probably the poem's author) and her family (LL. 1-41), and describes the church (LL. 42-65) and a mosaic representing the baptism of Constantine I (LL. 66-76), was written on the entablature and ran from the southeast pier, around the interior of the nave, over the peacock niches, to the northeast pier, outside the narthex, probably around an atrium, and to the right of the entrance (originally, a length of ca. 250 m). The text is divided into three epigrams that encouraged the visitor to circulate according to a prescribed pattern.; the closest parallels are the dedicatory epigrams for the churches of Sts. Sergios and Bakchos (our lemma no. 881) and St. Ephemia of Olybrios (*Anth.Gr.* 1.12-17); cf. E.Courtney, *Musa Lapidaria. A Selection of Latin Verse Inscriptions* (Atlanta 1995) nos. 31/32, 183 and 199 A.

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881. Byzantion. Dedicatory epigram for the church of Sts. Sergios and Bakchos, ca. 536 A.D. The palace church of Justinian carried a relief inscription on the frieze around the interior of the lower storey. T.G.Jackson, *Byzantine and Romanesque Architecture* I (Cambridge 1920) 81. C.L.Connor, *art.cit.* (cf. our lemma no. 880) 485, 511-514, reprints the text (522; English translation), and discusses its similarities in vocabulary and motifs with the epigram of Ἰουλιανή (our lemma no. 880).

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882. Byzantion. Epitaph of Theoktistos, early Byzantine period. Marble stele found reused in the floor of a fighting chamber of the land walls of Constantinople. Ed.pr. A.Ersen, *Byzantine and Modern Greek Studies* 23 (1999) 111 (ph.; text in majuscules; English translation). D.Feissel, *BE* (2000) no. 822, observes that the name of the village - possibly in Asia Minor - is new: Ἐνθάδ[ε] | κατάκι|ται Θεόκτισ|τος πιστὸς | χορίου Βε|ρηγον

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883. Debelt. Inscribed pottery, 4th cent. B.C. P.Balabanov, *Archeologija (Sofia)* 40, 3/4 (1999) 62-76 (dr.), reports that Thasian and Rhodian stamped amphora handles [the texts are illegible on the dr. on p. 66, Chaniotis] and graffiti on pottery were found in cult pits near the village of Debelt. B. presents the drawings of several of the graffiti: 1) ΔΟΒΕΛΤ (sinistrorsum; on an amphora sherd) 2) ΕΔΔΔ 3) ΕΕΙΕ 4) ΔΔΔΙΤ 5) ΡΕΕΑΑ

1. Possibly the name of the Thracian settlement, B.

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884. Hadrianoupolis (Odrin). Inscription mentioning Hebryzelmis, son of Seuthes, Hellenistic period. *SEG* XXXIX 653; XLV 863*. Republished by C.Veligianni, *Tekmeria* 4 (1998/1999) 101-109, who rejects the identification of Ἑβρυζελμις Σεύθου Πριανεύς with the Odrysian king Hebryzelmis (early 4th cent. B.C.), since the palaeography indicates a date in the Hellenistic period (late 4th/early 3rd cent. B.C.). There is also no evidence to support an identification with the son of Seuthes III (*SEG* XLII 661; ca. 300-280 B.C.). The ethnikon Πριανεύς does not derive from the Thracian tribe of the Priantai, but rather from the name of an unknown Greek city in Thrace (cf. Ἀδράνη/Ἀδρήνη, Ἀδρηνεύς). The Greek cities in Thrace were from time to time under the rule of Thracian dynasts.

885. Korten. Honorary inscription for Iulius Teres, 2nd/3rd cent. A.D. Marble block found in a Roman fortification at Korten near Nova Zagora (territory of Augusta Traiana). Ed.pr. A.Miltchev, *Archeologija (Sofia)* 40 1/2 (1999) 55-57 (ph.; in Bulgarian; French summary). Republished by H.Müller, *Chiron* 31 (2001) 450-455, who recognizes in Τήρης the son (rather than the grandson) of the senator and Θρακάρχης C.Iulius Teres (*An.Ép.* 1939, 184 = P.Pilhofer, *op.cit.* [cf. our lemma no. 655] no. 240; *PIR*² I 427); the younger Τήρης, probably a descendant of the Odrysian royal house, is the first senator from Thrace known to have risen to the rank of an ὑπατικός (M.). Cf. *An.Ép.* (1999) [2002] no. 1390.

Ἀγαθῇ Τύχῃ·
[Γ.] Ἰούλ(ιον) Ṭήρην,
τὸν λαμπρότατον
ὑπατικὸν
καὶ ἱερέα Διὸς Σεβαζίου,
Λ. Σεμ(πρώνιος) Τέρτυλλος
ἱππικὸς
τὸν φίλον καὶ εὐεργέτη[ν],
εὐτυχῶς

2. ΙΟΥΛ. ΙΗΡΗΝ, ed.pr.; [Γ.] Ἰούλ(ιον) Ṭήρην, M. || 2-4. Iulius Ieres was a governor of Thrace, ed.pr.; this view is rejected by M. who points out that the governors of Thrace were of praetorian rank and that a local priesthood could not have been held by the governor || 6. ΑΓΕΜ[..]ΡΤΙΛΛΟΣ | Ἐπίνικος, ed.pr.; read by M.Wörrle apud M. || 8. εὐεργέτης, ed.pr.; corrected by M.

886. Maroneia. Honorary inscription for the emperor Hadrian, 132 A.D. Marble base reused in a Byzantine church at Paliochora. Ed.pr. S.Doukata-Demertzi, *ΑΕΜΘ* 13 (1999) [2001] 23 (ph.).

Αὐτοκράτωρ Καῖσαρ Θεοῦ Τρ̣[α]-
ϊανοῦ Παρθικοῦ υἱός, Θεοῦ Νερούα υ-
ἱωνός, Ἁδριανὸς Σεβαστὸς ἀρχιερεὺς [μέ]-
γιστος, δημαρχικῆς ἐξουσίας τὸ ἐκκαι-
[δ̣έ]κ[α]το[ν], ὕ̣π̣α̣τ̣ο̣ς̣ τ̣ὸ̣ [τρ]ίτον, πατὴρ πατρίδος

4-5. ἒ(ν) καὶ | [δέ]κ[α]το[ν], i.e. 127 A.D., ed.pr. [ἐκκαι|[δέ]κ[α]το[ν], i.e. 132 A.D., Chaniotis].

887. Maroneia (area of: Paliochora). Christian mosaic inscription, early Byzantine period. Mosaic floor decorated with floral motifs in an early Byzantine basilica; an inscription in a semicircular panel. Ed.pr. S.Doukata-Demertzi, *ΑΕΜΘ* 13 (1999) [2001] 21 (ph.): Βαρνάβας | ὑπὲρ εὐχῆς καὶ | τοῦ οἴκου αὐτοῦ | ἐποίησεν

888-892. Maroneia (area of: Paliochora). Epitaphs, 4th cent. B.C.-6th cent. A.D. Five epitaphs found reused in a Byzantine church at Paliochora near Maroneia. Ed.pr.

S.Doukata-Demertzi, *ΑΕΜΘ* 11 (1997) [1999] 650-654 (nos. 1/2 and 4-6) and *ΑΕΜΘ* 13 (1999) [2001] 17 (no. 3); cf. ead., *AD* 51 B1 (1996) [2001] 588/589 (ph.).

888: 653. **Epitaph of Metrophanes, 4th cent. B.C.** Pedimental stele: Μητροφάνης Ἡρογείτονος

889: 650; M.Sève, *An.Ép.* (1999) [2002] no. 1366. **Epitaph of Krateros, late 2nd/early 3rd cent. A.D.** Fragment of a plaque with an inscription in tabula ansata: Λίλιος Ἐλπιδηφόρος ἀπελεύθερος | τὸν κύριον αὐτο̣ Κράτερον κατεσκεύ|[ασεν ------]

[1. The nomen Lilius is very rare; see K.Solin - O.Salomies, *Repertorium nominum gentilium et cognominum Latinorum* (Hildesheim 1994) 104, Chaniotis] || 2. κρατερόν, ed.pr.; αὐτο̣[ῦ] Κράτερον?, S. [for this personal name see, e.g., *LGPN* I-III, s.v.; αὐτō = αὐτῷ; for the confusion between dative and accusative cf. our lemma no. 891 LL. 3/4, Chaniotis].

890: 17. **Fragment of an epitaph, Late Roman period.** Fragment: [------ ἀποτείσ?]ει * ' βφ

891: 652; M.Sève, *An.Ép.* (1999) [2002] no. 1367. **Epitaph of Flavius Smaragdos, Elpis and Elpineike, early 4th cent. A.D.** Marble plaque.

[Σ]μ̣ά̣ρ̣αγδος Φλ(άβιος) C̣ṬC̣[------]
σεν τὸ ἀνγεῖον ἑαυτῷ κ̣[αὶ τῇ συμβίῳ]
ἑαυτοῦ Ἐλπίδι καὶ τῇ θυγατρὶ Ἐλ̣[πι]-
νείκην, ἰς ἣν οὐ βούλομαι ἕτερον
θῆναι· ἐὰν δέ τις τολμήσῃ ἕτερον θ̣[ῆναι]
ἀποτείσει προστείμου τῷ φίσκῳ (δηνάρια) [φʹ?]
καὶ τῇ πόλει (δηνάρια) βφʹ

1-2. initio, [--]Λ̣Α̣Ι̣αγδος Φλ(άβιο)ς τ̣ε̣[λευτήσας ἔθε]|σεν, ed.pr.; [Σ]μ̣ά̣ρ̣αγδος ΦΛΤ̣Ε[- κατεσκεύ-α]|σεν, S. [in fine, possibly ἐ̣τ̣ο̣[ποθέτη]|σεν?, Chaniotis] || 2. ἑαυτῶν [τῇ συμβίῳ], ed.pr.; ἑαυτῷ κ̣[αὶ τῇ], S. || 3-4. Ἐλ̣[πι]|νείκην = Ἐλπινείκῃ, ed.pr.; Ἐλ̣[πι]|ν̣είκη[ν], S.

892: 654. **Christian epitaph of Pancharia, Eirene, Alexandra, Romanos and Maria, 5th/6th cent. A.D.** Stele decorated with an elaborate cross; the text is written on both sides (LL. 1-6) of the cross and under it (LL. 7-10): Θέσις | Πανχ|αρίας, | Ἡρίνη|ς, Ἀλεξ|άνδρ|ας, Ῥωμ|ανοῦ κ(αὶ) Μαρί|λας ❦

[4-5. Ἠρίνης = Εἰρήνης || 9. after the K the abbreviation sign ϛ, Chaniotis].

893. Mesambria Pontica: Economy. C.Preshlenov in *Studia in memoriam G. Mihailov* 227-233 (in Bulgarian), sketches the economic development and the external relations of Mesambria Pontica in the late Hellenistic and the Roman Imperial period in the light of the epigraphic evidence (esp. *IGBulg* I^2 45, 65, 314/315, 322-326, 344, 346, 348/349).

894. Mesembria (Aigaia). Dedication to Demeter, 4th cent. B.C. Marble base found in a sanctuary of Demeter. A.K.Vavritsas, *PAAH* (1973) 79/80 (ph.). Mentioned by S.Pingiatoglou, *art.cit.* (cf. our lemma no. 666) 912, in a collection of evidence for the cult of Demeter in Macedonia and Thrace: Ἀρχήνασσα Κεφάλου | Δήμητρι

895. Mesene. Monograms of the bishop Euphemios, 5th cent. A.D. (or later). Block with two monograms reused in a church in Misinli; copied by J.Covel in the 17th cent. Ed.pr. J.-P.Grélois, *op.cit.* (cf. our lemma no. 2399) 368 no. 17 (dr.), on the basis of Covel's copy. See also C.Asdracha, *AD* 49/50 Mel. (1994/1995) [1998] 295/296 no. 122 (cf. *SEG* XLVIII 887), who assumes that the monograms were written on two separate blocks; cf. M. Sève, *An.Ép* (1998) [2001] no. 1188: Εὐφημίου | ἐπισκόπου

896-904. Mezdra. Dedications, Roman Imperial period. Fragments of stelae, columns, and blocks found at Mezdra (for other finds at this site see *IGBulg* II 488-494). Ed.pr. S.Dremesizova-Melchinova in *Studia in memoriam G.Mihailov* 254-256 (ph.).

896: 254 no. 1 (ph.). **Dedication to Asklepios.** Lower part of a marble stele with a relief representing the Thracian rider (?): θ̣ε̣ῷ Ἀσκλεπιῷ Δ[---] | Διζζας καὶ ΥΠ̣Ε̣ΡΙ[---]

1. Ἀσκληπιῷ, ed.pr. [Ἀσκλεπιῷ on the photo, Chaniotis] || 2. υπερι, ed.pr. [ΥΠ̣Ε̣ΡΙ on the photo (ὑπὲρ Ι[---]?), Chaniotis].

897: 254/255 no. 2 (ph.). **Dedication to Demeter.** Fragment of a marble block, possibly of an architrave [the reading cannot be confirmed on the photo, Chaniotis]: [Ἐπή]κοος θεὰ Δήμητρα

898: 255 no. 3 (ph.). **Dedication to Telesphoros.** Fragment of a block: [-------]..Ε̣ΝΟΙΟΠ̣Ε̣ΛΩΔ[---] | [------]α̣χόντα Τ̣ελεσφορο̣[- -----] | [------]....Ν̣Ω̣Ο̣Ι̣[---]

[2. [λ]α̣χόντα?, Chaniotis].

899: 255 no. 4 (ph.). **Dedication to Zeus Konos.** Fragment of a column: Ἀγαθῇ Τύχῃ· Θεῷ Διὶ Κώνῳ | Αὐρ(ήλιος) ΛΟΥΚΙΡΟΥ

2. Λουκίρου, ed.pr. [the reading cannot be confirmed on the photo, Chaniotis].

900: 255 no. 5 (dr.). **Dedication to Hera.** Fragment of a column: Ἀγαθ[ῇ Τύ]χ[ῃ] | Ἐπηκόῳ | Ἥρᾳ

901: 256 no. 6 (ph.). **Dedication.** Fragment of a column: εὐτυχῶς

902: 256 no. 7 (ph.). **Dedication.** Fragment of a column: [ἀνέθ]ηκε

903: 256 no. 8 (dr.). **Dedication.** Fragment of a column: [---]πιο [ἀνέθ]ηκε

[Initio, ΠΙΟ̣ on the dr.; perhaps [Ἀσκλη]πιῷ, Chaniotis].

904: 256 no. 9 (ph.). **Dedication.** Fragment of a marble plaque: [Ἀγ]αθῇ [Τύχῃ] | [---]ΑΡΜΟ̣Υ̣[---] | [---]ΚΕΛ[---]

2. αρμο-, ed.pr. || [3. possibly [κατὰ] κέλ[ευσιν], Chaniotis].

905. Mugla Smolensk. Fragment, early 3rd cent. A.D. Fragment of a marble block. Ed.pr. V.Argatski in *Studia in memoriam G.Mihailov* 177/178 (ph.; dr.): [-----].ΟΥΛΑΣΚΑ̣[---] | [---]ΣΠΟΙΟ[---]

[1. The first letter may be an Ω || 2. the first letter may be a lunate E, Chaniotis].

906/907. Perinthos. Magical gems. Two gems seen by J.Covel in the 17th cent. Ed.pr. J.-P.Grélois, *op.cit.* (cf. our lemma no. 2399) 371 nos. 24/25 (French translation).

906: 24. **Magical text, Late Antiquity.** Gem of onyx: † Ὑστέρα μελάνι μελονο(μένη)

For the complete text cf. F.Cabrol - H.Leclerq, *Dictionnaire d'archéologie chrétienne et de liturgie* I (Paris 1924) col. 1851.

907: 25. **Magical text, Late Antiquity?.** Gem of agate: A) obverse Ἀβρασάξ, | Ἰαώ, Ἰαώ | σῴζω B) reverse Ἰστραή(λ) , | Θεός

Cf. F.Cabrol - H.Leclerq, *op.cit.*, col. 127-155.

908. Philippopolis (area of: Batkoun). Dedication to Asklepios, 3rd cent. A.D. *IGBulg* III 1150 + 1151. N.Charankov, *Archeologija (Sofia)* 40, 3/4 (1999) 84/85 (ph.;

dr.), recognizes that the two fragments belong to the same statue base and presents a reconstruction of the text. The dedicator is also known from an inscription in Philippopolis (*IGBulg* V 5463). Cf. M.Sève, *An.Ép.* (1999) [2002] no. 1396.

Αὐρ(ήλιος) Ἀσκληπιόδοτος Αἰλ(ίου) [Ἰουλιανοῦ]
βουλ(ευτὴς) καὶ γερ(ουσιαστής) ἀνέθηκα

1. The cognomen restored by ed.pr. seems too long, S.

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909. Philippopolis (area of: Peruštica). Inscription on a fresco of a Christian church, ca. 500-550 A.D. Fresco with representation of a scene of the lives of Elizabeth and Zacharias in the 'Red Church'. A.Grabar, *Martyrium* (Paris 1946) I 193/194, II 311/312 (ph.). Republished by M.Vaklinova in *op.cit.* (cf. our lemma no. 872) 55: C[α]χαρία[c]

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910. Pistiros. Population and onomastics. L.Domaradzka - M.Domaradzki in *Ancient Macedonia* VI 383-392, summarize the results of recent research with regard to the origin and the structure of the population at Pistiros (5th-3rd cent. B.C.), especially the information provided by the regulations contained in *SEG* XLIII 486, by the Greek names on *IGBulg* III 1067/1068 and *SEG* XLIII 485, and by the onomastic material contained in the more than 140 graffiti on pottery (for some of these texts see already *SEG* XLIII 485 and XLVI 874; see also our lemma no. 912). Most of the abbreviated names seem to be Greek: Εὐκτῆ or Εὐκλῆ, Δήλ(ιος) Φιλιππίδης, Ἀξι., Ἀπ., Ἀπλο., Ἀπ[.]ρυ., Δι., Δικη., Ἐορ., Ἰε., Κ., Κα., Με., Μη., Μνε., Μο., Νυμ., Πριλ., Σα.; a few names are clearly Thracian: Σποκη, Σεύθης, Εβρυζελμις. For a more elaborate discussion of this material see also L.Domaradzka, *BCH* 123 (1999) 352-358.

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911. Pistiros. Regulations concerning Pistiros issued by a successor of Kotys I, after 359 B.C. *IGBulg* V 5557 ter; *SEG* XLIII 486; XLVII 1101*. The restoration and interpretation of this text and its historical implications are discussed in papers presented in the conference *Pistiros et Thasos. Structures commerciales dans la Péninsule balkanique aux VII^e^-II^e^ siècles av. J.-C.* and now published in *BCH* 123 (1999) 247-371: V.Chankowski - L.Domaradzka, *ibid.* 247-256 (ph.; critical edition); F.Salviat, *ibid.* 259-273; B.Bravo - A.S.Chankowski, *ibid.* 277-317; K.Bošnakov, *ibid.* 319-329; O.Picard, *ibid.* 331-346; L.Domaradzka, *ibid.* 349-351 (French translation); L.Loukopoulou, *ibid.* 359-371. The same subjects are also treated by A.Avram, *Il Mar Nero* 3 (1997/1998) [1999] 37-46 (critical edition; French translation) [see now also Z.H.Archibald, *Talanta* 32/33 (2000/2001) [2002] 253-275, to be summarized in *SEG* LI, Chaniotis]. R.Hošek, *Eirene* 36 (2000) 97-99, discusses questions of topography. We summarize the different restorations and interpretations suggested for various passages noting the differences from the text presented in *SEG* XLIII 486:

LL. 1-4: P. suggests the following restoration (French translation): [--- τάδε λέγει· ὅσα ἐπ]ικα[λῆι | τις ἐμπορίτης], ΔΕΝΝΘ..Η, εἰ δὲ μὴ | εἴδηι, ὀμνύτω τὸν Διόνυσογ καὶ [ταǀῦτα μὴ] ὀφειλέτω. According to P.'s restoration this clause refers to the purgatory oath of the ruler who denies having received a sum reclaimed by an ἐμπορίτης. A. suggests translating ὀφειλέτω as 'qu'il s'engage à' (not 'qu'il acquitte la somme due') [but the use of the verb ὀφείλω in L. 7 in the sense 'owe' makes this interpretation improbable, Chaniotis].
L. 7: The συγγενεῖς are identified with the Ionian community (Maroneia, Thasos, Apollonia; S.) or with persons of the same origin, i.e. members of the same emporion (Br.-Ch.; cf. A.: 'devant des congénères'). On the contrary, P. suggests that this clause refers to questions of inheritance (cf. the reference to συγγενεῖς) and compares it with the δίκη ἀργυρίου in Athens.
LL. 7-10: This clause guarantees that the debts of Thracians will not be cancelled (L., P., A.).
L. 12: The ἐπαυλισταί were troops of the Odrysian king that are not allowed to camp in the emporion (L., Br.-Ch.); A. interprets them as military settlers, Bo. as envoys of the Odrysian king who stayed at Pistiros before crossing the pass of Succi.
LL. 16/17: This clause forbids the delivery of hostages ([ὁμ?]ήρους Πιστιρηνῶμ μὴ λαμǀ[βάν]ειμ, L.; [κλ]ήρους Πιστιρηνῶμ μὴ ἀλλǀ[άσσ]ειμ, *SEG*; the reading ΛΑΜ- is confirmed by Br. and S.)
LL. 18/19: This clause forbids taking away the property of the emporitai ([τὰ] τῶν ἐμποριτέωμ μὴ [ἀ]φαιρεῖǀ[σθ]αι, Br.-Ch.; [τὰ] τῶν ἐμποριτέωμ μηδὲ αἴρεǀ[σθ]αι, *SEG*) or possibly pillaging of the territory of the ἐμπορῖται ([γῆν] τῶν ἐμποριτέων μή τι κείρεǀ[σθ[αι], L.).
LL. 20-27: A. suggests a different punctuation (punctuation after πρήσσειν in L. 21, no punctuation after κλείειν in L. 26) and presents the following translation: 'qu'il [le roi] ne perçoive pas de taxes sur les routes. Quant à ce qui est importé depuis Pistiros ou depuis les emporia à Maronée, depuis Maronée à Pistiros ou aux emporia de Belana des Prasenoi, que les emporitains ouvrent et ferment les chariots comme du temps de Kotys'. Consequently, the prohibition on taxation on the roads is not limited to products imported to Pistiros or Maroneia; the phrase ἅμα | [καθ]άπερ καὶ ἐπὶ Κότυος should be connected with the preceding clause (contra Br.-Ch. who connect it with the following clause); according to this clause the successor of Kotys confirms an earlier regulation which exempted the emporitai from control of their wagons. Bo. suggests locating Βελανα at the south foot of Mt. Orbelos (Belašitza). Ho. regards βελανά (= πελανά) as an attribute of Prasenon, which he interprets as a nominative ('eine flache grüne Ebene'). L. argues that LL. 24/25 do not contain the names of two emporia (Βελανα Πρασεǀ[νω]ν), but rather refer to the right of the ἐμπορῖται to reclaim taxes (e.g., εἰ δ' ἀναπράσ[σει]ν or ἀνάπρασ[ιν ἔχει]ν). She also rejects the restoration ἀ(μ)άξǀ[ας] (LL. 25/26), and recognizes a reference to the opening and closing of the market (ἀπαξ[άπαν] καὶ ἀνοίγειγ καὶ κλείειν). Ch.-D. print τὰς ΑΠΑΞǀ[ca. 2-3] (τὰς ἀ(μ)άξǀ[ας], *SEG*, confirmed by Br.-Ch.).
L. 32: The Ἀπολλωνιῆται are identified as the citizens of Apollonia Pontica (Sozopol; S.) or as the citizens of one of the cities with the name Apollonia on the Aegean coast (Br.-Ch., Ho.).
L. 38: A. interprets the οἰκήτορες as inhabitants who lacked the privileged status of the ἐμπορῖται.
LL. 39/40: ἐμποǀ[ίτης], ἐμποǀ[ίαρχος] or ἐμποǀ[ιάρχης] (A., D.).
L. 45, in fine: Ch.-D. read ΕΨΩΑΛΛΑ (ΕΥΩΑΛΛΑ, *SEG*).

The identification of the Thracian ruler who issued the regulations remains a matter of controversy: Kersobleptes III (S.) or Amatokos II (Br.-Ch.). The emporion of Πίστιρος is located by S. to the site where the inscription was found (Adžijska Vodenica; confirmed by Bo.); S. identifies this Πίστιρος with Πίστυρος in Herodotos (8.109) and with the Κυστίριοι of the Athenian tribute lists. Br.-Ch. reach different conclusions: since LL. 21-25 make a distinction between Πίστιρος and the ἐμπόρια, Pistiros should be regarded as a polis, whereas the ἐμποριται were 'groupes de Grecs installés dans des localités en territoire thrace, sujets d'un souverain odryse et ne formant pas des communautés civiques, mais des emporia'; consequently, the settlement at Vetren, which was not a polis, should not be identified with Πίστιρος/Πύστιρος. Pistiros was a dependent polis of king Kotys and later of his successor; according to Br.-Ch. Pistiros negotiated with Amatokos II privileges on behalf of the ἐμποριται living in the interior of Thrace (at Βελανα and Πρασε[--]), with which Pistiros had trade connections, but also on behalf of Maroneia and of the traders from Apollonia and Thasos who lived in Pistiros; a review of the history of this region suggests that Kotys and Amatokos II controlled the Upper Ebros/Maritsa valley and the Aegean coast; Br.-Ch. also discuss the circulation of goods between Maroneia, Pistiros, and the emporia. With regard to the nature of the text L. observes that this regulation guaranteed the judiciary autonomy, the transactions, and the property of the ἐμποριται, protected them from pillage, the installation of a garrison and the camping of troops, and gave both the ἐμποριται and other Greek traders a series of privileges (toll-free circulation of goods, reclaiming of tribute); these privileges are comparable with those given to the Greeks in Naukratis. S. discusses the guarantees (no garrison, no hostages, no cancellation of the debts of the Thracians, camping of troops) and the privileges given by the king, the ancient roots to Maroneia, Apollonia, and Thasos, and the ancient emporia on the coast and in the interior of Thrace. J.Bouzek in *Ancient Macedonia* VI 189-196, sketches briefly the economic significance of Pistiros, esp. its connections with the south using the river roots. See also our lemmata nos. 65 bis and 861.

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912. Pistiros. Graffiti on pottery and clay objects, 5th-3rd cent. B.C. L.Domaradzka, *BCH* 123 (1999) 353-358 (dr.), continues the presentation of the numerous graffiti on pottery. We record here only the graffiti that have not been presented in *SEG* XLIII 485 and XLVI 874; nos. 10/11 are names of divinities (Kore and the heros Maron): 1) Α[--] 2) Ατ[---] 3) Δ[---] 4) Δικη[---] 5) Διονύσι(ος) 6) Εβρυζέλμι(ς) 7) Ευ[---] 8) Εὐκτη[---] 9) ΙΥΙ[---] 10) Κόρα 11) Μάρων 12) Μ[---] 13) Μητ[---] 14) Ν[---] 15) Πα[---] 16) Σ[---] 17) Τήρ(ης)

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913. Selymbria. Epitaph of Iunius Probus, Roman Imperial period. Upper left part of a relief representing four standing persons (boy, old man, woman, and girl); an inscription above the relief. Mentioned by P.Magdalino, *DOP* 32 (1978) 317. Ed.pr. J.-P.Grélois, *op.cit.* (cf. our lemma no. 2399) 52/53 and 363 no. 7, on the basis of a copy made by J.Covel in the 17th cent.; cf. *An.Ép.* (1998) [2001] no. 1187: Ἰούνιος Πρόβος | ζῇ

914-982. Serdica (territory of: Slivnica). Dedications to Asklepios. 69 plaques, statue bases, altars, and columns found in a sanctuary of Asklepios at Slivnica (cf. *IGBulg* IV 2029 = our lemma no. 919). Mentioned by D.Boteva, *Archeologija (Sofia)* 27/4 (1985) 31-38 (ph.; no texts). Ed.pr. M.Tacheva in *Studia in memoriam G.Mihailov* 152-167 (dr.).

914: 154 no. 1. **Dedication to Asklepios, ca. 161-163 A.D.** Plaque: Θεῷ ἐπηκόῳ Ἀσκληπιῷ | Λιμηνῷ Φειλεῖος Διιογένου βουλευτὴς εὐξά|μενος ἐποίεσαν τὸν βωμόν

915: 154/155 no. 2 = *SEG* XLII 660. **Dedication to Asklepios, after 212 A.D.** Fragment of a column.

Κυ[ρίῳ]
Ἀσκληπιῷ
Λιμηνῷ Αὐρ(ήλιος)
Ἡρακλείδης
Μάρκου φύλαρ-
χος εὐξάμενος
ἀνέθηκα

916: 155 no. 3. **Dedication to Asklepios, 3rd cent. A.D.** Altar: Ἰδόκιμος Αἰλίου κυρίῳ Ἀσκληπιῷ εὐχαριστήριον

917: 155 no. 4. **Dedication to Asklepios, mid-3rd cent. A.D.** Altar:

Θεῷ Ἀσκλ(η)πι(ῷ) ⟨Λ⟩ιμη-
νῷ Αὐρ(ήλιος) Ζισοας πρε-
πόσιτος εὐξάμ-
ενος [---]
οἰκοδομημάτον
καὶ στέγην
καὶ τὸ ἱε(ρ)ὸν ΤΩ
Ν Χ Ι Ι C Ω
εὐ[χαριστήριον] ἀνέ-
θηκ[εν εὐτυ]χῶς

1/2. Αιμη|νῷ, ed.pr. [⟨Λ⟩ιμη|νῷ, Chaniotis].

918: 156 no. 5. **Dedication to Asklepios, late 2nd/early 3rd cent. A.D.** Plaque with the representation of the Thracian rider in relief.

Ἀσσκληπιῷ
Σκελης Σκεληтος εὐχ-
[--------------]ΒΕ ήν

[3. Perhaps a misread [ἀνέθη]κε, Chaniotis].

919: 156 no. 6 = *IGBulg* IV 2029. **Dedication to Asklepios Limenos, 3rd cent. A.D.** Plaque with the representation of the Thracian rider in relief: Ἀσκληπιῷ [Λιμηνῷ] | Ἀγαθήμερ[ος ------] | ἀν[έθηκεν]

920: 156 no. 7. **Dedication to Asklepios, 3rd cent. A.D.** Plaque: Κ[υρί]ῳ Ἀ[σκληπιῷ]

921: 156 no. 8. **Dedication to Asklepios, 3rd cent. A.D.** Plaque: Κυρίῳ Ἀσ[κληπιῷ]

922: 156 no. 9. **Dedication, 3rd cent. A.D.** Plaque: εὐχήν

923: 156 no. 10. **Dedication to Asklepios, 3rd cent. A.D.** Plaque: Κυρίῳ Ἀσκληπιῷ

924: 156 no. 11. **Dedication to Asklepios, 3rd cent. A.D.** Plaque: Ἀσκληπιῷ ΓΕ Λιμη[νῷ]

925: 156 no. 12. **Dedication to Asklepios, 3rd cent. A.D.** Plaque: [Κυρί]ῳ Ἀσκληπιῷ

926: 156 no. 13. **Dedication to Asklepios, 3rd cent. A.D.** Plaque: Ἀσκληπιῷ

927: 156 no. 14. **Dedication to Asklepios, 3rd cent. A.D.** Plaque: [--- Λ]ιμωνῷ (sic) Ἀσκλ[ηπιῷ]

928: 156 no. 15. **Dedication, 3rd cent. A.D.** Plaque: Ἀγαθ[ῇ Τύχῃ ---]

929: 157 no. 16. **Dedication, early 3rd cent. A.D.** Plaque: [Ἀγαθ]ῆι Τύχηι Φ[---]

930: 157 no. 17. **Dedication to Asklepios Limenos, 3rd cent. A.D.** Plaque: [Ἀσκλη]πιῷ Λιμηνῷ

931: 157 no. 18. **Dedication to Asklepios, late 2nd cent. A.D.** Plaque: Ἀσκληπιῷ

932: 157 no. 19. **Dedication to Asklepios, 3rd cent. A.D.** Plaque: [Ἀσκλ]ηπιῷ θ[εῷ]

933: 157 no. 20. **Dedication to Asklepios Limenos, 3rd cent. A.D.** Plaque: [--- Λιμ]ηνῷ Ἀσκληπιῷ

934: 157 no. 21. **Dedication, 3rd cent. A.D.** Plaque: [---]Ν

935: 157 no. 22. **Dedication, 3rd cent. A.D.** Plaque: [--- εὐξ]άμενος ἀν[έθηκεν]

936: 157 no. 23. **Dedication, 3rd cent. A.D.** Plaque: [---]ου Σιλβάνος

937: 157 no. 24. **Dedication, 3rd cent. A.D.** Plaque: [---]ΛΕ

938: 157 no. 25. **Dedication, 3rd cent. A.D.** Plaque: [---]Ψ.ΑΑΡΨΝΠΡΩ

939: 157 no. 26. **Dedication, 3rd cent. A.D.** Plaque: [---] εὐχήν

940: 157 no. 27. **Dedication, 3rd cent. A.D.** Plaque. Cf. the next lemma: [Αὐρήλιο]ς Βάλης εὐχήν

941: 157 no. 29. **Dedication, 3rd cent. A.D.** Plaque: Αὐρήλιος Βάλης καὶ Δρολ[ης ---] | εὐχήν

942: 157 no. 28. **Dedication, 3rd cent. A.D.** Plaque: [Μουκατρα?]λις Μο[υκατραλεος?] | [εὐξάμεν]ος ἀ[νέθηκεν]

943: 158 no. 30. **Dedication, early 3rd cent. A.D.** Plaque: [---]ΙΟ[---] | [---]ΤΟ[---]

944: 158 no. 31. **Dedication, 3rd cent. A.D.** Plaque: [---]σος β(ενε)φ(ικιάριος) ἀνέθηκα

945: 158 no. 32. **Dedication, 3rd cent. A.D.** Plaque: [---] εὐχήν

946: 158 no. 33. **Dedication to Asklepios, 3rd cent. A.D.** Plaque: [---] Ἀσκληπι(ῷ) Αὐρήλιος | [Μουκα?]τραλευ[ς?]

947: 158 no. 34. **Dedication, 2nd/3rd cent. A.D.** Plaque: Οὔλπιο[ς ---]

948: 158 no. 35. **Dedication to Asklepios Limenos, late 2nd cent. A.D.** Plaque: Κυρί[ῳ Ἀσκληπιῷ] | Λει[μηνῷ] Πε[---]

949: 158 no. 36. **Dedication to Asklepios, late 2nd cent. A.D.** Plaque: Κυρίωι Ἀσκλη[πιῷ ---]ιευμος β(ενε)φ(ικιάριος)

950: 158 no. 37. **Dedication to Asklepios Limenos, 3rd cent. A.D.** Plaque: [Ἀσκληπ]ιῶι Λιμηνῶι | [---]βους εὐχήν

951: 158 no. 38. **Dedication, 3rd cent. A.D.** Plaque: [---]ΟΥΑΛΗΞ (?) εὐχήν

[ΟΥΑΞΙΣΕΞΥΧΗΝ on the dr., Chaniotis].

952: 158 no. 39. **Dedication, 3rd cent. A.D.** Plaque: [---]εος δῶρον

953: 158 no. 40. **Dedication, 3rd cent.** A.D. Plaque: [---]λλεινος οἰκ[------] | [----]ου δῶρον

[1. Probably οἰκ[ονόμος] followed by a personal name in the genitive, Chaniotis].

954: 158 no. 41. **Dedication, 3rd cent.** A.D. Plaque: Φλ(άβιος) Κότυς β(ενε)φ(ικιάριος)

955: 158 no. 42. **Dedication, 3rd cent.** A.D. Plaque: [---]ΗΖΩΙΝCCΤΑΤΟ[---]

956: 159 no. 43. **Dedication to Asklepios, 3rd cent.** A.D. Plaque: [---]στωρ Αἐλίου (sic) [εὐξά]|μενος ἀν[έθηκε]

957: 159 no. 44. **Dedication, 3rd cent.** A.D. Plaque: [----]ΓΑΙΣΤΕΤ[----]

958: 159 no. 45. **Dedication to Asklepios, 3rd cent.** A.D. Plaque: ['Α]σκληπιῷ [---] | [---]ης 'Ιουλ[ι- ---]

959: 159 no. 46. **Dedication, 3rd cent.** A.D. Plaque: Αἴλιος

960: 159 no. 47. **Dedication to Apollo, 2nd/3rd cent.** A.D. Plaque: 'Απόλλονι | εὐχὴν ΠΑΤΡΙΟΝ

2. in fine, ηπιτα[γήν?], ed.pr. [ΠΑΤΡΙΟΝ on the dr., Chaniotis].

961: 159 no. 48. **Dedication, 3rd cent.** A.D. Plaque: [---]ΟΝ

962: 159 no. 49. **Dedication to Asklepios, 3rd cent.** A.D. Plaque: Κυρί(ῳ) 'Ασκληπιῷ [---] | εὐξ[άμενος]

963: 159 no. 50. **Dedication, 3rd cent.** A.D. Plaque: [---]ΖΙCΟΑ[---]

964: 159 no. 51. **Dedication, 3rd cent.** A.D. Plaque: 'Ηρακλη[---]

965: 159 no. 52. **Dedication, 3rd cent.** A.D. Plaque: [---]ς εὐχὴν ἀν[έθηκεν]

966: 159 no. 53. **Dedication, 3rd cent.** A.D. Plaque: [---]ΛΥ

967: 159 no. 54. **Dedication, 3rd cent.** A.D. Plaque: [Α]ὐρήλι[ος --]

968: 159 no. 55. **Dedication to Asklepios Limenos, 3rd cent.** A.D. Statue base: 'Ασκληπιῷ Λειμηνῷ Αὐρήλιο[ς] | [Ο]ὐάλενς εὐχαριστῶ

969: 159 no. 56. **Dedication to Asklepios Limenos, 3rd cent.** A.D. Statue base.

Α(ὐ)ρ(ήλιος) 'Ερμογένη(ς) στρατιώτης λεγ[(ιῶνος) β']
Παρθικῆς Θεῷ 'Ασ(κ)ληπιῷ Λιμηνῷ

970: 160 no. 57. **Dedication to Asklepios Limenos, 3rd cent.** A.D. Statue base.

[Θεῷ Σω]τῆρι Λιμηνῷ Αὐρ(ήλιος) Πο-
[------ εὐξάμενος ἀνέ]θηκα εὐτυχῶς

971: 160 no. 58. **Dedication to Asklepios, 3rd cent.** A.D. Statue base.

[Θεῷ 'Ασ]κληπιῷ Λιμηνῷ Αὐρ(ήλιος) Προ[---]
[ὑπ]ὲρ ἑαυτοῦ κὲ τῶν [ἰδίων εὐχα|ρισ]τήριον

972: 160 no. 59. **Dedication to Asklepios Limenos, late 2nd/early 3rd cent.** A.D. Statue base: 'Ασκληπιῷ Λιμηνῷ | [δ]ῶρον

973: 160 no. 60. **Dedication to Asklepios Limenos, 3rd cent.** A.D. Statue base: [--- Λιμη]νῷ | [--- τ]όπαρχ(ο)ς | [--- εὐχή]ν

974: 160 no. 61. **Dedication, 3rd cent.** A.D. Statue base: Αὐρ(ήλιος) Πολυ[--- εὐ]|ξά[μενος ---]

975: 160 no. 62. **Dedication to Asklepios, 3rd cent.** A.D. Statue base: 'Ασκληπιῷ [---] | Διογένης [---] | [εὐξ]άμενος

976: 160 no. 63. **Dedication to Asklepios, 3rd cent.** A.D. Statue base: [---]ΣΟΣ.Φ[---] | [--- 'Ασκ]ληπ[ιῷ]

977: 160 no.64. **Dedication to Asklepios, early 3rd cent.** A.D. Statue of Asklepios: [---]αριος εὐχαριστ[ήριον --- -]|ιανοῦ τοῦ καὶ Πα[------]

978: 160 no. 65. **Dedication to Asklepios, early 3rd cent.** A.D. Statue of Asklepios: Αἴλ(ιος) 'Ιοβιανὸς | 'Ασκ(λ)ηπιῷ δῶρον

979: 160 no. 66. **Dedication to Asklepios, early 3rd cent.** A.D. Statue of Asklepios: Αὐρ(ήλιος) Φίλιππ[ος ---] | Θεῷ 'Ασ[κληπιῷ ---]

980: 160 no. 67. **Dedication to Asklepios, early 3rd cent.** A.D. Statue of Asklepios: [---] Μᾶρκος στρα(τιώτης) [---]

981: 161 no. 68. **Dedication to Asklepios, early 3rd cent. A.D.** Statue of Asklepios: [---] εὐχὴν ἀνέθ[ηκε ---] | [---]ΑΥΚΑΣ Δρολης [---]

982: 161 no. 69. **Dedication to Asklepios, 3rd cent. A.D.** Statue of Asklepios: Αὐρήλιος | εὐχαριστῶ

983. Serdica. Christogram in a Christian tomb, late 4th/early 5th cent. A.D. Fresco with the representation of two candleholders flanking a wreath; within the wreath a Christogram; found in grave 4 of the east cemetery. R.Pillinger in id. (ed.), *Spätantike und frühbyzantinische Kultur Bulgariens zwischen Orient und Okzident* (Vienna 1986) 97. Republished by J.Valeva in *op.cit.* (cf. our lemma no. 872) 63 no. 46 (dr.): Α ☧ Ω

984. Serdica. Inscribed vase, 3rd cent. B.C. Clay vase with an inscription with barbotine letters. Ed.pr. V.Dintchev - J.Gatev, *Archeologija (Sofia)* 40, 3/4 (1999) 55 (ph.). Cf. M.Sève, *BE* (2001) no. 99: ΠΙΕΙΖΟΗΝ

Πίε ζοήν?, S.

985. Spilaio. Byzantine lead seal, 868/869 A.D. Lead seal found in a tomb at modern Spilaio Ebrou near the road that leads from Hadrianoupolis to the plain of Philippoupolis. Ed.pr. D.Triantaphyllos, *AEMΘ* 11 (1997) [1999] 628 (ph.): A) Κύριε, βοήθει τῷ σῷ δούλῳ (obverse) B) Μαριαν(ῷ) μαγ(ίστρῳ) ἀνθ(υπάτῳ) πατρ(ικίῳ) β(ασιλικῷ) πρωτοσπ(αθαρίῳ) μεγ(άλῳ) δομ(εστίκῳ) λογοθ(έτῃ) τ(ῶν) ἀγέλ(ων) (reverse)

986-991. Stryme. Epitaphs, undated. Five stelae found north of the city wall (no. 5), at Kasaktsi Dere (nos. 1-3 and 6), and at Mitriko (no. 4). Ed.pr. D.Triantaphyllos, *AD* 50 B2 (1995) [2000] 668.

986: **Epitaph of Kleopatre.** Upper part of marble pedimental stele: Κλεοπάτρη

987: **Epitaph of Metro[---].** Stele of porous stone: Μητρο[---]|ΑΝΤΗΝ.|[---]ΤΙΟΣ

[Possibly Μητρο[φ]|άντην .|[---]τιος; Μητροφάντης is unattested, but cf. Μητροφάνης (*LGPN* IIIa) and Μητρόφαντος (*SEG* XXXV 1153), Ξενοφάντης/Ξενοφάνης (*LGPN* IIIa), Chaniotis].

988: **Epitaph.** Upper part of marble stele with moulding: Δ[------]|[---]ΔΟ[---]

989: **Epitaph.** Fragment of a stele of porous stone: [---]Ε[---]|[---]ΔΟ[---]|[--]ΟΟ[--]

990: **Epitaph of Sime.** Fragment of a marble stele: Σίμη | Νύμεω (?)

991: **Epitaph of Athenais.** Marble stele: Ἀθηναΐς | Προκλέος

992. Svilengrad (area of). Dedication to Heros Totoithenos, Roman Imperial period. Lower part of a marble relief; only traces of a left foot (?) are preserved; an inscription on the base below the relief; now in the Museum of History in Veliko Turnovo. Ed.pr. V.Gerasimova, *Archeologiki Vesti* (Archaeological Novelties) 1 (1998) 15-17 (ph.; dr.): Heroni Totoithia | Ἥρωι Τωτοιθιηνῳ̣[ι]

2. Ἥερωι Τοτοιθηνω, ed.pr. [but both the photo and the drawing show ΤѠΤΟΙΘΙΗΝϹ, Pleket]; for the first part of the epithet ed.pr. refers to Diana Totobisia, to the deity Τωτο(υ)σουρα and to the name Τοτης; for the latter to the epithet Ιθουσχις, epithet of a Heros; she translates 'to the Heros who gives home or love'.

993. Simeonograd. Graffiti on pottery, late 5th cent. B.C. Three sherds of vases with graffiti (no. 1 on an Attic vase). Edd.pr. I.Petrov - S.Kalojnov in *Studia in memoriam G. Mihailov* 199/200: 1) Ἀστυκράτ. (late 5th cent. B.C.) 2/3 M (late 5th cent. B.C.) 4) Δ (4th cent. B.C.) 5) ΗΦ (4th cent. B.C.)

[5. Possibly the beginning of a theophoric name deriving from Ἥφαιστος, Chaniotis].

994-999. Vacat.

1000. Xylagani. Epitaph of Metronassa and Theophanes, 4th/3rd cent. B.C. Marble pedimental stele. Ed.pr. D.Triantaphyllos, *AD* 50 B1 (1995) [2000] 668 (ph.): Μητρώνασσα | Ἑρμοφάντου, | Θεοφάνης | Ἑρμοφάντου

MOESIA

1001. Moesia. Boule and demos in Moesian cities. K.Nawotka, *op.cit.* (cf. our lemma no. 1527), discusses some of the aspects, dealt with for Miletos, also for the cities of Histria (56-61: decrees; 92-94: *tituli honorarii*; 122-126: probouleusis), Tomis (61-63: decrees; 94/95: *tituli honorarii*; 126: probouleusis), Dionysopolis (63/64: decrees; 79: abbreviated decrees; 95/96: *tituli honorarii*; 126/127: probouleusis), Odessos (64-67: decrees; 96/97: *tituli honorarii*; 127/128: probouleusis), and Apollonia (67/68: decrees; 97: *tituli honorarii*; 128/129: probouleusis). For some topics the evidence is so scarce that we do not mention the relevant pages for them.

1002. Moesia. Contacts with the Greek world outside the Bosporos. Cf. *SEG* XLVII 1113 (for foreigners in Histria, Tomis and Kallatis and for Kallatians staying abroad; for the latter see *I.Kallatis* pp. 185-187). See L.Ruscu, *'Die Beziehungen der Griechenstädte an der rumänischen Schwarzmeerküste mit Städten ausserhalb des Schwarzen Meeres'*, *Acta Musei Napocensis* 36, 1 (1999) 29-50, for a survey, largely based on inscriptions, of the relations in the Hellenistic period between Histria-Kallatis-Tomis and areas outside the Black Sea area, especially the coast of Asia Minor, Athens, Delos, Thasos; reflections on commercial exchange, personal motives of people staying abroad. In the Roman Imperial period more connections with the interior of Asia Minor and Syria: see the list of foreigners attested in Histria and Tomis on 48 note 143 [for Τομεῖται abroad see A.Avram, *StudClas* 34-36 (1998-2000) 137-140, especially 140].

1003. Moesia. Manumission of women slaves. On the basis of 28 inscriptions M.Tačeva in *Femmes-esclaves* -- (cf. our lemma no. 1220) 323-330, sketches the living conditions of manumitted women slaves, their marriage with soldiers and veterans, and their dedications. There is only one Greek inscription (no. 26; *IGR* I 627 = *I.Tomis* 289).

1004. Moesia. Population of cities. M.Musielak in L.Mrozewicz - K.Ilski (edd.), *Aetas Imperatoria* (Poznań 1999) 9-107 (in Polish), studies the population of Histria, Tomis, Kallatis, Dionysopolis, Odessos and Mesembria. List of 268 persons (from the arrival of the Romans up to 86 A.D.). *Non vidimus*: cf. *An.Ép.* 1999 [2002] no. 1324.

1005. Barboşi-Galaţi. Stamp on a mortarium, 3rd cent. A.D. or later. Fragment of a mortarium; stamp on both sides of an ear of corn. Ed.pr. S.Sanie, *SCIV* 50, 3/4 (1999) 178-181 (dr.): Ζωτιḷκοῦ̣Σ (name of manufacturer). Discussion of Latin and Greek names on mortaria found in Dacia. The Greek names are Φιλήμων, Θεότιμος and Ζωτικός.

1006. Histria. Conflict between Roman publicani and the city, 47-100 A.D. *I.Histriae* 67/68. O.Bounegru in *100 Jahre Ephesos* 87-91, briefly analyses the Histrian dossier in which exemption from taxes is awarded to the city for fishing in the Danube delta and the use of wood for local use. The conflict between both parties continued for decades. B. suggests that the exemption perhaps originated in the period in which the Pontic cities were incorporated into the empire (during Varro Lucullus' campaign in 72/71 B.C.). The *Monumentum Ephesenum* (*SEG* XXXIX 1180) was issued in roughly the same period. Chalkedon was established as customs station and trade through the Bosporos was firmly controlled. In B.'s view the *Monumentum* aimed at establishing an economic blockade against Mithridates' allies on the west-Pontic coast.

1007. Histria. Public benefactors. K.Nawotka, *op.cit.* (cf. our lemma no. 1527) 179-191, lists all the attested benefactors of the city of Histria: 45 in number, from ca. 350 B.C.-ca. 250 A.D.; most of them citizens of Histria (at least 31); two foreigners (a physician and an architect). They were honored for their activities as priests, builders and restorers of buildings; they provided loans, promised cancellation of interest due on loans, gave money, especially for buying grain for the populace, and acted as ambassadors. Relatively few are magistrates; but magistracies became increasingly important for *euergetai* in the late Hellenistic and Roman Imperial period. This development runs counter to that described by P.Gauthier (see *SEG* XXXIV 1720; XXXV 1801). The distribution of attested *euergetai* is very uneven: 38 belong to Hellenistic, 6 or 7 to later times. This runs parallel to the decrease in the number of decrees in honor of benefactors. Since the economic situation of the city changed for the better during the Pax Augusta, the need for benefactors may have become less urgent. In the process N. provides some new readings: in *I.Histriae* 47 L. 9 he restores [Μ]ύμου; the upper part of a vertical bar to the left of the upsilon is visible on the stone; in no. 31 L. 14 N. reads [Ἀ]ριστίδη[ν Π]αντ̣[ίμου] (*I.Histriae*: [Μεγ]ιστίδην [Π]αντί[μου]); in no. 27 L. 5 he reads [--]κος Ἡρακλείδου (*I.Histriae*: [--]ος etc.).

1008. Histria. Dedication of a temple of Theos Megas, ca. 300-250 B.C. *I.Histria* 145 (*SEG* XXXIX 671*). A.Suceveanu, *Ktema* 22 (1999) [2000] 271-281, rejects Pippidi's identification of Θεὸς Μέγας with Θεὸς Μέγας Δερζελάτης: the latter is known only at Odessos in the Roman period. He argues that Ἥλιος and Σάραπις (or Helios-Sarapis) are (is) the most likely candidate. Testimonies of the cults of these two gods are known both from Thasos (where the dedicant came from) and Chalkedon (which sheltered the oracle consulted by Histria on the introduction of the cult of Sarapis: *I.Histria* 5). Traces of a cult of Helios are found at Histria, but there is no proof that Sarapis was actually incorporated into the pantheon. At a time when the Seleukids announced themselves as the future rulers of the region, political considerations might have induced the Histrian authorities to refrain from an explicit reference to Helios or Sarapis - the state gods of Rhodes and the Ptolemies, respectively - in favor of the more neutral 'Great God'.

1009. Histria (area of). Epitaph of Menophilos, 2nd cent. A.D. *I.Histriae* 356. K.J.Rigsby, *ZPE* 126 (1999) 175, suggests reading in LL. 4/5 Μηνοφίλῳ β′ | τῷ ἀδελφῷ ἐν-πόρῳ (*I.Histriae*: Μηνοφίλῳ Βά[σlσ]ῳ ἀδελφῷ ἐνπόρῳ). The text records a 'family of merchants from Bithynia, whose trading ranged from the Danube to Phrygia'; for a list of Nikomedeians abroad see L.Robert, *Documents d'Asie Mineure* (Paris 1987) 119/120.

1010. Histria (territory of). Amphoras and other ceramic vessels. See A. Avram, *'Matériel amphorique et non-amphorique dans deux sites de la* chôra *d'Istros (Histria Pod et Cogealac)'* in Y.Garlan (ed.), *Production et commerce des amphores anciennes en Mer Noire* (Colloque Intern. organisé à Istanbul, 25-28 Mai 1994; Aix-en-Provence 1999) 215-230: mostly Thasian amphoras with known stamps and, in the case of Cogealac, also a few stamps from Sinope, Chersonesos and Herakleia Pontica. See also our lemma no. 1175.

1011. Iatrus (Krivina). Painted inscriptions, Late Roman period. S.Conrad in *Der Limes* -- (cf. our lemma no. 1019) 186, publishes five inscriptions painted on amphoras from the Aegean region: 1) Με′ (ph.; dr.; '45 xestai of oil', ed.pr.); 2) Να′; 3) Νς′; 4) Νβ′; 5) Μγ′. The figures do not correspond with the capacity of the amphoras.

1012. Kallatis. Corpus. A.Avram published his Corpus of Greek and Latin inscriptions from Kallatis: *Inscriptions antiques de Dacie et de Scythie Mineure.* Deuxième Série: *Inscriptions grecques et latines de Scythie Mineure*, vol. III: *Callatis et son territoire* (Bucharest-Paris 1999). The Corpus is preceded by an exhaustive study of the history of the city (3-84: the site and the political vicissitudes from the classical until the Roman Imperial period; the coinage); its institutions (85-90), cults, cultic associations, festivals and calendar (91-115); its educational system and its main public buildings (116-123) and finally its inscriptions (124-184: provenance, categories of inscriptions; language; chronology). On 185-187 a list of 31 Kallatians attested abroad (see also our lemma no. 1002) and on 188-198 a catalogue of literary testimonia.

The Corpus contains 261 inscriptions; there are 27 Latin inscriptions. The Greek *inedita* are nos. 15 (beginning of a fragmentary decree with the new name Μηλίσκος), 26/27 (fragments of honorary decrees, due to appear in M.Dreher (ed.), *Festschrift für Wolfgang Schuller*), 70 (see our lemma no. 1017), 99 (see our lemma no. 1016), 103 (insignificant fragment), 107 (fragment) and 261; on p. 556, fragment of a funerary epigram. For no. 187 see now *ZPE* 137 (2001) 187. For the thiasos and the cult of Dionysos, for which eleven inscriptions from the Corpus are relevant (35/36, 42-48, 79/80) see A.Avram, *'Der Dionysische Thiasos in Kallatis: Organisation, Repräsentation, Funktion'* in U.Egelhaaf-Gaiser, A.Schäfer (edd.), *Religiöse Vereine in der römischen Antike. Untersuchungen zu Organisation, Ritual und Raumordnung* (Tübingen 2002) 69-80. See also *BE* (2002) no. 302. A full Concordance and exhaustive Indices conclude the book. We give ∎ *comparatio numerorum* with *SEG* and some other publications.

SEG I	*I.Kallatis*
327	31
SEG II	
478	6
SEG XV	
479	243
SEG XVI	
428	32
429	31
SEG XVIII	
287	41
SEG XIX	
457	40
933	41
SEG XXIV	
1021	10
1022	9
1023	3
1024	7
1025	57
1026	46
1027	41
1028	8
1029	31
1030	115
1031	49
1032	254
1033	76
1034	80
1035	67
1036	105
1037	72
1038	94
1038 (a)	75
1039	151
1040	161
1041	165
1042	174
1043	177
1140	75
SEG XXV	
742 (a)	17
742 (b)	16
743	3
744	47
745	46
747	49
748	80
749	246

SEG XXV	*I.Kallatis*
750	88
751	130
752	134
753	110
754	142
SEG XXVI	
834	41
SEG XXVII	
383	108
384	45
385	58
386	255
387	153
388	157
SEG XXIX	
694	174
SEG XXXIV	
736	254
SEG XXXV	
839	49
SEG XXXVIII	
742	47
SEG XLI	
604	51
605	54
SEG XLIV	
627	2, 28
SEG XLV	
896	12
897	4
898	19
899	24
901	16
902	36
905	38
906	25
907	28
908	39
909	46
911 A, B	48
912	49
913	50
914	47
915	5
916	18
917	106
918	95

SEG XLV	*I.Kallatis*
920	87
921	152
922	158
923	168
924	137
925	176
926	178
927	179
928	144
929	192
930	194
931	207
932	210
933	211
934	212
935	213
936	146
937	220
938	222
939	223
SEG XLVI	
893	118
894	114
895	116
896	73 B
897	121
898	124
899	65
900	73 A
SEG XLVII	
1128	122
1129	74
1130	167
1131	140
1132	183
1133	187 [now also *ZPE* 137, 2001, 187]
1134	256
SEG XLVIII	
973	72
974	148
980	p. 481 (ad no. 148)
1502bis	72

IG XII	*I.Kallatis*	*IGR* I	*I.Kallatis*	*CEG*	*I.Kallatis*
Suppl.		649	61	731	130
p. 69,		650	73		
LL. 82-89	6	651	100	*GV*	
		652	56	1231	133
IGBulg I²		653	114	1279	138
1	242	654	57	1392	131
2	243	655	117		
3	244	656	30	Pfuhl-	
4	245	657	51	Möbius	
5	123			1186	165
388	p. 242	*Syll.*³		1503	181
		1108	36	1549	161
				1714	183
				2111	177

1013. Kallatis. New inscriptions. The inscriptions published by edd.pr. A.Avram - M.Bărbulescu - V.Georgescu, *Pontica* 32 (1999) 89-116 nos. 1-23, have all been included in *I.Kallatis*. We do not reproduce these texts and restrict ourselves to a *comparatio numerorum*.

I.Kallatis	*Pontica*	*I.Kallatis*	*Pontica*	*I.Kallatis*	*Pontica*
33	2	147	16	186	15
37	1	159	7 (with the name Τουσα)	188	14
86	5			202	19
90	6	164	10	205/206	20/21
101	17	166	8	216	22
102	18	169	9	218	23
		171-173	11-13	259/260	3/4

In *Horos* 13 (1999) 225-232 nos. 1/2 (ph.) the same authors publish two dedications (to Ἄρτεμις and Ἡρακλῆς Ἀλεξίκακος, respectively; the latter dedicated by οἱ θοινῆται οἱ περὶ εἱερέα etc.), which are now accessible in *I.Kallatis* 68 and 78 and accordingly are not reproduced in this volume of *SEG*. They suggest that in *IG* XII 1 893 (Lindos) L. 2 θοι[νᾶται] may have to be restored instead of *IG*'s θοι[νάτορες].

1014. Kallatis. The calendar. A.Avram in O.Lordkipanidzé - P.Lévêque (edd.), *Religions du Pont-Euxin (Actes du VIIIᵉ Symposium de Vani (Colchide), septembre 1996)*, Paris 1999 [= *Annales littéraires de l'Université de Besançon*] 25-31, republishes in French the results of his study summarized in *SEG* XLV 893. See also *I.Kallatis* pp. 110-115.

1015. Kallatis. Roman control of the cities of the West Pontic coast. *SEG* XLVIII 971. A.Avram, *Der Vertrag zwischen Rom und Kallatis. Ein Beitrag zum römischen Völkerrecht* (Amsterdam 1999), reiterates his thesis that *I.Kallatis* 1 (*CIL* I², 2, fasc. 4, 2676), containing part of a *foedus* between Rome and Kallatis, is to be dated ca. 100 B.C. On 123-143 he presents and dates the text mentioned in *SEG* XLVIII 971 (three groups of texts to be dated from (prior to) 3/2 B.C. to 19 (or 15) A.D.). On 30-39 A. reconstructs an archetypical Greek text of a *foedus* between Rome and a Greek city on the basis of *I.Kibyra* 1 (*OGIS* 762), *SEG* XXXV 823, *IG* XII 2 35 (*Syll.*³ 764; *IGR* IV 33 [for this text see now also A.Avram, *StudClas* 34-36 (1998-2000) 73-78]) and 510 (*IGR* IV 2; see our lemma no. 1087), *IG* XII 3 173 (*IGR* IV 1028) and *I.Knidos* 33 [see now A.Avram, *StudClas* 34-36 (1998-2000) 69-73]. *SEG* XXXV 823 (Rome-Maroneia) constitutes the basis of this reconstruction.

1016. Kallatis. Building inscription, 172 A.D. Bluish marble plaque; inscription in a slightly recessed field; now in the Museum in Mangalia. Ed.pr. A.Avram, *I.Kallatis* 99 (ph.; translation).

Ἀγαθῆι vacat τύχηι· vacat Θεοῖς vacat [πᾶσιν]
Αὐτοκράτορι Καίσαρι Μ(άρκῳ) Αὐρηλίῳ Ἀντωνείνῳ [Ἀρμενιακῷ Παρθικῷ Μη]-
δικ(ῷ) Γ(ερμανικῷ) Αὐγουστῷ καὶ τοῖς υἱοῖς αὐτοῦ, διέπο[ντος τὴν ἐπαρχείαν προνο]-
4 ουμένου τοῦ πρεσβ(ευτοῦ) καὶ ἀντιστρατήγου τοῦ Σεβ(αστοῦ) Ο[ὐαλερίου Βραδούα, Τ(ίτος) Αἴλιος Μι]-
- νίκιος Ἀθαναίων, ὁ πρῶτος ποντάρχης καὶ ἀρχι[ερεὺς καὶ ἄρξας τῆς Ἑξαπό]-
λεως, καὶ ὁ υἱὸς αὐτοῦ Τ(ίτος) Αἴλιος Μινίκιος Μοσχίων πο[ντάρχης ----]
ος τοὺς ἑπτὰ πύργους καὶ τὰ περὶ αὐτὰ τείχη ἀπὸ τοῦ [θεμελίου ἀνέστησαν καὶ τού]-
8 του ἀντέλαβόν τε καὶ ἐπεσκεύασαν κα(ὶ τ)ὰς πύλας καὶ [------------]

3. ΔΙΚΟ, lapis; Γ for Γ(ερμανικῷ) is unusual, ed.pr., who suggests that the mason was informed at the last moment about the award of the title *Germanicus* in 172 A.D.; for διέποντος --- προνοουμένου ed.pr. refers to *IGR* I 651 = *I.Kallatis* 100 || 4. the provincial governor Valerius Bradua is on record in *I.Kallatis* 97, 98 and 100 || 4-6. for another Minicius, probably related to the two Minicii here, see *I.Kallatis* 70 (= our lemma no. 1017) || 5. in fine ed.pr. also considers ἄρξας τῆς πό]|λεως or υἱὸς τῆς πό]|λεως, although these supplements are somewhat too short || 6-7. possibly πο[ντάρχης τῆς ἰδίας πατρίδ]|ος, ed.pr. || 8. ἀντέλαβον: 'ils se sont chargés de', ed.pr.; ΚΑΠΑΣ, lapis || ed.pr. reflects on the meaning of πρῶτος ποντάρχης: 'the first (of the citizens of Kallatis) to be pontarch'; the Pontic Koinon is likely to have been founded under Hadrian or Trajan.

1017. Kallatis. Dedication, reign of Marcus Aurelius. Marble sacrificial (?) table; inscription on one of the long sides; now in the Museum in Mangalia. Ed.pr. A.Avram, *I.Kallatis* 70 (ph.).

Οἱ παιρὶ εἰερέα • Τ(ίτον) Αἴ(λιον) [Μ]ινί[κιον --- καὶ --- καὶ Τ(ίτον) Αἴ(λιον)]
Μινίκιον Πούδεντα καὶ φύλ[αρχον? ------------------------ ὁ δεῖνα]
Δαματρίου ἀνέστησεν δ[---------------------------------------]
4 γραμματεύων ἐκ{κ} τοῦ [ἰδίου ----------------------------------]

1-2. The family of the Minicii is on record in *I.Kallatis* 99 (see our lemma no. 1016): T.Aelius Minicius Athanaion was πρῶτος ποντάρχης just before 172 A.D. and his son T.Aelius Minicius Moschion was pontarches about the same time, ed.pr. || 2. φύλαρχον: uncertain restoration, ed.pr., who prefers it to φύλ[ακα].

1018. Nikopolis ad Istrum. Honorary inscription for an emperor. *IGBulg* II 645 (*IGR* I 582 and 1424). M.Peachin in *Atti XI Congresso* II 545-551, suggests that the honorand may have been Philip the Arab, who in the second half of 244 A.D. passed through the Balkans on his way back from the East. The governor Κλαύδιος Ναταλιανός (LL. 10/11) may well be identical with the Natalianus, who according to *Cod. Iust.* 7.11.2 received a response of Severus Alexander and may well have been a provincial governor prior to 244 A.D. The plural Σεββ(αστῶν) (L. 11: πρεσβ(ευτοῦ) Σεββ(αστῶν)) possibly refers to Philip the Arab and his homonymous son who was made Caesar in the late summer of 244 A.D.

1018bis. Nikopolis ad Istrum. Cult of Asklepios. I.Doncheva in *Studia in memoriam Mihailov* 170-176, briefly discusses the epigraphic evidence for the cult of Asklepios (*IGBulg* II 676).

1019. Novae. Greek inscriptions. M.Tačeva in A.Milčeva - G.von Bülow (edd.), *Der Limes an der unteren Donau von Diokletian bis Heraklios* (Vorträge der internationalen Konferenz Svištov, Bulgarien, 1-5 September 1998; Sofia 1999) 121-125, briefly analyzes the Greek inscriptions published by J.Kolendo and V.Božilova (see *SEG* XLVII 1148-1153). *Non vidimus*: cf. *An.Ép.* 1999 [2002] no. 1328.

1020. Odessos. Amphora stamps. M.Lazarov in *Production* -- (cf. our lemma no. 1010) 195-200, presents a survey of Thasian amphoras imported in the city; catalogue of magistrates and potters. See also our lemma no. 1175.

DACIA

1021. Bechet (in Dolj county). Rhodian amphora stamps. D.Bondoc, *SCIV* 50, 3/4 (1999) 155-161, reports on the following stamps: a) Ἐπὶ Ε[ὐφρ]άνορο[ς], Πάν[άμου] and [Εὐκρ]άτευς (180/175-146 B.C.); b) Ἐπὶ Ἀγ[ορά]να[κτος | ---]υ (108-88/80 B.C.); c) Μ[ί]δα (manufacturer; 146-108 B.C.).

1022. Capul Dolojman (district of Tulcea). Thasian amphora stamps. V.Lungu in *Production* -- (cf. our lemma no. 1010) 71-80, reports on a number of Thasian amphoras. On 76-78 a catalogue of the stamps. No new names. See also our lemma no. 1175.

1023. Sarmizegetusa. Dedication to Mithras, undated. *IDR* III 2 292 (*CIL* III 7928; *CIMRM* II 2064). S.Sanie, *SCIV* 50, 3/4 (1999) 171-174 (dr.), suggests reading T(iti) Ereni [= Here(n)nii] Ia(nuarii), on the assumption that on the upper part of the relief there was an inscription I(nvicto) D(eo) M(ithrae) pro salute (*IDR*: TERENTIA). The drawing shows T . Є P Є N I I A. In case we have a Greek text - see the P! - he suggests Τ(ίτου) Ἐρεν(ν)ί(ου) Ἰα(νουαρίου).

1024. Şuletea. Christian graffiti, 4th-7th cent. A.D. Edd.pr. C.Buzdugan - M.Rotaru, *Thraco-Dacica* 18 (1997) 219-229 (dr.), present Christian graffiti incised on stone fragments (below nos. 1-3) and on animal bones (nos. 4-8) found at Şuletea (district of Vaslui). In addition to drawings (stars, branches, crosses, fish, etc.) some letters can be recognized: 1) OA, MT, and possibly Χ(ριστός) (219/220 no. 2); 2) ΦΕ and possibly a Christogram (220 no. 3); 3) AH (220 no. 6); 4) ΑΦΑ and T (221 no. 15); 5/6) X (221 nos. 16 and 19); 7) X and IE (222 no. 21); 8) M (222 no. 23).

NORTH SHORE OF THE BLACK SEA

1025. North shore of the Black Sea. Sinopean amphoras. See our lemma no. 1803.

1026. Beljaus (southwestern part of the Crimea). Two inscribed amphoras from Chersonesos, ca. 300 B.C. P.D.Diatroptov, *Archeologija* (Kiev) (xon two Chersonitan amphoras; one has a graffito Δ Δ Δ Δ (40); probably indication of the capacity); the other carries Υ Δ (60) and Ἡρᾶς (name of owner?).

1027. Berezan. The cult of Achilleus Pontarches. Cf. *SEG* XLI 612. S.L.Solovyov, *Ancient Berezan. The Architecture, History and Culture of the First Greek Colony in the Northern Black Sea* (Leiden 1999) 116/117, summarizes the results of recent studies on the cult of Ἀχιλλεὺς Ποντάρχης in Berezan and Olbia: 43 dedications are known, 28 of which are dedicated to Pontarches only. Brief discussion of *SEG* XL 610 (XLIV 652; ph., also of two new dedications found in 1989 and mentioned by J.G.Vinogradov, *Expedition. The Bulletin of the*

University Museum of the University of Pennsylvania 36, 2/3, 1994, 20/21; no transcriptions of the texts; see our lemma no. 1028).

1027bis. Berezan. Private letter, ca. 530-500 B.C. *SEG* XXVI 845; XL 915*; *IGDOP* 23. In a discussion of the emporia in Skythian territory B.Bravo, *BCH* 123 (1999) 293-295, republishes the text (French translation) and argues that the wife of Achillodoros (L. 11) was a Greek from an emporion located in the territory of the Arbinatai. As regards Matasys 'il me paraît plus vraisemblable que c'est dans un emporion que Matasys, ce barbare hellénisé, a été autrefois le propriétaire "d'esclaves mâles, d'esclaves femelles et de maisons" qui, à présent, appartiennent à Anaxagorès; et que c'est dans un autre emporion qu'il vit actuellement'.

1028. Berezan. Two dedications to Achilles Pontarches, ca. 100-150 A.D. S.L.Solovyov, *op.cit.* (cf. our lemma no. 1027) 118/119, presents excellent photographs of two unpublished dedications. We read the texts from the ph.

A: vacat Ἀγαθῆι Τύχ[ηι]· | Ἀχιλλεῖ Ποντάρ|χηι οἱ περὶ Κάρπον | Αἰλίου Ἐπικράτους || ἀγορανόμοι τὸ β´ v v | Ἄβραγος Ἀβρυμή|ου, Μᾶρκος Νεοπτο|λέμου, Κουλις Ἀβρα|γου, Μαρικίων Λυσιμά||χου εὐχαριστήριον | [--]ΑΚΕΙΣ vacat

3. In fine ΠοΝ, lapis || 13. ΤΟΒ, lapis.

B: Ἀγαθῇ Τύχῃ· | Ἀχιλλεῖ Πον|τά(ρ)χῃ, ἐπὶ ἄρ|χοντος Πον||τικοῦ Νεικίου | τὸ · β´ ·, Καζινας | Φαρνάγου ἱερα|τεύων τὸ · δ´ · ὑπὲρ τῆς πό||λεως εὐσταθί|ας καὶ τῆς ἑαυτοῦ | ὑγείας χαριστή|ριον ἀνέστησεν

3. Initio ΤΑΙΧΗ, lapis || 5. in fine ΙοΥ, lapis || 11. in fine ΤΟΥ, lapis || 13. in fine ΣΕΝ, lapis.

1029. Bosporos. Aphrodite and Theos Hypsistos. Y.Ustinova, *The supreme Gods of the Bosporan Kingdom. Celestial Aphrodite and the Most High God* (Leiden 1999), focuses on the cults of Ἀφροδίτη Οὐρανία Ἀπατοῦρο μεδεούση (Part I: 27-174) and Θεὸς Ὕψιστος (Part II: 177-284). She examines the religious interaction between the religion of the Greek communities on both sides of the Strait of Kertch and the indigenous religions. On 32-35 she briefly discusses the epigraphical evidence for Ἀφροδίτη for the period 600-ca. 100 B.C. (see already *SEG* XLVIII 990); on 48-53 discussion of *CIRB* 75 (text; translation) and 1015. On 129-135 discussion of the epigraphic evidence for the same deity in the Roman Imperial period, with special reference to *CIRB* 976 and 1005. In the process she also briefly examines the evidence for the cults of other Greek deities in both periods: Demeter/Kore, Artemis (*CIRB* 1014; pp. 61/62), Kybele, Hekate, Athene, Zeus/Hera (θεοὶ ἐπουράνιοι: *CIRB* 36; pp. 136-138). We do not summarize the detailed analysis of anepigraphic archaeological and iconographical evidence.

The epigraphical evidence concerning Θεὸς Ὕψιστος dates from the Roman Imperial period (1st-3rd cent. A.D.; cf. also *SEG* XLVI 918 and 2366). After a summary of the three prevailing approaches in current research (1. Θεὸς Ὕψιστος is the god of Judaism; 2. decisive Thracian influence; 3. Iranian origins) U. discusses the inscriptions from Tanais recording synods (σύνοδος; θίασος) of worshippers of Θεὸς Ὕψιστος: *CIRB* 1259-1264 (ph. of 1259/1260), 1266/1267 and 1277-1288 (183-192; problem of the εἰσποιητοὶ ἀδελφοί; the officials: πρεσβύτερος, ἱερεύς, (παρα)φιλάγαθος, πατήρ, συνάγωγος); special discussion of *CIRB* 1259 on 192-195 (the *thiasotai* worshipped Θεὸς Ὕψιστος). On 196-200 brief discussion of θίασοι in Pantikapaion and other Bosporean cities, worshipping various other gods in addition to Θεὸς Ὕψιστος and having the same offices [see now also Ustinova's article in S.Mitchell - G.Greatrex (edd.), *Ethnicity and culture in late Antiquity* (London 2000)].

On 203-239 discussion of the relation between Θεὸς Ὕψιστος and Judaism: the meaning of σεβόμενοι/φοβούμενοι τὸν θεόν and θεοσεβής (not specifically non-Jewish 'godfearers' in the synagogue); on 214/215 brief discussion of the well-known Aphrodisias-inscription: *SEG* XXXVI 970 (XLV 1503 [see now also A.Chaniotis, *SCI* 21, 2002, 209-242]). The σεβόμενοι Θεὸν Ὕψιστον in *CIRB* 1281, 1283 and 1285/1286 are neither Jewish nor Judaising sympathisers. The term Θεὸς Ὕψιστος does not warrant conclusions about its Jewish character: see the survey of the epigraphical evidence for the Hypsistos cults elsewhere (221-228). These cults reflect a strong tendency towards henotheism, not monotheism [see in the same sense A.Chaniotis, *SCI* 21 (2002) 224 note 49]. On 229-232 discussion of several manumission inscriptions from Gorgippia, Pantikapaion and Phanagoria (see also our lemma no. 1030): *CIRB* 70-73, 1123-1126; *SEG* XLIII 510; 1123 mentions Θεῷ Ὑψίστῳ παντοκράτορι εὐλογητῷ. These texts are all Jewish; on 234-237 *CIRB* 64 (mentioning the erection of a προσευχή by a vow to Θεὸς Ὕψιστος ἐπήκοος: not necessarily Jewish) and *IOSPE* I^2 176 (*CIJ* 682; probably pagan) are examined.

On 241-254 U. argues that there is no unequivocal evidence for the association of Yahweh and Sabazios; nor is a connection between Sabazios and Θεὸς Ὕψιστος in Thrace, where both gods are attested, demonstrable. The Bosporans may have been influenced by the Thracian cult of Θεὸς Ὕψιστος.

On 255-283 a case is made for Iranian influence on the Bosporean Θεὸς Ὕψιστος.

1030. Bosporos. Jewish manumission inscriptions. E.Leigh Gibson, *The Jewish manumission inscriptions of the Bosporus kingdom* (Tübingen 1999), argues that Greek traditions of manumission provide an essential context for an examination of the Jewish manumissions (chapter 3; detailed analysis of the 'taxonomy of Greek manumissions'; manumission certainly was in the 'owner's social self-interest'); 'Jewish participation in the slave practices of the ancient world was not distinctive' (152); nor did rabbinic debate have any impact on the Bosporean manumissions (chapter 4; on 66-72 brief reflections on Jewish manumission inscriptions from outside the Bosporos: *SEG* XV 293 (*I.Oropos* 329); *CIJ* 709-711; text and translation of 711 = *F.Delphes* III 2 247; *CIJ* 726-731, from Delos). We limit ourselves to brief remarks on epigraphically relevant contributions of Gibson.

On 21-28 a section on the 'Jewish presence in the Bosporus' (cf. already *SEG* XLIII 510 app.cr. in fine): epitaphs; Jewish names (see *SEG* XLVI 918); *CIRB* 64 (text; translation); the

θίασοι inscriptions from Tanais (*CIRB* 1260, 1260a, 1261, 1277-1287, 1289; text and translation of 1283; see for the *thiasoi* in Tanais also our lemma no. 1029) and Gorgippia (*CIRB* 1231; a non-liquet as to their Jewishness). The brunt of the book is in Part II, especially chapters 6 and 7: the 'Most High God'-manumissions and the Synagogue-manumissions, respectively. G.'s main thesis is that 'attempts to explain the features of the Jewish manumissions as a function of their "Jewishness" are forced and unconvincing'. In an Appendix (159-172) G. gives the texts, with translation, of the sixteen relevant inscriptions: *CIRB* 69-74 (for 74, a non-Jewish manumission, see also 98/99 (text, translation) and 101-108 (analysis)), 985, 1021 (pagan; see 101-108 for analysis) and 1123-1128; *SEG* XLIII 510 and *Numizmatika i Epigrafika* 9, 3 (1971) 3-15.

On 109-123 detailed analysis of *CIRB* 1123 (cf. also pp. 99/100) and 1125/1126, all mentioning Θεὸς Ὕψιστος παντοκράτωρ εὐλογητός, interpreted by G. as referring to the Jewish god; G. argues that προσευχή denotes the Jewish prayerhouse; see also our lemma no. 1029 [See now also L.I.Levine, *The ancient synagogue. The first thousand years* (New Haven-London 2000) 113-115 and id. in W.Horbury - W.D.Davies - J.Sturdy (edd.), *The Cambridge History of Judaism III: the Early Roman Period* (Cambridge 1999) 1010-1014, who has no doubt about the Jewishness of the texts from Gorgippia and Pantikapaion; see also P.W.van der Horst in *op.cit.* (cf. our lemma no. 2480) 33/34 and S.J.D.Cohen, *The beginnings of Jewishness. Boundaries, varieties, uncertainties* (Berkeley-Los Angeles-London 1999) 144/145].

On 124-152 the so-called Synagogue-manumissions are examined in detail; *CIRB* 70-73 (for 70 cf. also pp. 100/101; for 71 see especially pp. 140-144, where G. accepts the emendation θεο(ν)σεβῶν in fine; contra Ustinova (see our lemma no. 1029) [see also S.J.D.Cohen, *op.cit.* (see above) 171-174]), 985, 1124, 1127/1128 and *SEG* XLIII 510. Gibson suggests interpreting the words θωπεία and προσκαρτέρησις (*CIRB* 70, 73, 985; *SEG* XLIII 510; cf. προσκαρτερεῖν in *CIRB* 71) as a variant of the παραμονή-clause in pagan manumissions: the freed slave is to serve the προσευχή 'in an appropriately servile, respectful, and perhaps even flattering manner' (149). There is no question of conversion of the freedmen to Judaism [cf. in more or less the same sense A.Chaniotis as summarized in *SEG* XLVI 960].

1031. Chersonesos. Inscribed ostraka, 5th cent. B.C. *SEG* XLVII 1170*. J.G. Vinogradov - M.I.Zolotarev, *MEP* 2 (1999) 111-131 (ph. of *SEG* XL 612 nos. 4/5, 11/12, 14-16, 19, and 25; XXXVII 661), report that the total number of ostraka from Chersonesos now is 45 (against 26 presented by the same authors in 1990: cf. *SEG* XL 612) and announce a full publication. They argue that the sherds were used for ostracism rather than for the election of urban magistrates (voting tablets, as previously suggested by V.: see *SEG* XXXVII 654). Some examples seemingly contradicting this view can now be paralleled by recently published Athenian ostraka (*SEG* XLVI 78-103): XLVI 80 (Θεμιστοκλε͂ς καταπύγōν Νεοκλέος) confirms the restoration of *SEG* XL 612 no. 14 as [-- κ]αταπ̣[ύγων --] (mentioned but considered 'improbable' in *SEG* XL). According to V.-Z. the text of *SEG* XXXVII 661 (Κοτυτίωμ πόρνας ἔραται τᾶς νέας) is equally compatible with ostracism: Kotytion apparently changed his political views as easy as his young prostitute; *SEG* XLVI 78 (Μεγακλε͂ς hιπποκράτōς μοιχός) is held to offer a parallel. They restore *SEG* XL 612 no. 25 as [ὁ δεῖνα φυγὰ]ς ἀλλὰ χαίρ[ετε] ('il tale è cacciato, siate lieti!'; [οὐ --]ς ἀλλὰ Χαιρ[--], *SEG*). V.-Z. present

three inedita (ph.): 1) [--αγό]ρ̣ης ἴτ[ω] ('go away', a formula also on record in Athenian ostraka); 2) Κρε͂τίνε̣[ς?] Μυός (the same person is on record in *SEG* XL 612 no. 16); 3) Αἴσχρων Διονυσίō Ἐχεδαμίδος (Ἐχεδάμις, -ίδος is the name of a *hekatostys* in Megara, and hence in Herakleia and Chersonesos; cf. the frequent mention of demes in Attic ostraka).

On the basis of literary sources V.-Z. discuss the presence of ostracism (and hence of a strong democracy) in Chersonesos since the early 5th cent. B.C., i.e., very shortly after its foundation, which they date to 528/527 B.C. According to Ps.-Skymnos (826-831 Diller), the city was a joint *apoikia* of Herakleians and Delians following a Pythian oracle. The frequency of Doric names on the ostraka [but see *SEG* XL 612 in fine], the occurrence of the name Μεγαρίων (ineditum) and the use of the Megarian alphabet show that Chersonesos was founded by Herakleia. Some 20 years after an anti-aristocratic stasis ca. 550 B.C., democracy in Herakleia was eliminated (Arist., *Pol.* 5.3.1340b) and part of the democrats (!) probably had to go into exile. The purification of Delos by Peisistratos in 528 B.C. (Thuc. 1.8.1; 3.104.1; Her. 1.64) presumably brought about the expulsion of part of the population. The oracle apparently ordered that the Delians should participate in the Herakleian foundation. The presence of Milesian names on the ostraka (Κρητίνης Μυός: see above sub (2); Μολπᾶς: *SEG* XL 612 no. 18); Ἱστιήϊος: ineditum) can be explained by the fact that according to Strabo (12. 3/4) Milesians occupied the site of Herakleia previous to the massive and organized colonization by Megarians and Boiotians ca. 550 B.C.

1031bis. Chersonesos. Proxeny decrees. S.Saprykin, *Orbis Terrarum* 5 (1999) 31-41, uses the evidence of proxeny decrees to infer the sea-routes used by foreigners to reach Chersonesos. Two routes stand out: the one along the west- and north-coast of the Pontos and the one along the south coast followed by a direct approach to the north. Frequent commercial contacts between Chersonesos and Pontic-Bithynian cities (Sinope, Herakleia, Tieion: *IOSPE* I² 357-359, 362 and 364) point to the use of the former route. Contacts between Chersonesos and western Pontic cities and areas (Olbia, Kallatis; Moesia) to the latter (*IOSPE* I² 341 and 345; *I.Olbia* 3, 26 and 28; *I.Kallatis* 13; *SEG* XLV 985). S. underlines the commercial relations between Chersonesos and the cities on the south coast; in the Roman Imperial period political connections with the west Pontic Area (Moesia) became important but at the same time the route along the south coast retained its importance (*CIRB* 54/55, 953 and 1237).

1031ter. Chersonesos. Inscribed seal, early 8th cent. A.D. Lead seal in the collection of the Institut Français d'Études Byzantines. Mentioned by M.Nystazopoulou-Pélékidou in *Eupsychia* -- (cf. our lemma no. 2473) 571, who points out that Ζωΐλος is known from literary sources as one of the πρωτοπολῖται in the Tauric Chersonesos around 710 A.D.

Ζωΐλῳ ὑπάτῳ κύρῳ Χε[ρ]σόνος

1032. Gorgippia. Manumission record, 67/68 A.D.? *CIRB* 1126. D.MacDonald, *AHB* 13 (1999) 150, wonders whether the date of the text should be read as δοτ´ (year 374 =

77/78 A.D.) instead of δξτ' (year 364 = 67/68 A.D.). The ed.pr. V.D.Blavatski read the date as ΔΕΤ; T.V.Blavatskaja, *SA* 28 (1958) 91-96, suggested emendating the E to Ξ. M. believes that 'it is very possible the E ... actually represents an O, either a defectively preserved round O read as a lunate (epsilon) or a defectively preserved square O (□) read as a square E'. M.'s suggestion implies that Rhescuporis' reign started later than 67/68 A.D.

1033. Gorgippia. List of names, 2nd cent. A.D. *CIRB* 1182. Two white marble fragments now in the Hermitage in St. Petersburg. Fragment A was published in 1910 by Latyšev and subsequently was incorporated in *CIRB* (no. 1182); fragment B was never published and was rediscovered in the Hermitage in 1993. E.V.Vlasova, *Hyperboreus* 5, 1 (1999) 160-163 (ph.), (re)publishes both fragments and suggests that *CIRB* 1175 belongs to the same text. On 162 note 2 she points out that after examination of 1175 S.R.Tokhtas'ev reads in A L. 1 ΑΠΙ, in B L. 1 Ο (or Θ) Π and in L. 2 Αταμαζας (for the latter see fr. A below of *CIRB* 1182 L. 2).

A: - - - - - - - - - - - - - -
[- - - - Σ]ωσίπ[ατρος - - -]
[- Αταμ]αζας [- - - - - - -]
[- - -]εος Φαι [- - - - - - -]
4 [- - -]ου Δάδας [- - - - - -]
[- -]νου Πόθο[ς - - - - - -]
[- - -]ους 'Επι[- - - - - - -]

3. [Τειμόθ]εος Φά[ννα?, L. || 5. [- -]ίου, *CIRB*.

B: [- - - - - - -] 'Απο[- - - - -]
[- - - - - -] 'Αριστ[- - - - -]
[- - - - ω]ν Πανταλ[έοντος]
4 [- - - - -]όδωρος [- - - - -]
[- - - - ο]υς Χαρίτων[ος - -]
[- - - -]Φαρνακίων Σ[- - -]
[- - - - Π]όθου, 'Ασπ[οῦργος]
8 [- - - -]ΣΣΑ . [- - - - - - -]

4. [Μοιρ]όδωρος, L. (in his apparently unpublished version of this fragment); but V. points out that traces of two apices cannot belong to a rho; perhaps [Νυμφ]όδωρος || 7-8. [--]ς Σα[---], V. || V. notes that V.P.Yaylenko has argued that *CIRB* 1182 belongs to the same list of *thiasotai*, to which two fragments published by A.I.Boltunova (*Numizmatika i Epigrafika* 9, 1971, 7/8 nos. 5/6) belong; V. suggests that further study of the physical appearance of the fragments is necessary and for the time being sticks to a *non liquet*.

1034. Gorgippia. Thasian amphora stamps. See our lemma no. 1175.

1035. Hermonassa. Thasian amphora stamps. See our lemma no. 1175.

1036. Myschako (Bosporos). Graffiti on pottery, 2nd/3rd cent. A.D. A.J.Dmitriev et alii, *Eurasia Antiqua* 5 (1999) 457/458, report on the discovery of an unspecified number of pottery sherds in the ancient settlement of Myschako (southwest of the Gulf of Cermes).

Some are inscribed with single letters [on a ph. we read the letter A, Chaniotis], monograms and geometrical designs. The letters were incised after firing. Possibly the vases had been inscribed before they were imported to Myschako.

1037-1038. Nymphaion. Two epitaphs, ca. 500-450 B.C. O.Sokolova - N.Pavličenko - A.Kasparov, *Hyperboreus* 5, 2 (1999) 326-331 (ph.; dr.), report on two inscribed limestone stelai which, together with a third anepigraphic stele, served as cover of a tomb in the necropolis of Nymphaion.

1037: 327-329. **Epitaph of Poseideonios:** Ποσειδε|ωνίο τõ Θ|εομνήστο

1038: 329-331. **Epitaph of Molpothemis:** Μολπο|θέμιος | τõ 'Αλεξ|άνδρο

Stoichedon-inscription, edd.pr., who for Μολπόθεμις refer to *IG* I³ 1364 and point out that near the tomb the skeleton of a Scythian horse was found with iron and bronze ornaments.

1039. Olbia. Boule and demos. K.Nawotka, *op.cit.* (cf. our lemma no. 1527), discusses some of the aspects dealt with for Miletos, also for Olbia: 45-55 (decrees), 74-79 (abbreviated decrees), 90-92 (*tituli honorarii*), 117-122 (probouleusis), 135-138 (size, meeting place of the assembly), 147/148 (internal organization and officers of the assembly).

1040. Olbia. Letter on a ceramic fragment, ca. 550-525 B.C. *SEG* XLII 710 (*IGDOP* 24). E.Dettori in *Katà Diálekton* 283-285, offers some linguistic comment, especially on L. 9 (τὸ ναυάγιον).

1041. Olbia. Honorary decree for Protogenes, ca. 225-215 B.C. *IOSPE* I² 32 (*Syll.*³ 495; *SEG* XLVI 946*). J.G.Vinogradov, *Hyperboreus* 5, 1 (1999) 70-75, argues that the text should be dated to the last quarter of the 3rd cent. B.C., preferably before ca. 215 B.C.: a period in which from the East the Sarmatians and from the West the Galatians (Celts) tried to penetrate into the area north of Olbia but neither of them managed to acquire a dominating position.

1042. Olbia. Epitaph of Oulios, ca. 450-425 B.C. Marble stele with stoichedon inscription. Ed.pr. J.G.Vinogradov, *Atti XI Congresso* I 142.

[Ο]ὔλιος | [Θ]εοδότõ | [ἐ]ξ 'Ελέ[ης]

Cf. *SEG* XXXVI 718 for the ἐξ 'Ελέης-formula; for Οὔλιος and related names see *SEG* XXXVIII 1996bis; for possible relations between the medical-Pythagoraean school in Elea (Velia) and Pythagoraean orphism in Olbia see ed.pr. on 142/143.

1043. Olbia. Graffiti on bone tablets, 5th cent. B.C. *SEG* XXVIII 659-661; *IGDOP* 94; *SEG* XLVI 950*. M.Treml, *'Die antike griechische Kosmologie bei Hesiod und den Orphikern'* in D.Zeller (ed.), *Religion im Wandel der Kosmologien* (Frankfurt 1999) 163-174, on 169-171 presents some observations on these 'Orphic' bone tablets.

1043bis. Olbia. Stamped amphoras. N.A.Leypunskaja, *Archeologija* (Kiev) (1999) 1, 64-76, reports on amphoras found in the basement of a house in Olbia. She briefly mentions the following stamped amphoras: Δαμοσι|θένευς (Rhodian, ca. 250 B.C.); Συμ[--] and on the same amphora a graffito, for which see *SEG* XLV 1005 (ignored by L.; Rhodian); 'Επὶ 'Αν-τ[άνδ]|ρου, Θευδο[σί]|ου, Κνίδι(ον) (ca. 220-188 or 188-167 B.C.); Θεόδω(ρος) and Διο-γ(ένης) (Knidian; 167-146 B.C.); Θεόδοτος and Εὐδοσίον(ος) (Knidian; 188-167 B.C.); Φόρβαντος | ἀστυνόμου |, Θεοπρόπου (Sinopean; 1st half of the 3rd cent. B.C.).

1044. Pantikapaion. Three funerary epigrams. *CIRB* 128 (*GV* 845), 139 and 141 (*GV* 949). A.Gavrilov, *'Kleine Todesrätsel aus Bosporos'*, *Hyperboreus* 5, 1 (1999) 83-106, offers some reflections on these epigrams.

CIRB 128: in vs. 3 of the epigram G. favors the reading οὐ χρονίαν, καιρῶι δ' ἔνι (so *CIRB*; *GV*: καιρῶι δ' ἔνι): 'nicht langlebig, starb aber zur rechten Zeit'; in the combination of σὺν τρισσοῖς τεκέεσσι and τὰν πανέρημον G. sees an oxymoron and perhaps even a 'Rätsel'; 'mit drei Kindern - und mutterseelenallein'.

CIRB 139: in vs. 3 initio G. considers οὐ (παρθένου) a mistake of the engraver, not of the poet; in vs. 6 he suggests reading καὶ {μ΄} ἐκ στοργῆς and to interpret καὶ ἐκ as κὰκ *metri causa*. He rejects *CIRB's* idea that the deceased woman Μοῦσα died before marriage and that γυνὴ Πολυστράτου was protreptic.

CIRB 141: in vs. 3 G. interprets κομίσσας (ὅς νηπίαχόν με κομίσσας) as meaning 'having educated me as a small child'. The mother of the deceased probably died during childbirth and as a result the father had to educate the child; she grew up to become a μελλόγαμος (vs. 1), who subsequently was snatched away by Hades.

1045. Pantikapaion. The vase painter Xenophantos, 400-375 B.C. *ARV*^{2} 1407; cf. *SEG* XLVII 281 and 1164. M.V. Skrzhinskaja, *VDI* (1999) 3, 121-130 (ph.), studies the two lekythoi signed Ξενόφαντος ἐποίησεν 'Αθηναῖος (see *SEG* XLVII 281). Reflections on the hunting scenes.

1046. Pantikapaion. Inscribed kylix, ca. 525 B.C. Several fragments of a black glazed Attic kylix found on the acropolis; inscriptions on the outside, the foot and on the edge. Ed.pr. J.G.Vinogradov, *Atti XI Congresso* I 139 (graffito on edge).

ἀβίκα μὲν ἰμί, μετρία δ[ὲ ἰα]ρὰ ἰμὶ τ[ο͂]ρμᾶ

ἀβίκα = ἀμβίκη; the latter apud Athen. XI 480 d (Argive kylix) and in *CIG* 3071 (Teos); 'Ich bin eine oben schmale mittelgroße (Schale) --- und bin dem Hermes geweiht', ed.pr., who points out that ἰμί is attested in Olympia, Argos, Corinth and Megara Hyblaia (see our lemma no. 1307), that the alphabet is that of Megara and the dedicator is likely to be a trader from one of the Megarian colonies.

1047. Pantikapaion. Inscribed bronze object, 6th cent. B.C. *SEG* XXXVI 721. M.Yu. Treister in *100 Jahre Ephesos* 82/83, points out that this bronze object is not part of a tripod but of an Etruscan strainer ('infundibuli') and arrived in Pantikapaion via Ephesos as a personal belonging of a colonist.

1048. Phanagoreia. Inscribed vase, ca. 500-480 B.C. Graffito on the foot of a black glazed vase. Ed.pr. J.G.Vinogradov, *Atti XI Congresso* I 144.

Σῖμον χαρίεσσα· εἰμὶ κάλλος, ἀγαθὲ̄ καὶ μετρίε̄

'Liebe Simon! Ich bin die Schönheit selbst, gut und mittelgroß', ed.pr., who holds Simon to have been a hetaira; Ionian dialect, Euboian alphabet, ed.pr., who suggests that an Euboian trader is the author of this text.

1049. Taganrog. Inscribed sherd, ca. 550-525 B.C. Amphora ostrakon; left part lost. Inscription in pseudo-boustrophedon script, the so-called 'Schlangenschrift' (see A.G. Woodhead, *The study of Greek inscriptions* 26). Ed.pr. J.G.Vinogradov, *VDI* (1999) 4, 176-179 (ph.; dr.) and *Ancient civilisations from Scythia to Siberia* 6, 1/2 (1999) 13-18 (ph.; dr.).

[Εὐθυμί]ης πεινῆ· | κἀγὼ πεινῶ [τε ἄεθλα | νῦν τὰ κύ]διμ' ἤρηκα

'Long for (revelry)! I too passionately desire it and (rewards now) I have won most glorious', ed.pr.; πεινῆ: imperative, used metaphorically: 'a desire to revel (εὐθυμίης)', ed.pr., with parallels for εὐθυμίη (and εὐθυμέω) in graffiti; ed.pr. suggests that the context is a symposion with participants playing kottabus; LL. 1/2 constitute a hexameter, L. 3 a catalectic trochaic dimeter. The many Ionian elements in the text show that the settlement at Taganrog was founded by Ionians, presumably Milesians; it was not a seasonal settlement or an emporion; for Taganrog see the article by V.P.Kopylov which precedes V.'s contribution.

1050. Tanais. Amphora stamps, 3rd cent. B.C. Four amphora stamps found in the cellar of a Hellenistic building in Tanais. Edd.pr. T.M.Arsen'eva - B. Böttger, *Eurasia Antiqua* 5 (1999) 414 and 416/417 (dr.). Texts read by A.Chaniotis from the drawing: 1) Παυσανία [Rhodian (cf. our lemma no. 2373 (1)), Chaniotis]; 2) [Φ]ιλοκρατείδ[α]; 3) ἀστυνόμου | Φημίου τοῦ | Θεοπείθου; 4) Μιθραδ[--] | ἀστυ[---] | ΙΚΕΣ[---] (Sinopean stamp, dated by edd.pr. to ca. 284-262 B.C.).

1051. Tyras. Epigram and honorary decree for Autokles, ca. 300-275 B.C. Marble block moulded above; part of a large statue base carrying part of a decree (B); on top the left part of another block on which remains of an epigram (A). An equestrian statue may have been placed on top. Ed.pr. J.G.Vinogradov, *Numizmatika i Epigrafika* 16 (1999) 50-71 (ph.).

A: [- - - - - - - - - - - - - - - - - - -] δᾶμος vacat
- -
[- - - - - - - - - - - - - - - - - - -].. ἔργα vacat
[- - - - - - - - - - - - - - - - - - -] ΓΩΝ vacat
[- -] ουδε μέγα αὐχεῖν
[- -]εα vacat

3. Possibly πο]λ̣ὺ ἔργα, ed.pr. || the people of Tyras (L. 1) probably honored Autokles for his ἔργα (L. 3) on which he prided himself (μέγα αὐχεῖν in L. 5).

B: ["Εδοξε τῆι βουλῆι καὶ τῶι δήμωι ---(?), μηνὸς Καλα]μαιῶνος ἐνδεκάτηι, Ἀπολλᾶς Ἡροδότου εἶπεν· ἐπειδὴ Αὐτοκ(λ)ῆς Οἰνι-
[άδου? ἀνὴρ ἀγαθὸς ὑπάρχων παρέχεται τῶι δ]ήμ(ω)ι πολλὰς καὶ μεγάλας χρείας εἰς μίστην (sic) ἀσφάλειαν καὶ σωτηρίαν
[τῆς πόλεως κοινῆι καὶ ἰδίαι τὰ ἀξιούμενα τοῖ]ς πολίταις μετὰ πάσης εὐνοίας, εἰς ἃ ἂν παρακαλῆται, προθύμως ὑπα-
[κούει, ὡς δὲ e.g. ἠναγκάσθησαν ἡμῖν συνεπιφά]ν̣θαι κατοικοῦντες τὸ Νικώνεον ἐγλιπόντες τὸν τόπον διὰ τὴν
[e.g. εἰσ/ἐμ/ἐπιβολὴν τῶν δείνων - - -] ἀποστα[λεὶ]ς πρεσβευτὴς εἰς Ἴστρον ὑπὲρ ἀναστάσεως καὶ ἐνοι-
[κήσεως αὐτῶν σῖτον ἱκανὸν διδόναι συνέ]πεισε τὸν δῆμον τὸν Ἰστριανῶν, καὶ οὐκ οὔσης ἀπαγωγῆς εἰς τροφὴν ἀπα-
[γωγίμου σίτου(?) - - - - - - - - - - - - κατ]άγειν κατὰ θάλασσαν οὐ δυνηθεὶς δόμα τὸ κατειληφέν(α)ι
[ἐνδέον(?) - δι]ασώισας, ἕως μ[ό]νον
[-]Α . ΤΗΝΓΠΡΕ . ΙΣΑΛΟΜ[. . .]

1. Καλαμαιών: Milesian month name, ed.pr., who concludes that this is convincing evidence for Tyras' Milesian origin; ΑΥΤΟΚΗΣ, lapis || 2. initio ΗΜΟΙ, lapis; μίστην for μεγίστην, ed.pr.: μεγίστην) με-γ-ίστην) μείστην) μίστην [would it not be easier to assume a mason's error: μ(εγ)ίστην?; alternatively one

could think of εἰς {μισ} τὴν, Pleket]; ed.pr. refers to Meiggs-Lewis, *GHI* 13 L. 9: ἄνδρας διακατίος μεῖστον ἀξιομάχος ἐπιϝοίκος; he rejects the idea that μεῖστος = ἐλάχιστος (Hesychius gives that equation): 'at least two hundred epoikoi' || 3-4. for τὰ ἀξιούμενα ὑπακούει ed.pr. refers to *Syll.*[3] 502 LL. 13/14 (βουλόμενος ὑπακούειν πάντα τὰ ἀξιούμενα [ἀεὶ] τῆι πόλει); for εἰς ἃ ἂν παρακαλῆται see *Syll.*[3] 584 L. 7; Νικώνεον: known as Νικώνιον and Νικωνία in literary sources, ed.pr., who suggests that N. originally may have been a colony of Tyras but after some time was absorbed by the mother-city (συνοικισμός); [illegible] a result the Nikonians received full citizenship rights in Tyras; significantly the inhabitants of N. are not πολῖται but κατοικοῦντες; they lived in N. but were citizens of Tyras || 5. initio: ed.pr. suggests that it is a military invasion which expelled the Nikonians from their settlement; but in the present state of our knowledge it is impossible to decide whether the context is one of 'barbarian' invasions or of the war(s) waged between Pontic cities in the 50s of the 3rd cent. B.C. (for which see ed.pr.'s *Pontische Studien* 41-44). On 69/70, with note 101, ed.pr. considers the possibility that the Histrians invaded N.'s territory and that διὰ τὴν [εἰσβολὴν Ἰστριανῶν τῶν πολεμησάντων] is to be restored; εἰς Ἴστρον: the ambassador visited Istros (Histria) either because that city was responsible for the invasion and destruction or because Histria possibly was (or was held to be) the mother-city of Nikonion and thus was morally obliged to help the latter [in that case, needless to say, the theory about Tyras being N.'s mother-city is to be dropped; perhaps the whole idea of Nikonion being either Tyras' or Histria's colony is superfluous, Pleket]; ἀνάστασις καὶ ἐνοίκησις: 'refoundation and repopulation' or 'Umsiedlung and repopulation', ed.pr., who more or less identifies ἐνοίκησις with συνοικισμός, i.e., in this case repopulation of a city left by its inhabitants; ed.pr. lists various parallels for this type of συνοικισμός, *inter alia*, *SEG* XXX 1117-1123; XXXVIII 355, 1476; XXXIX 1283; *IGDS* 117, 160, 204-212; *Amyzon* 15. Export of Sinopean amphoras stops in Nikonion ca. 285 B.C.; on the assumption that the Nikonians were forced to give up their settlement during ca. ten years, the synoikismos with Tyras may have to be dated to the 70s of the 3rd cent. B.C., ed.pr. || 6-8. Autokles persuaded the Histrians to give grain for the expelled Nikonians; however, he could not transport it over land; nor could he transport it over sea, ed.pr., who apparently translates in L. 7 in fine: 'since he could not transport over sea the gift which he had to collect' [would one not expect something like κατ]άγειν κατὰ θάλασσαν οὐ δυνηθεὶς (τὸ) δόμα (διὰ) τὸ κατειληφέν(α)ι | [e.g. τοὺς βαρβάρους τὰ πλοῖα?; ultimately the honorand managed to 'save' (δι]ασώισας in L. 8) some means of transport (ed.pr. suggests relating διασώισας to the grain Autokles managed to save or to the Nikonians being saved by the arrival of grain), Pleket].

DELOS

1052. Delos. Accounts of the hieropoioi and temple inventories. Based on the evidence provided by the Delian inventories (especially *IG* XI 2 203 B and 208; *I.Délos* 442 B; 1400, 1416/1417), C.Prêtre, *BCH* 123 (1999) [2000] 389-396, studies the exhibition of dedications [for an earlier version of this article see *SEG* XLVII 1198]. P. notices a significant difference between the inventories of the period of Independence, in which a greater significance was attributed to the value of the dedicated objects, and the inventories under the second period of Athenian control, in which the celebrity of the dedicator was as important as the value of the dedication. For the terms used for objects made of glass see our lemma no. 2428.

D.Plantzos, *op.cit.* (cf. our lemma no. 2426) 16/17, summarizes the evidence contained in the temple inventories for rings and engraved gems (*IG* XI 2 158 A L. 6: δακτυλίδιον διάλιθον; *IG* XI 2 162 B; *IG* XI 2 164 A L. 23: λυγγούριον, σφραγίς; *IG* XI 2 203 B L. 40: λιθάριον; LL. 66/67: σφραγὶς χρυσένδετος; L. 74: φωσφόριον; L. 90: ἀλύσιον διάλιθον; L. 92: λυγγούριον; *IG* XI 2 287 B L. 31: φωσφόριον ἐπίσημον; L. 53: ἀνθράκιον; *I.Délos* 101 L. 16: σφραγὶς περίχρυσος; *I.Délos* 103 LL. 6/7: σφραγίς; *I.Délos* 104 LL. 52-66: σφραγίς; *I.Délos* 455, 1409 B fr. a col. I L. 104: δακτύλιος; cf. *I.Délos* 1415 L. 5; 1416 A col. I L. 72; 1450 A L. 54).

For the mention of hydraulical equipment see M.Brunet, *art.cit.* (our lemma no. 1055) 33.

1053. Delos. Associations. In a discussion of the terms θίασος, θιασίτης, κοινόν, and σύνοδος as used in the documents of the associations of the Ἡρακλεισταί of Tyros (*I.Délos* 1519), the Ποσειδωνιασταί of Berytos (*I.Délos* 1520, 1774, 1778; *SEG* XXXVIII 764), the Greek merchants from Egypt (*I.Délos* 1521), and the Ἀμεινιχεῖται (*I.Délos* 1522), B.H.McLean in *Atti XI Congresso* I 361-370 [summarized in *SEG* XLVII 1199], suggests that the σύνοδος was a deliberative body within the κοινόν, which was a larger group consisting of all male members of the association who shared a common ethnic origin; finally, the θίασος was a much larger group than the κοινόν, comprising all the participants in the cultic activities of the κοινόν who were not its members. P.Gauthier, *BE* (2001) no. 312, rejects this distinction pointing out that σύνοδος designates the assembly of the association [in the same venue *SEG* XLVII 1199, Chaniotis] and that the terms θίασος and θιασίτης were used in connection with the participation in sacrifices and banquets; the word κοινόν is a general term which defines the genitives that follow (e.g., κοινὸν τῶν Τυρίων Ἡρακλειστῶν).

1054. Delos. Bilingual (Greek-Latin) inscriptions. On the basis of the inscriptions from the Agora of the Italians G.Siebert in R.G.Khoury (ed.), *op.cit.* (cf. our lemma no. 1520) 95-102, reflects on the reasons that influence the use of the Greek (*I.Délos* 1679, 1689, 1845, 2202, 2454, 2576; F.Durrbach, *Choix d'inscriptions de Délos*, Paris 1922, no. 131) or the Latin language (*I.Délos* 1692/1693 and 1756; *EAD* XIX p. 54; F.Durrbach, *op.cit.* no. 146 b) or for setting up a Greek-Latin bilingual inscription (*I.Délos* 1696/1697, 1699, 1756; *CIL* III

Suppl. 7224/7225 = F.Durrbach, *op.cit.* no. 146); he concludes that the Italian residents of the island adjusted themselves to the local culture. P.A.Butz in *Atti XI Congresso* I 311-316, argues that the Agora of the Italians was a bilingual place (cf. *I.Délos* 1686, 1695-1697, 1699); a 'palaeographic crossover' (Greek elements in Latin letter forms and vice versa) may be observed in the lettering of *I.Délos* 1686 (ph.).

1055. Delos. Land exploitation. M.Brunet, *JS* (1999) 1-50, sketches the agricultural exploitation and the development of the agricultural landscape on Delos. B. rightly points out that for the largest part of its history Delos was preoccupied with self-sufficiency, which of course did not exclude trade. The subjects discussed include the use of terraces (12-27), for which there is hardly ancient textual evidence (25/26; cf. perhaps the terms αἱμασιά and τειχίον in *IG* XII 5 873 nos. 13 and 26 from Tenos and *IG* XII 7 62 from Amorgos) [to the terms αἱμασιά, τειχίον and ὀφρύς (25) one may add ταινία in Cretan inscriptions; see A.Chaniotis, *art.cit.* (cf. our lemma no. 1207) 187], the water resources (27-42; *IG* XI 2 154 A L. 8: κήλων; *IG* XI 2 153 LL. 9-11: κρηνίς; *I.Délos* 1416 B II L. 14: φρέατα), the types of cultivation (45-47; χωρία and κῆποι in *I.Délos* 1416 B I LL. 1-63; II LL. 1-57; 1417 B II LL. 78-141), and regulations concerning the raising of livestock (47-50; *I.Délos* 1416 B I LL. 45/46). B. argues that the Athenians used the term κῆπος for irrigated pieces of land with trees, while the term χωρίον designated land for the cultivation of cereals (47).

R.Charre, M.-T.Couilloud-Le Dinahet in *Territoires* 135-157, present several sites of agricultural exploitation that have been located on Rhenaia, thus confirming J.H.Kent's view of a permanent occupation of this island. They tentatively identify one of these sites (Nika) with Νίκου χῶρος mentioned in the accounts of the hieropoioi (*IG* XI 2 287 A L. 157; *I.Délos* 373 B L. 8; 445 L. 24; p. 143). The identification of the rural sites with the estates mentioned in the accounts is not easy, because of the changes that occured after 167 B.C., such as the construction of πύργοι (e.g. in Πάνορμος: *I.Délos* 1417 B LL. 90-94; not existing in *IG* XI 2 287 A LL. 167-169 and *I.Délos* 374 Ab LL. 1-6; cf. *I.Délos* 1416 B II LL. 5-13; p. 155). Even if the term κλείσιον should not be interpreted as a 'salle commune' (as suggested by J.H.Kent; contra R.Osborne), but as the place where utensils were kept, there is evidence for permanent occupation, e.g. at Χαρήτεια (*IG* XI 2 287 A LL. 169-172; *I.Délos* 373 B LL. 8-15: θάλαμοι, ἀνδρώνια, ὑπερῷα, ὑπερωίδια; 156/157).

1056. Delos. Religion: Nyktophylaxia. Several accounts of the hieropoioi (*IG* XI 2 142, 145, 154, 159, 199, 287; *I.Délos* 316, 338, 372, 440, 442) from the period of Delian independence refer to the ritual of νυκτοφυλάξια or ἡ φυλακὴ ἡ ἐν τῷ ἱερῷι in the month of Ἀρησιών under the supervision of the priestesses of Demeter and/or Kore. A.Schachter, *JHS* 119 (1999) 172-174, argues that this ritual, in which a doorway in the Thesmophorion was broken through (διαλέγειν; cf. Aristoph., *Lysistrata* 720) and afterwards was put back up again, was performed in honor of the dead. The breaking of the doorway at public expense should be explained in the context of conflict between obligations towards the ancestors and obedience to the sacred law. During the celebration of the Nyktophylaxia the participants could

pretend to have entered the sanctuary violently. S. suggests restoring [διαλέξαν]τι τὰ θύρια in *IG* XI 2 154 LL. 25/26 and [τῶι διαλέξαντι τὸν] τοῖχον κα[ὶ ἐ]νοικοδομήσαντι in *I.Délos* 316 L. 111. But see the criticism of V.Chankowski, *BE* (2001) no. 310 [see also F.Salviat in J.-P.Brun - P.Jockey (edd.), *Techniques et sociétés en Méditerranée. Hommage à Marie-Claire Amouretti* (Paris 2001) 735-747, to be presented in *SEG* LI, Chaniotis].

1057. Delos. Sanctuary: The cult statue of Apollo. The evidence of the accounts of the hieropoioi and the inventories is exploited by F.Prost, *REG* 112 (1999) 37-60, in an attempt to determine the height, material and date of the cult statue of Apollo made by Tektaios and Angelion. The indications provided by the στέφανοι with which the statue was crowned (*IG* XI 2 287 B LL. 66-70; *I.Délos* 313 a L. 44; 403 a L. 44) and the archaeological evidence suggest larger than life height below 6 m. References to the γάνωσις of the statue (*I.Délos* 461 Ab L. 35) and to χύματα (*I.Délos* 298 A L. 54) show that the statue was a σφυρήλατον made of wood covered with sheets of gold. The traditional date (ca. 530-500 B.C.) is probably too low (rather first half of the 6th cent. B.C.). This statue was not placed in the 'oikos of the Naxians', but in a predecessor of the πώρινος ναός.

1058. Delos. Knidian amphora stamps, ca. 172-146 B.C. Five Knidian amphoras with stamped handles found in 'maison IB' in the Quartier du stade. Ed.pr. J.-P. Brun, *BCH* 123 (1999) 113 (dr.): 1) 'Επὶ δαμιοργοῦ | Γ[..]νος Διονύ|σου, Κνίδιον (dr.; undated) 2) [---] | 'Ρο[---]|δοσο[---] (dr.; undated) 3) ['Επὶ] Θ[ηρ]οκρά|τευς ['Η]ροδότ[ου], | Κνίδ[ιον] anchor (dr.; ca. 172-146 B.C.) 4) 'Επὶ Μεγακ[λ]|εῦς 'Αρίστ|[ω]νος, Κνίδιον caduceus (ca. 172-146 B.C.) 5) [---]Δ vacat [---]Ε⋖Ι[---]|ΡΙ[---] (undated)

1059. Delos. Inscribed glass vases, ca. 1st/2nd cent. A.D. Two bases of mould-made glass vases. Ed.pr. M.-D. Nenna, *op.cit.* (cf. our lemma no. 2428) 119. Cf. M.Sève, *BE* (2000) no. 178: 1) Εὐπορ|ιανός (D 37) 2) Α (?; D 38)

MYKONOS

1060. Mykonos (?). Epitaph of Sedatos, 2nd cent. A.D. Lower part of a marble stele with a representation of a man and a child, originally in the private collection of M.Charitatos, now in the Nautical Museum of Mykonos [possibly from Rhenaia, Chaniotis]. Ed.pr. A.Lebessi, *AD* 50 B2 (1995) [2000] 859 (ph.): Σηδᾶτος Σηδάτου | υἱός

RHODES

1061. Rhodes. Adoption. E.E.Rice, *art.cit.* (cf. our lemma no. 1064) 51-53, discusses two cases of adoption involving persons from the Rhodian Peraia. The adoption of 'Αγεμάχα, natural daughter of a Τύμνιος, by ■ Λινδιοπολίτας may have been motivated by the fact that this woman was related to her adoptive family by marriage (*I.Lindos* 252). Τελέστας 'Αρχαγόρα Κασαρεύς mentioned in a subscription list (*I.Lindos* 252; ca. 115 B.C.) in connection with 'Ελπικράτης Πράσιος, appears to have adopted Elpikrates' son 'Αριστόμαχος (*IG* XII 1 46 L. 22; *I.Lindos* 1) later. Aristomachos served as priest of Athena in 71 B.C., in ■ year in which a deme of the tribe B should have held this priesthood, according to the tribal cycle that ruled the election of the priest. Since the deme of the Κασαρεῖς, into which he was adopted, is ■ deme of Kamiros (cf. *Tit.Cam.* 40 L. 5), it seems that Aristomachos' original deme (Tribe G) counted for his election and that the tribal cycle was broken.

1062. Rhodes. Culture: Intellectuals. B.Mygind in V.Gabrielsen et alii (edd.), *op.cit.* (cf. our lemma no. 1065) 247-293, compiles a useful list of intellectuals living in or connected with Rhodes (408/407 B.C.-2nd cent. A.D.); many of these persons are known from inscriptions [we correct several errors and supply in several cases references to corpora, Chaniotis]: the Epicurean philosophers Διογένης of Oinoanda (17) and Εὐκρατίδας (18 = *IG* XIV 674); the σοφιστὴς Τίτος Αὐρήλιανὸς Νικόστρατος (no. 31 = A.Maiuri, *ASAA* 2, 1916, no. 19); the philosopher Πραξιφάνης (33 = *IG* XI 4 613); the historian and grammarian Τιμαχίδας (35 = *I.Lindos* 2) and his sources (Γοργοσθένης, 'Ιερόβουλος, Πολύζαλος; nos. 44, and 46/47) [one should add the second compiler of the Lindian Anagraphe, Θαρσαγόρας, as well]; an anonymous γραμματικός (40 = *IG* XII 1 141); the γραμματικὸς Στασίλας (41 = *IG* XII 1 356) [his patronymic is not Aphrodeisias, but 'Αφροδείσιος]; the scholars Φιλόνικος (42 = *GV* 1001) and Τι. Κλαύδιος 'Αντίπατρος (43 = *I.Lindos* 449); the ἱστοριαγράφος 'Αντισθένης (57 = *SEG* XXXIX 736; Roman Imperial period), whose identification with the historian of the 3rd cent. B.C. (cf. *IG* XII 1 63) is rejected by M.; the ποιητὴς καινῶν τραγωιδιῶν 'Αρχένομος (73 = *IG* XII 6 1 173); the μελωδὸς Σεραπίων (82 = F.Hiller v.Gaertringen, *Archäologisch-epigraphische Mitteilungen aus Österreich-Ungarn* 18, 1895, 5); the τραγῳδοὶ 'Ακέσιος (84 = *IG* XI 2 108 L. 19), Διονύσιος (85 = *F.Delphes* III 4 126) [probably identical with Διονύσιος 'Ρε[---] in *IG* XI 2 123 L. 5; see I.E.Stephanis, *Διονυσιακοὶ Τεχνῖται* (Herakleion 1988) nos. 714 and 734], and Κλεόνικος (86 = *IG* VII 275 = *I.Oropos* 179) [known also from *F.Delphes* III 3 382; see I.E.Stephanis, *op.cit.* no. 1449]; the κωμῳδὸς Διονύσιος (87 = *IG* IV^2 99 III L. 25); the τραγικοὶ ὑποκριταὶ Εὐ[---] (no. 76), Θρ[---] (no. 77), 'Αλκίμαχος, [--]ιστομήδ[--], [--]νδρος, [Θρ?]ασύβουλος and 'Αρισ[---] (nos. 88-92 = *IG* XII 1 125) [for a more recent edition see *IGUR* 223, 227 and 229; the date of these persons is the 4th cent. B.C., and not the 1st cent. B.C., as believed by M.; 'Αρισ[---] and [--]ιστομήδ[--] are probably identical, i.e. 'Αριστομήδης; it is not certain whether the victory of Εὐδ[---] occurred in Rhodes; Θρ[---] is probably the Athenian actor Θρ[ασύβουλος]; for all these actors see I.E.Stephanis, *op.cit.* nos. 139, 363, 932, and 1227]; the τραγῳδὸς 'Ιπποκράτης (93 = *IG* VII 3197); the κωμῳδὸς 'Ροῦφος (94 = *IG* XII 1 84) [1st cent. A.D., and not B.C.; see I.E.Stephanis, *op.cit.* no. 2196]; the αὐλητὴς Δεξίλαος (95 = *I.Lindos* 696)

[Θάλλιος is not his origin, but the name of his father]; the ῥαψῳδὸς [Νι]κομή[δης], the κιθαρισταὶ [Πυθο]γένης and [Πυ]θόνικο[ς], the αὐλῳδοὶ Σώστρατος and Νίκων 'Οπού[ντιος], the κιθαρῳδὸς Λάμπων Κῷος, and the σαλπιστὴς Πεισικράτης (97-103 = V.Kontorini, *BCH* 99, 1975, 102); the αὐλητὴς Μόλπος (104 = G.Jacopi, *Clara Rhodos* 2, 1932, no. 10); the κιθαρῳδὸς 'Ισμήνας (105 = *SEG* XXXIX 833); the architects Φ[---]νι[--] and Λετώδωρος (110/111 = *I.Rhod.Per.* 452), 'Αμφίλοχος (118 = *IG* XII 1 144), Πυργοτέλης (119 = *I.Lindos* 2), and Νικαίνετος (120 = *I.Lindos* 419/420); the ἰατροὶ Φειδίας (122 = *IG* II^2 483), 'Εδρίαχος [not Idriarchos] (123 = W.Peek, *Inschriften von den dorischen Inseln*, Leipzig 1969 no. 87), Μηνόφιλος (125 = W.Peek, *op.cit.* no. 2), Μηνόκριτος (126 = *IG* XII 1 1032), [---]ιος (127 = G.Jacopi, *art.cit.* no. 58), Θεύδωρος (128 = M.Segre, *Clara Rhodos* 8, 1936, 228), and 'Ηράκλειτος (129 = *TAM* II 3 910); and the students T. Φλάβιος 'Υψικλῆς, T. Φλάβιος Πλανκιανὸς (139/140 = *I.Ephesos* 1548), and Πολεμαῖος (143 = *SEG* XXXIX 1243). P.Gauthier, *BE* (2001) no. 320, corrects the citizenship of Πολεμαῖος (Kolophon, not Klaros) and points out that among the 'intellectuals' one should include the Rhodian judges sent abroad, Αὐτόφιλος and Θεστίδας (*I.Iasos* 76), and Σωσιγένης and Διοπείθης (Polyb. 28.7.9) [for 'specialized' judges see also our lemmata nos. 621 app.cr. and 1116 app.cr., Chaniotis].

1063. Rhodes. Epitaphs with banquet scenes. J.Fabricius, *op.cit.* (cf. our lemma no. 2425) 179-183, studies the epigraphy of grave monuments with scenes of funerary banquets, focusing on the correspondence between the text and the persons represented in relief, their gender, the family relations, the formulas used, and the variety of social positions (mainly foreigners). Cf. our lemmata nos. 878, 1142, and 1763.

1064. Rhodes. Mobility between Rhodes and the Rhodian Peraia. In a study of how the Rhodian occupation affected the Rhodian Peraia E.E.Rice in V.Gabrielsen et alii (edd.), *op.cit.* (cf. our lemma no. 1065) 45-54, focuses on the evidence concerning the participation of citizens of cities of the Peraia (Amos, Thyssanous, and Phoinix) and on the evidence for mobility between Rhodes and the Peraia (epitaphs, intermarriage, deme change through adoption). Citizens of Amos participated in the civic life of Rhodes (46-50; cf. *IG* XII 1 379 B; *SEG* XXXIX 731 III; *I.Lindos* 330-332, 703). Several priests of Asklepios in Thyssanous (Bresson, *Recueil Pérée* no. 118 = *I.Rhod.Per.* 151) are known also to have held offices in Kamiros (50): 'Αρετάκριτος Τιμοκράτους served as δαμιουργός in 183 B.C. (*Tit. Cam.* 3), his father Τιμοκράτης 'Αρετακρίτου served as priest of Sarapis (193 B.C.; *Tit.Cam.* 46 L. 15) and made a dedication in Lindos (*I.Lindos* 153), Γεραῖστις Τιμοκράτους served as ἱεροποιός (*Tit.Cam.* 27) and priest of Athana Polias (*Tit.Cam.* 5 II L. 48; ca. 253 B.C.), his son Τιμοκράτης Γεραίστιος served as ἱεροποιός and priest of Asklepios (*Tit.Cam.* 38 L. 3; 46 L. 13). Εὐάνωρ Πραξίππου Τλῶιος from Phoinix contributed to an epidosis in Kamiros (*Tit.Cam.* 159 L. 9) and held many offices there (*Tit.Cam.* 62; pp. 50/51) [on the Rhodian Peraia in the 3rd-2nd cent. B.C. see also V.Gabrielsen, *C&M* 51 (2000) 129-183, to be summarized in *SEG* L, Chaniotis]. See also our lemma no. 1061 and 1416.

1065. Rhodes. Political organization: Demes. I.Papachristodoulou in V.Gabrielsen et alii (edd.), *Hellenistic Rhodes: Politics, Culture, and Society* (Aarhus 1999) 27-44, presents an overview of the role of the Rhodian demes in the definition of citizenship, in electoral procedures and in the movement of decrees; he discusses the evidence for the number, location, and names of demes, focusing on the names and location of the demes of Ialysos (38/39; cf. already *SEG* XXXIX 719), and presents field evidence for the demes of the 'Ιστάνιοι, Χαλκιᾶται and Ἄμιοι (41-43). The names of 55 demes are known, 33 certainly on the island, 13 in the Rhodian Peraia, and 7 on the incorporated islands [see also id. in A.Bresson - J.Descat (edd.), *op.cit.* (cf. our lemma no. 1437 in fine] 177-179]; each city probably had 12 demes (32). Some demes (e.g., Κεδρεᾶται and 'Υγασσεῖς) that were incorporated later than others may not have been linked to one of the three old cities, but may have possessed a special status (38). For the Kamirian demes of Θυσσανούντιοι and Τλῷοι see our lemma no. 1064.

1066. Rhodes. Political organization: στραταγός ἐκ πάντων. The office of στραταγός ἐκ πάντων is mentioned in several inscriptions: *IG* XII 1 41 (?), 701 and 1036; *SEG* XXXIX 750; *I.Lindos* 151 and 222; *Tit.Cam.* 74-76, 78a; *I.Rhod.Per.* 601. After a thorough examination of the evidence on the Rhodian στραταγοί (στραταγός, στραταγὸς ἐπὶ τὰν χώραν, στραταγὸς εἰς τὸ πέραν) S.Dmitriev, *Historia* 48 (1999) 245-253, argues that the στραταγοὶ ἐκ πάντων were regular στραταγοί elected from all the demesmen of Rhodes and the incorporated Peraia, irrespectively of their deme-affiliation.

1067. Rhodes. Relations with Karia. In a study of the relations between Rhodes and Karia from 246 to 167 B.C. G.Reger in V.Gabrielsen et alii (edd.), *op.cit.* (cf. our lemma no. 1065) 76-97, makes three points: (1) the Rhodians always tried to prevent Karia from coming under the control of a single power; (2) they pursued their expansionist interests in periods of political instability; and (3) they promoted the independence of the Greek cities in order to serve their own interests. R. stresses the uncertainties in many issues, especially with regard to the status of cities in the Peraia and to the exact meaning of the Peraia (πέραν). The epigraphic evidence for the free status of Pisye (attested in an inscription to be published by A.Bresson), Stratonikeia (cf. the Delphic list of theorodokoi = our lemma no. 555; probably given to the Rhodians in the late 3rd cent. B.C.), and Kallipolis (cf. the Delphic list of theorodokoi and *SEG* XLV 1556) suggests that Rhodian expansionism in southern Karia was an ongoing process in the third century and that the Peraia was a patchwork of both subject and free territories (78). The ambiguous language of the honorary decree for Νικαγόρας (*IG* XII 1 1036; *I.Lindos* 151) [see *SEG* XLVIII 1344 app.cr., Pleket] does not allow any conclusion to be drawn about whether Pisye, Idyma and Kyllandos were part of the Peraia around 201 B.C. (79). A scrutiny of the titles of Rhodian officials στραταγὸς ἐπὶ τὰν χώραν, στραταγὸς ἐπὶ τᾶς ἐν τᾶι νάσωι χώρας and στραταγὸς ἐπὶ τᾶς ἐν τῶι πέραν χώρας (*IG* XII 1 49; *SGDI* 3789; *Tit.Cal.* 72; G.Jacopi, *Clara Rhodos* 2, 1932, 198-200 nos. 18 and 31; *SEG* XXXIX 750), ἀγεμὼν εἰς ἄπειρον καὶ Φύσκον καὶ Χερσόνασον (*I.Rhod.Per.* 357, 507/508; *I.Lindos* 189) seems to support the assumption that the πέραν refers only to the incorporated Peraia; but at least in the 1st cent. B.C.

the στραταγοὶ ἐν τῶι πέραν dealt both with the incorporated and the subject Peraia, as inscriptions from Thera and Idyma (subject Peraia) imply (*I.Rhod.Peraia* 602 and 731; 80/81). See also our lemma no. 1429.

1068. Rhodes. Relations with Lykia. In an excellent survey of the relations between Rhodes and Lykia from the Archaic period to the 2nd cent. B.C. A.Bresson in V.Gabrielsen et alii (edd.), *op.cit.* (cf. our lemma no. 1065) 98-131, underlines the fact that the period of Rhodian domination (188-167 B.C.) is an episode that must be considered within the framework of the long-term relations between Rhodians and Lykians. B. argues that the ἀγαμὼν ἐπὶ Λυκίας already existed before the treaty of Apameia (190 B.C.; *I.Lindos* 160 = our lemma no. 1072; Maiuri, *Nuova Silloge* 22); Rhodian Λυκία comprised the territory around Daidala (ca. 197 B.C.); the authority of this officer was extended to the whole of Lykia after 188 B.C.; he was not subordinate to the στραταγὸς ἐν τῶι πέραν (cf. *IG* XII 1 49 LL. 59-64; pp. 109-111)). An unpublished treaty of alliance in which Xanthos promises not to encroach upon the interests of Rome, Ilion and Rhodes, demonstrates the autonomy of the Lykian cities and their right to conclude treaties during the period of Rhodian domination (115/116). See also our lemmata nos. 1072 and 1898.

1069. Rhodes. Wine trade. N.C.Rauh in V.Gabrielsen et alii (edd.), *op.cit.* (cf. our lemma no. 1065) 162-186, studies the Rhodian wine trade from 166 to 88 B.C. The finds of stamped amphora handles show that Rhodian wine exports dominated the most important markets (Athens, Delos, and Alexandria) in the 3rd and early 2nd cent. B.C., but after the foundation of the free port at Delos (166 B.C.) the Knidian wines gained supremacy in Athens and Delos; also Chian and Koan exports expanded; in the same period Rhodian wine export to Egypt, and to some extent to Cyprus, rose dramatically [but see below]. The decline of Rhodian wine exports to the western Mediterranean must be related to Roman expansion and to the massive export of Italian wines and of wines of centers, such as Kos, Kaunos and Knidos, that were under Roman commercial hegemony.

These conclusions are, generally, confirmed by J.Lund, *ibid.* 187-204. After an examination of the methodological questions connected with the use of stamped amphora handles as evidence for trade (inadequate publications, problems of chronology, the problem of determining the ratio between stamped and unstamped amphoras) and based on a study of the evidence from Rhodes (Lindos, Kalavarda, Akandia) and Alexandria (Kôm el-Dikka, Benaki Collection) L. argues that there was a decline in the export of Rhodian wine after ca. 180/160 B.C., but this decline was not catastrophic. The evidence from Alexandria does not confirm the view of a steep rise in the number of Rhodian amphora stamps after the middle of the 2nd cent. B.C., but it rather shows a high, slightly rising, level of imports from Rhodes throughout the 2nd cent. B.C.

For Rhodian amphora stamps see also our lemmata nos. 327, 708, 1050, 1132, 1236/1237, 1244, 1251, and 2397 [see now also G.Finkielsztejn in A.Bresson - J.Descat (edd.), *op.cit.* (cf. our lemma no. 1437 in fine) 181-196].

1070. Kamiros. List of theoroi in the sanctuary of Zeus Atabyrios, 3rd cent. B.C. *Tit.Cam.* Appendix 19+20. I.Papachristodoulou, *art.cit.* (cf. our lemma no. 1065) 32 (ph.), points out that the two fragments join; L. 7 of *Tit.Cam.* Appendix 20 continues in L. 1 of *Tit.Cam.* Appendix 19. In *Tit.Cam.* Appendix 20 L. 2 P. restores [ἀρχιθέωρ]ος. Two more ἀρχιθέωροι from Lindos and Ialysos can be restored in the upper part of the stele. They were followed by five θεωροί from each city, in the sequence Lindos, Ialysos, and Kamiros. See already id., *op.cit.* (cf. our lemma no. 1065) 240 note 293.

1071. Lindos. Honorary decree for Nikagoras, ca. 197 B.C. *IG* XII 1 1036; *I.Lindos* 151. G.Reger, *art.cit.* (cf. our lemma no. 1067) 79 (English translation of LL. 3-5), points to the ambiguities of the phrase τάν τε χώραν καὶ τὰ φρούρια ἃ παρέλαβε πάντα διαφυλάξας τῶι δάμω[ι] καὶ ἀνακτησάμενος τάν τε Πισυῆτιν χώραμ καὶ τὰν Ἰδυμίαν | καὶ τὰν Κυλλανδίαν καὶ τὰ ἐν αὐταῖς φρούρια (LL. 3-5) as to whether Pisye, Idyma, and Kyllandos were part of the Peraia. Νικαγόρας may have received his area of responsibility as στραταγὸς ἐν τῶι πέραν in October 201 B.C., after Philip V had conquered Pisye, Idyma, and Kyllandos which were no longer in Rhodian possession [cf. *SEG* XLVIII 1344 app.cr. in fine, Pleket].

1072. Lindos. Dedication to Helios, Athana Lindia, and Zeus Polieus after a victory, ca. 190 B.C. *I.Lindos* 160. A.Bresson, *art.cit.* (cf. our lemma no. 1068) 124/125 note 95, endorses the dating of this inscription to ca. 190 B.C. and connects it with the campaign of Παμφιλίδας in Daidala (cf. Liv. 37.22.2). In LL. 3/4 B. rejects C.Blinkenberg's restoration ἔν τε τᾶι | [ποτὶ Ἀντίοχον βασιλέ]α παρατάξει and the identification of this battle with the sea battle at Myonnesos, since Antiochos IV was not present in Myonnesos; the restoration ἔν τε τᾶι [περὶ Δαίδαλ]α παρατάξει is to be preferred. B. also rejects the restoration [Λυ]σανία in L. 17 ([Παυ]σανία, *I.Lindos*) and the identification of this person with the homonymous priest of Helios (as suggested by M.Zimmermann; see *SEG* XLIII 965).

1073. Lindos. The Lindian Anagraphe, 99 B.C. *I.Lindos* 2; *Syll.*^{3} 725; *SEG* XLVI 994*. A.Bresson, *art.cit.* (cf. our lemma no. 1068) 100-102, argues that the dedication of Τήλεφος by order of the Lykian Apollo, i.e., of the oracle at Patara, reflects some link between the sanctuaries of the Lindian Athena and Apollo of Patara. The early Rhodian interest in Lykia may also be reflected by the reference to a campaign of Κλεόβουλος in Lykia (possibly in the region west of Cape Hiera Akte and the Chelidonian islands). In her study of the use of inscriptions by ancient authors C.Higbie, *art.cit.* (cf. our lemma no. 2436 bis) 54 note 30 and 59 note 43, draws upon the reference to inscriptions and to φοινικικὰ γράμματα in the Lindian Anagraphe. F.Cordano in M.Castaldi (ed.), *Κοινά. Miscellanea di studi archeologici in onore di Pierro Orlandini* (Milan 1999) 189-193, discusses the propaganda of Gela in the Lindian Anagraphe; *non vidimus*.

1074. Lindos. Epitaph of Matrodoros of Myrina?, undated. Grave monument recorded by H.P.Borell (see also our lemmata nos. 827, 1120, 1122, and 1432). Ed.pr. D.Whitehead, *PIRA* 99 (1999) 109 no. 146, observes that this inscription seems to be unpublished. Ed.pr. id., *ZPE* 131 (2000) 81 no. 4: Ματρόδωρος Μυρ[ιν]αῖος

ΜΥΡ:ΑΙΟΣ, B.; Μυραῖος, J.K.Bailie apud B.; Μυρ[ιν]αῖος, ed.pr.

1075. Rhodes. Honorary statues of Rhodian equestrian victors, late 3rd cent. B.C. *SEG* XLV 1066. C.Kantzia in *Ρόδος 2.4000 χρόνια. Ἡ πόλη τῆς Ρόδου ἀπὸ τὴν ἵδρυσή της μέχρι τὴν κατάληψη ἀπὸ τοὺς Τούρκους (1523). Διεθνὲς ἐπιστημονικὸ συνέδριο, Ρόδος, 24-29 Ὀκτωβρίου 1993. Πρακτικά* I (Athens 1999) 80/81 (ph.), reports the discovery of the (still unpublished) inscriptions on an exedra with statues of athletes; *SEG* XXVIII 688 was part of the same exedra. K. tentatively identifies the sanctuary where these dedications were erected (cf. also V.Kontorini, *Ἀνέκδοτες ἐπιγραφὲς Ρόδου* II, Athens 1989, 31-55) with a sanctuary of Πάντες Θεοί; for the cult of Πάντες Θεοί in Rhodes see also W.-D.Heilmeyer, *ibid.* 83-88 [we read two texts from the photograph, Chaniotis].

I	Φιλόφρων Ἀρχινόμου	II	Ἀστυμήδη[ς Φιλόφρονος]
	νικάσας Νέμεα		καθ' υἱο̣[θεσίαν δὲ -----------]
	συνωρίδι τελείαι		νικάσας Ἴ[σθμια τεθρίππωι?]
	θεοῖς·		τελείωι [---------------------------]
	Καλλυάδης Σθέννιδος		Ἀσκλάπων [----------------------]
	Ἀθηναῖος ἐποίησ[εν]		Φυρομάχου Ἀ[θηναῖοι ἐποίησαν]

I 1. K. points out that Φιλόφρων may be a relative of Ἀρχίνομος Φιλόφρονος (*I.Lindos* 86 and 89) || 5. for the Athenian sculptor Καλλυάδης see *I.Lindos* 103 (but [Κα]λλυάδη[ς]; ca. 240 B.C.), K. [for the sculptor Σθέννις, see *SEG* XLVIII 575, Stroud || II 1. cf. Φιλόφρων Ἀστυμήδευς in *I.Lindos* 244 Aa L. 112, Chaniotis] || 3. in fine, K. || 6. the new text adds to our knowledge of a family of Athenian sculptors with the name Φυρόμαχος, K.

1076. Rhodes. Honorary decree of Araxa for Aischinas of Rhodes, ca. 181/180 B.C. A.Maiuri, *ASAA* 8/9 (1925/1926) 313-315 no. 1. M. had dated this decree to the period of the Ptolemaic domination of Araxa in the 3rd cent. B.C. because of the expression ἔτους ὀγδόου. A.Bresson, *art.cit.* (cf. our lemma no. 1068) 114/115, points out that excellent parallels for the lettering are to be found in Rhodes in ca. 190-170 B.C. and connects the 8th year with a Lykian era starting with the liberation from Antiochos III (188 B.C.). The Araxian embassies to Rhodes belong to the period of Rhodian domination. It is likely that Rhodes had negotiated a distinct status with each city.

1077. Rhodes. Honorary inscription, Hellenistic period. Stone reused in the church of St. John the Baptist. Mentioned by A.-M.Kasdagli, *AD* 50 B2 (1995) [2000] 821 (text in majuscules).

[------------------]
Καμυνδίω[ν ---]
ἐπαιν[- ---]
ΧΡΥΣΙΩ[ ] ΣΤΕΦΑΝΩΝ

[1. or Καμυνδίω[ι], Chaniotis] || 2. ΕΠΑΙΝ[Ο], ed.pr. [2-3. perhaps ἐπαιν[εθεὶς καὶ στεφανωθείς] | χρυσέ̣ω[ι] στεφάνωι̣ (cf. e.g., *IG* XII 3 88), Chaniotis].

1078. Rhodes (area of: Agioi Anargyroi). Incertum (boundary stone of the κώμη Ἄφεσις?), undated. *IG* XII 1 128. I.Papachristodoulou, *art.cit.* (cf. our lemma no. 1065) 36, argues that this text attests the internal division of the ἄστυ of Rhodes into parts (μέρη), such as the λιμήν and κῶμαι. The fact that the κωμάρχας of Ἄφεσις was a member of a Lindian deme (Δρυΐτας) suggests the equal participation of the citizens of the three old cities in the affairs of the unified state and in the administration of the ἄστυ.

1079. Rhodes. Dedication to Demeter, 4th cent. B.C. Bronze ladle found in a sanctuary of Demeter in the north part of the city. Ed.pr. A.Giannikouri in *Ρόδος* -- (cf. our lemma no. 1075) 65 (ph.): Χαιρίων ... Δάματρι

[After Χαιρίων one reads K.E on the photograph, the rest is illegible, Chaniotis].

1080-1082. Rhodes. Dedications, Hellenistic period. I.C.Papachristodoulou in *Ρόδος* -- (cf. our lemma no. 1075) 59-62 (ph.), reports the discovery of three dedicatory inscriptions in the field of G.Malliakas in the city of Rhodes. Cf. id. in *Πεπραγμένα Η' Διεθνοῦς Κρητολογικοῦ Συνεδρίου* A2 (Herakleion 2000) 548 (ph.) for our lemma no. 1080.

1080: 60/61 (ph.). **Dedication with signature of the sculptor Pythokritos, ca. 220-200** B.C. Fragment of a base of statues dedicated to the Θεοί by a family, the members of which included Κληνὼ Φιλίνου and Πανσίμαχος Πανσ[ιμάχου]; L. 8 reads: Πυθόκριτος Ἐλευθερναῖος ἐποί[ησε] (ca. 220-220 B.C.); the sculptor is the son of the famous Cretan sculptor Τιμοχάρης (P.).

1081: 62 (ph.). **Dedication to Asklepios, early 2nd cent.** B.C. Three joining fragments of a round marble base [text as read from the photograph, Chaniotis]: [---] | καθ' υἱοθεσία[ν] | Παμφιλίσ̣κου | Ἀσκλαπιῶι | ἰατήρια

1082: **62. Dedication with signature of the sculptor Machaon.** Base of a statue made by the otherwise unknown sculptor Μαχάων Λύσωνος Ἀθη[ναῖος] (L. 4).

1083. Rhodes. Epitaph of Diotimos and Timanore, 3rd cent. B.C. Urn found in a grave in the west cemetery. Ed.pr. K.Bairami, *AD* B2 (1995) [2000] 790: Διοτίμου καὶ Τιμανόρης

[For the name Τιμανόρη cf. *SEG* II 496, Chaniotis].

1084. Rhodes. Epitaph of Timakratea, late 3rd cent. B.C. Lower part of a marble stele with representation of a girl playing with a dog and holding the hand of an adult woman; bought by the Museum Calvet in Avignon, probably from Rhodes. Ed.pr. O.Cavalier, *Revue du Louvre* 49, 1 (1999) 31-36 (ph.): Τιμακράτηα

1085. Rhodes. Epitaph of Aristokles, undated. Fragment of a marble stele found in a cemetery. Ed.pr. C.Giakoumaki, *AD* 51 B2 (1996) [2001] 678: Ἀριστοκλῆς | Προξένου

1086. Rhodes. Epitaph of Attalos, undated. Stele delivered to the Museum of Rhodos. Mentioned by M.Filimonos, *AD* 51 B2 (1996) [2001] 703: Ἄτταλος

LESBOS

1086 bis. Lesbos. Dialect. G.Vottero in Κατὰ Διάλεκτον 591-593 discusses the use of Z for ΔΙ + vowel in inscriptions of Eresos, Mytilene, and Kyme.

1087. Methymna. Treaty between Rome and Methymna, ca. 130 B.C. *IG* XII 2 510 (*Syll.*[3] 693; *IGR* IV 2). A.Avram, *op.cit.* (cf. our lemma no. 1015) 32 note 5 and id., *StudClas* 34-36 (1998-2000) 72 note 10, suggests restoring LL. 19-21 as follows: [καὶ ὃ ἂν προσ]θῶσιν ἐν ταῖς συνθήκαις | [τοῦτο ἐνέστω, ὃ δὲ ἂν ἐξέλωσιν ἐν] ταῖς συνθήκαις | [τοῦτο μὴ ἐνέστω] (cf. *SEG* XXXV 823 LL. 39-41). For L. 8 he considers ■ restoration [μήτε αὐτοῖς (or αὐτοὺς) σίτωι μήτε ὅπλ]οις, with [χορηγείτωσαν] in L. 9 (see LL. 18/19 in *SEG* XXXV 823).

1088. Mytilene. Honorary decree of Mytilene for judges from Kos, early 2nd cent. B.C. See our lemma no. 1111.

1089. Mytilene. Dedication to the emperor Trajan, ca. 116-117 A.D. Inscription (no description). P.Avgerinou, *AD* 51 B2 (1996) [2001] 599, gives a transcription.

Αὐτοκράτορι Νερ-
ούᾳ Τραϊανῷ Ἀρί-
στῳ Καίσαρι Σε-
βαστῷ Γερμανι-
κῷ Δακικῷ Παρθι-
κῷ χαριστήριον

1-2. ΑΡΣΥΙΣΤΩ, A. [Ἀρίστῳ; for this attribute of Trajan see, e.g., *IGR* III 914 and 1001; IV 868, Chaniotis].

1090. Mytilene (territory of: Moria). Horos of an association of fullers, Imperial period. Rock-cut inscription found near a cemetery. Mentioned in *BCH* 123 (1999) 782/783 [this is almost certainly *IG* XII 2 271 = *SEG* XLV 1098, Chaniotis]: τῶν γναφέων ὅρ[ος]

1091. Mytilene. Mosaic inscriptions (labels of comedies of Menander), late 3rd cent. A.D. Mosaic panels depicting scenes of Menander's comedies; found in the triclinium of a house (seat of an association of Dionysiac artists?). S.Charitonidis - L.Kahil - R. Ginouvès, *Les mosaïques de la maison du Ménandre à Mytilène* (*AK* Beiheft 6; Bern 1970) 27-62 (ph.). The persons represented in the panel with a scene from *Ἐπιτρέποντες* (below no. 7) are labelled wrongly: the shephard Daos is given the name Σύρος; Syriskos is identified by means of his profession as ἀνθρακεύς. R.Nünlist, *ZPE* 126 (1999) 75/76 (ph.), observes that the wrong attribution of labels is possibly not the mistake of the artist, but of the manuscript he used. A confusion of Daos and Syros/Syriskos can possibly be detected in *P.Oxy.* LX 4022. We give the texts which were never included in *SEG*:

1) Μένανδρος (portrait of Menander)
2) Πλοκίου μ|έ(ρος) β', Μοσ|σχίλων, Λάχης, Κρω|βύλ|η (scene from *Plokion*)
3) Σιμμί|ας, Σωκράτ|ης, Κέβη|ς (Socrates with his disciples Simias and Kebes)
4) Θάλεια (the Muse Thaleia)
5) Σαμίας · μ|έ(ρος) γ', μάγ|ειρ|ος, Δη|μέ|ας, Χρυσίς (scene from *Samia*)
6) Συναριστωσῶν | μ|έ(ρος) α', Φιλαι|νίς, Πλαγ|γών, Πυθ|ιάς (scene from *Synaristosai*)
7) Ἐπιτρεπόντων μ|έ(ρος) β', Σύρος, Σμει|κρίν|ης, ἀν|θρα|κεύ|ς (scene from *Epitrepontes*)
8) Θεοφορουμένης μ(έρος) β', Λυσί|ας, Παρμένω|ν, Κλεινί|ας (scene from *Theophoroumene*)
9) Ἐνχειριδίου · μέρος · δ', Στ|ράτω|ν, Κέρ|δω|ν, Δέρσιπ|πο|ς (scene from *Encheiridion*)
10) Μεσσηνίας μ|έ(ρος) ε', Σύρος, Χαρ|εῖ|νο|ς, Τίβ|ιος (scene from *Messenia*)
11) Κυβερνητῶν | μ|έ(ρος) γ' (scene from *Kybernetai*)
12) Μεισουμένου μέ(ρος) | ε' (scene from *Misoumenos*)
13) Φάσματος | μέ(ρος) β' (scene from *Phasma*)

[1. See also *SEG* XLI 1862 || 2. a scene from *Plokion* is also represented in a mosaic in Kisamos (*SEG* XXXIX 952), Chaniotis].

1092. Mytilene. Owner's inscription on a vase, undated. Sherd of a vase. Mentioned by P.Avgerinou, *AD* 51 B2 (1996) [2001] 595: Μινοκρίτου

ASTYPALAIA

1093. Astypalaia. Decree of Smyrna for judges from Astypalaia, 2nd cent. B.C. *IG* XII 3 172; XII Suppl. pp. 80/81 (*I.Smyrna* 581). Based on the text of a decree of Smyrna for Thasian judges (our lemma no. 1171) P.Hamon, *BCH* 123 (1999) 184-187, suggests several restorations. L. 13: [συνέλυσαν] instead of [διέλυσαν] (184); L.17: [τὰς φιλονικίας καὶ δι]αφορὰς ἀνα[ιρεῖν] (186/187); Ll. 17/18: [ἀξ]ίως τε ἑαυτῶν [καὶ τῆς ἑαυτῶν καὶ τῆς ἡμετέρας πόλεως] ([καὶ τῆς ἐξαποστειλάσης πόλεως καὶ ἡμῶν], *I.Smyrna*; 187).

THERA

1094. Thera. Magistracies. See our lemma no. 2361 app.cr. in fine.

1095/1096. Thera. Epitaphs, late 2nd/early 3rd cent. A.D. Two epitaphs found in the cemetery at Perissa. Ed.pr. E.Gerousi, *AD* 50 B2 (1995) [2000] 725 (ph.).

1095: **Epitaph of Zoso and Epitynchanon.** Fragment of a plaque.

Φιλέρως
τὴν συμβί-
ον ἀφηρό-
ιξεν Ζωσών·

Τύχη τὸν ἀδελ-
φὸν Ἐπιτυνχάνον-
τα ἀφηρόιξεν

4-5 and 7. ἀφηρώιξεν, ed.pr. [ἀφηρόιξεν on the photo, Chaniotis].

1096: **Epitaph of Tryphera.** Block reused in a funerary monument of the 5th cent. A.D.: Θεοδότη Τρυφέραν | [τ]ὴν ἑαυτῆς θυγατέρα | ἀφηρώιξεν

[2. [τ]ὴν, ommited by the ed.pr., read on the photo, Chaniotis].

1097-1100. Thera. Christian (?) epitaphs, 3rd cent. A.D. Four irregular limestone plaques reused in funerary structures of the 5th cent. A.D. at Perissa. Ed.pr. E.Gerousi, *AD* 50 B2 (1995) [2000] 726 nos. 1-4 (ph.). For similar Christian epitaphs with reference to ἄγγελοι in Thera cf. *IG* XII 3 933-974 and *SEG* XXVII 506 [now republished in G.Kiourtzian, *Recueil des inscriptions grecques chrétiennes des Cyclades de la fin du IIIe au VIIe siècle après J.C.* (Paris 2000) 247-282 nos. 1-60, Chaniotis]; for the Christian character of these epitaphs see D.Feissel, *BCH* 101 (1977) 212 (ed.pr.). G.Kiourtzian in *Eupsychia. Mélanges offerts à Hélène Ahrweiler* (Paris 1998) 361-363 and *op.cit.* 277-282, tentatively assumes a Jewish influence.

1097: no. 1 (ph.). **Epitaph of Philargyros:** ἄγγελος Φιλαργύρου

1098: no.2 (ph.). **Epitaph of Soteira:** ἄγγελος Σωτείρας

1099: no. 3. **Epitaph:** ἄγγελος Ν[..]ΛΔ[..]

1100: no. 4. **Epitaph:** ἀγγέλου

KOS

1101. Kos. C.Stertinius Xenophon. R.Wolters, *Hermes* 127 (1999) 51-60, discusses the career and personality of the famous Koan doctor Γ. Στερτίνιος Ξενοφῶν (cf. *Syll.*^{3} 804) [see now also *Iscr.Cos* EV 22, 25, 43, 46, 68, 70, 83, 97, 112, 117, 119, 124, 143, 286, 288/289, 290?, 294?, 296-302, 311, 314-322, 324?, 325, 327, 337, 341, 344, 347, 365/366, Chaniotis] and suggests that Petronius (*Satyr.* 71.12) alludes to his wealth.

1101 bis. Kos. Koan judges abroad. C.V.Crowther, *Chiron* 29 (1999) 251-319, (re)publishes eleven decrees of foreign cities for Koan judges; see our lemmata nos. 1105-1108, 1111, 1113-1117 and 1119. In the systematic discussion of these texts (305-308) C. points out that Koan judges were also active in Ilion (*I.Ilion* 51) alongside judges from other cities; several fragmentary inscriptions of Kos may also be honorary decrees for Koan judges (or doctors): *SEG* XXXVIII 813; XLVIII 1107; *Iscr.Cos* ED 67, 104, 134 (= *PH* 14), and 267. The activity of Koan judges abroad ranges from the late 4th to the late 2nd cent. B.C.; in the same period the Koans provided a model for the constitution of the sympolity of Teos and Lebedos (*RC* 3/4); arbitrated in a territorial dispute between Klazomenai and Teos (*SEG* XXXVII 697 = Ager, *Arbitration* no. 15) [the reference in C. (Ager, *Arbitration* no. 21) should be corrected, Chaniotis], sent

1107. Kos. Honorary decree of a Doric (?) city for Koan judges, ca. 250 B.C. Fragment of the left side of stele (or block?) found in 1904. Ed.pr. C.V.Crowther, *art.cit.* (cf. our lemma no. 1101 bis) 275-279 no. 6 (ph.; English translation), on the basis of a squeeze made by R.Herzog (now in Berlin) [C. informed us per ep. that the stone clearly has a preserved right edge; line divisions sugested e.g. will need to be changed; K.Hallof informs us per ep. that the stone has been brought to the New Magazin of the Ephoria, Chaniotis].

[----------]Λ[---]
[-- ἀναγορ]εῦσα[ι τοὺς στεφάνους -----------------------------------]
[------- -]ίοις καθ' ἑ[καστ- ------------ ἀγγράψαι δὲ τὸ ψάφισμα τόδε]
[εἰς στ]άλαν καὶ ἀνθ[έμεν ------------------------ εἰς τὸν ἐπιφανέστα]-
[τον τ]όπον τᾶς ἀγορᾶς, [--]
[--- κ]αὶ τὰν αἵρε[σι]ν ΤΛΝΛ[-------------------------------- τοῖς ὑπὸ]
[---]ΑΤΩΝ παρακαλουμένοις [--]
[συγ]γενεῖς ὑπάρχοντας τᾶ[ι] π[όλει -----------------------------------]
[---]ν αὐτοῖς ἐκ παλαιῶν χρόν[ων --------------------- ὅτι ὁ δᾶμος στε]-
[φαν]ο[ῖ] τόν τε δ[ᾶμο]ν καὶ τὸς δικα[στὰς τὸς Κώιων ------ τὰν διεξ]-
[αγω]γὰν τ[ῶ]ν [συ]μβολαίων δικ[αίως? -------------------------------]
[--------------------]ΜΕΛ[--]

3. in fine, καθ' ἕ[καστον ἔτος] or καθ' ἑ[κάστην πανήγυριν], ed.pr. || 4. αἵρεσις may refer either to the election or to the general disposition of the judges, ed.pr. || 7. initio, the ending of an ethnikon; possibly [Τεγε]ατῶν, rather than [Αἰγειρ]ατῶν; the dialect suggests a Doric city, but an Arkadian city cannot be excluded, ed.pr. || 8-9. e.g. [καὶ φιλανθρώπων πολλῶν ὑπαρχόντω]ν, ed.pr.

1108. Kos. Decree of Thasos for three Koan judges, 3rd cent. B.C. Lower part of a marble stele found in 1902 in the Asklepieion. Mentioned by R.Herzog, *Quellen und Studien zur Geschichte der Naturwissenschaften und der Medizin* 3.4 (1932/1933) 54-58. Ed.pr. C.V.Crowther, *art.cit.* (cf. our lemma no. 1101 bis) 267-272 no. 3 (ph.; English translation), who was able to use squeezes, transcripts and restorations of He. (*IG* archives in Berlin) and S.M.Sherwin-White (Oxford). He. identified the text as a decree of Thasos on the basis of the designation of the magistrates. The letter forms and the prosopography make any date between ca. 270-200 B.C. possible (ed.pr.). Cf. L.Dubois, *BE* (2000) no. 536.

[---]
[πρόσοδον πρὸ]ς [τὴμ βουλὴν καὶ τὸν δῆμον]
[πρ]ώτοις μετὰ τὰ ἱερά· vv ὅπως δὲ ἀναγορευθ[ῶσιν]
[οἱ] στέφανοι Διονυσίοις, ἐπιμεληθῆναι τοὺς [ἄρ]-
[χ]οντας καὶ τὸν ἱερέα τοῦ Διονύσου· ὅπως δὲ α[ἱ]
δεδομέναι τιμαὶ τῶι δήμωι τῶι Κώιωγ καὶ vacat
τοῖς δικασταῖς φανεραὶ καὶ Κώιοις γένωνται [καὶ]
ἀναγραφῶσι ἐγ Κῶι εἰς στήλην, ἑλέσθαι ἄνδ[ρα],

ὃς ἀφικόμενος εἰς Κῶ τό τε ψήφισμα ἀποδώσ[ει]
[Κ]ώιοις καὶ ἀξιώσει αὐτοὺς τήν τε τῶν στεφ[ά]-
νων ἀναγόρευσιμ ποήσασθαι ἐν τοῖς ἀγῶσ[ιν]
οἷς νόμιμόν ἐστιν αὐτοῖς τὰς τῶν τοιούτω[ν]
ἀναγορεύσεις γίνεσθαι καὶ τόπον ἀποδεῖξαι τῆ[ς]
στήλης τῆι ἀναθέσει ὡς ἐπιφανέστατον· δοθῆνα[ι]
δὲ τοῖς δικασταῖς καὶ εἰς τὰ ἱερὰ καὶ ἐπὶ ξένια τὸν ἀ-
ποδέκτην τὸ ἐκ τῆς ἀρτύος· καλεσάτωσαν δ[ὲ]
[α]ὐτοὺς οἱ ἄρχοντες ἐπὶ ξένια εἰς τὸ πρυταν[εῖον]·
[ὅπ]ως δ' ἄγ καὶ ἀποσταλῶσιν ὡς ἀσφαλέστατ[α],
[ἐπι]μεληθῆναι τοὺς ἄρχοντας καὶ τοὺς πολεμάρ-
[χου]ς καὶ τοὺς ἀπολόγους· τὸ δὲ ἀνήλωμα τὸ εἰς v
[ταῦ]τα γενόμενον δοῦναι τὸν ἀποδέκτην· vacat
[εἶπα]ν πρόεδροι· v ἡιρέθη Παρμένων Ἡρακλείτου· v
[δικ]ασταί· v Θεμισταγόρας Ἱππία, Νέων Ναυκλεῦ[ς],
[Ἱπποκ?]ράτης v Δράκοντος

12. in fine, τῆ[ς] in smaller lettering || 13. in fine, v δοθῆνα[ι] in smaller lettering || 13-15. an anacolouthon; for ἀρτύς cf. Hesych., s.v. σύνταξις; 'the amount from the funds assigned (for this purpose)', ed.pr.; possibly an equivalent of the expression ξένια τὰ ἐκ τοῦ νόμου, D. || 17-19. for the provisions for the safe return of the judges cf. *SEG* XII 390 LL. 35-39; XIX 529 LL. 19-21; *Milet* I 3 154 LL. 28/29, ed.pr. || 21. this is the first attestation of πρόεδροι in Thasos; they were the presiding officers of the assembly who communicated the names of the ambassador elected by the assembly to the secretary, C.Habicht (apud ed.pr.) || 22-23. the names of the judges are cut in slightly larger lettering || 22. for another (?) Νέων Ναυκλεῦς see *Iscr.Cos* ED 199 L. 3 (early 2nd cent. B.C.), ed.pr. || 23. possibly the grandson of Ἱπποκράτης Δράκοντος, the physician of Rhoxane, the wife of Alexander the Great, He., who suggested a date in ca. 270 B.C.; possibly a member of a later generation of the Hippocratic family, ed.pr.

1109. Kos. End of an honorary decree and beginning of a list of contributors, 3rd/2nd cent. B.C. *SEG* XLI 687. On the basis of parallels in decrees of Halikarnassos (*OGIS* 46 LL. 15-17; *Iscr.Cos* ED 132 LL. 20-22; G.Cousin – C.Diehl, *BCH* 14 (1890) 95 no. 3 LL. 4-6) C.Habicht, *EA* 31 (1999) 23, confirms that this is a decree of Halikarnassos. The parallels concern the recording of votes in the boule and the assembly [see also *SEG* XLVIII 1108].

1110. Kos. Subscription list, ca. 200 B.C. *PH* 10 (*GIBM* 343) + *SEG* XL 868. P. Iversen, *ZPE* 125 (1999) 182-184, demonstrates that *SEG* XL 868, which was in a private collection in Rome, is part of this subscription list. It joins the left side of col. C LL. 18-24 (ph. of LL. 11-29). The lines were previously read and published by L.Ross (facsimile of his LL. 18-24), when the stone was still intact, built into a step inside the church of St. John of Jerusalem in Rhodes. After an explosion the damaged stone was donated to the British Museum

and was published by C.T.Newton. N.'s readings are corroborated except for L. 19, where *GIBM* has τῶν υἱῶν ΗΓ· Λεοντιδεὺς κτλ.; the small horizontal stroke that Newton interpreted as a Γ is in fact the serif at the top of the right vertical of H. In LL. 17/18 one can read Σώφρ[ο]ἱνος or Σώφρ[ω]ἱνος [K.Hallof suggests per ep. reading Σόφωἱνος; cf. *Iscr.Cos* EV 244]. How the small fragment came to Rome, remains unclear.

1111. Kos. Honorary decree of Mytilene for judges from Kos, early 2nd cent. B.C. *PH* 6 (*SGDI* III 1 3622). C.V.Crowther, *art.cit.* (cf. our lemma no. 1101 bis) 272/273 no. 4 (ph.; English translation), presents a revised text, on the basis of a transcription made by R.Herzog in 1900 and K.Hallof's readings on He.'s squeeze in Berlin. C. recognized the nature of the text because of its similarity with *I.Erythrai* 122; the activities of the Koan and the Erythraian judges in Mytilene possibly belong to the same historical context (C.).

[--------------------- ἐφιλοτιμήθησαν καὶ ἀπέστελλαν]
[δικάσταις κάλοις καὶ ἀγάθοις, οἵ τε παραγενόμενοι]
[τὰν προσήκοισαν πρόνοιαν ἐποήσαντο περὶ τᾶν δί]-
[καν κ]α[ὶ ἐφρόν]τισ[αν, ἵνα οἱ μὲν συλλύθωσι τὰ πρός ἀλ]-
[λή]λοις, οἱ δὲ δια[κρινόμενοι τύχωσι τῶν δικαίων, τάν τε]
[παρ]επιδαμίαν ἐ[ποήσαντο ἁρμοζόντως· ὅπως οὖν καὶ]
[ὁ δᾶ]μος φανερὸ[ς ἦι εὐχαρίστως συνάνταις ἐκάστοισι]
[καὶ μνά]μαν ποή[μενος τῶν τε ἐξαποστελλάντων καὶ τῶν]
[δικάσ]ταν τῶ[ν ἐπιμελέως καὶ δικαίως προστάντων τᾶν]
[δίκαν καὶ ἀξίως τῶν τε ἀποστελλάντων καὶ τᾶς τῶ]
[δάμω αἰρέσιος ---]

Restored by C. on the basis of *I.Erythrai* 122 || 1. ΠΣ, *PH*; ΤΙΣ, He. || 2. ΛΟΥΣΟΙΔΕΔΙΑ, *PH*; ΛΟΙΣΟΙΛΕΛΙΑ, He. || 3. [τὰν] ἐπιδαμίαν ἐπ[οιεῦντο --], *PH* || 4. [ὁ δᾶ]μος φανερὰ[ν --], *PH* || 5. [τι]μὰν ποη[σ- --], *PH* || 5. .ΑΝΤΩ, *PH*.

1112. Kos. Regulation concerning the sale of the priesthood of Aphrodite Pandemos and Pontia, early 2nd cent. B.C. *Iscr.Cos* ED 178. M.P.J.Dillon, *ZPE* 124 (1999) 63-80, reprints the text and discusses in detail the content of this regulation (auctioning of the priesthood, prerequisites of the priest, sacrifices) focusing on the obligation of all free women of Kos, regardless of whether they were citizens, illegitimate children or paroikoi, to sacrifice to Ἀφροδίτα Πάνδαμος, patron both of marriage and of political and social cohesion in Kos, in accordance with their means within a year of their marriage. In this context D. adduces the cathartic law of Kyrene (*SEG* IX 72 = *LSCG Suppl.* 115) which also prescribes marital sacrifices (67), and remarks that in Athens Ἀφροδίτη Πάνδημος was connected with the cult of Νύμφη (*IG* II² 5149) [for the cult of Aphrodite Pandamos on Kos see now R.Parker in H.F.J. Horstmanshoff et alii (edd.), *Kykeon. Studies in Honour of H.S. Versnel* (Leiden-Boston-Cologne 2002) 143-160, Strubbe].

1113. Kos. Honorary decree of Erythrai for judges and secretary from Kos, ca. 200-150 B.C. *SEG* XXVIII 698; *I.Erythrai* 112. C.V.Crowther, *art.cit.* (cf. our lemma no. 1101 bis) 273-275 no. 5 (ph.; English translation), republishes the text making several corrections on the basis of a squeeze in Oxford and of the parallel formulations in *I.Erythrai* 111 (= *I.Priene* 50) and 113. The text was inscribed by the same mason as *SEG* XXVII 518. Αὐτόνομος Φυλάρχου (L. 20) may be a descendant of Φύλαρχος Αὐτονόμου in *I.Erythrai* 201 d L. 22. We present the new readings and restorations: L. 1: [--- τὰς δὲ δε]δομένας τιμ[ὰς τῶι τε δήμωι καί] (.οι τὰς διδομένας τιμ[ὰς τῶι δήμωι τῶν Κώιων καί], *I.Erythrai*); L. 4, in fine: ἀγῶνα[ς] (ἀγῶν[ας], *I.Erythrai*); L. 16: ἀφοριστήσονται ([ἀ]φοριστήσονται, *I.Erythrai*).

1114. Kos. Honorary decree of an Ionian city (Chios?) for Koan judges, ca. 200-150 B.C. Lower part of a stele (?). Ed.pr. C.V.Crowther, *art.cit.* (cf. our lemma no. 1101 bis) 279-284 no. 7 (ph.; English translation), based on a transcription made by R.Herzog and on a squeeze in the *IG* archives in Berlin. He. attributed the decree to Erythrai (cf. *I.Erythrai* 111-113), but the formulations used in LL. 7 and 23 (see app.cr.) suggest a Chian origin (ed.pr.).

...ΙΔΕ[--]
[ὑ]πὲρ τῆς ΧΩ[- --]
ΤΑΣ τῶι δήμω[ι --- ca. 12-15 --- δεδόσθαι δὲ καὶ]
πολιτείαν [α]ὐ[τοῖς καὶ ἐκγόνοις καὶ ἀτέλειαν πάν]-
των· ἵνα δὲ καὶ [Κῶιοι εἰδήσωσιν τὰς ἐψηφισμέ]-
νας τιμὰς τῶι [τε δήμωι καὶ τοῖς ἀποσταλεῖσι δι]-
κασταῖς, χε[ιρο]το[νηθέντος τοῦ ψηφίσματος]
τοῦδ[ε] π[ρε]σβευτ[ὴν ἑλέσθαι ἐκ πάντων τῶν πολι]-
τῶν, ὁ δὲ [α]ἱρεθεὶς ἀ[φικόμενος εἰς Κῶ καὶ ἀπο]-
δοὺς τοῖς [ἄρ]χουσι[ν τὸ ψήφισμα τόδε, ἐπελ]-
θὼν δὲ καὶ ἐ[π]ὶ τὴ[ν] ἐκ[κλησίαν καὶ ἀνανεωσάμε]-
νος τὰ προυπάρχοντα α[ὐτοῖς φιλάνθρωπα παρακα]-
λε[ί]τω Κώιους [σ]υγγενεῖς κα[ὶ φίλους καὶ εὔνους]
καὶ συμμάχο[υ]ς ὑπάρχοντα[ς τοῦ δήμου ἀπο]-
δέξασθαι τάς τε ἐψηφισμέ[νας τῶι δήμωι τι]-
μὰς καὶ τοῖς δ[ι]καστ[α]ῖς καὶ πο[ιήσασθαι ἐπιμέ]-
λειαν, ὅπως ἂν καὶ πα[ρ'] αὐτοῖς γ[ίνηται ἡ ἀναγ]-
γελία τῶν στε[φ]άνων ἐν τῶ[ι ἐ]πιφ[ανεστάτωι ἀ]-
γῶνι καὶ ὅπως ἀναγραφῆ[ι] τ[ό]δ[ε] τὸ ψ[ήφισμα εἰς]
στήλην λιθίν[η]ν καὶ ἵ[ν]α εἰς τὸν μετὰ [ταῦτα χρό]-
νον συντηρῆται καὶ ἐπὶ πλ[έο]ν αὔξ[ηται ἥ τε φι]-
λία καὶ εὔνοια ταῖς πόλεσιν πρὸς ἀλλή[λας· τὸ δὲ]
ψήφισμα τόδε ἀφήκειν ε[ἰ]ς φυ[λα]κήν· πρ[ε]σ[βευτὴς]
ἡιρέθ[η] ᵛᵛ Ἀρίσταν[δρος] Ἀπολλ[- -------------------]

2. [ὑ]|πὲρ τῆς χώρ[ας], He. ‖ 3. σης τῶι δήμω[ι], He. ‖ 4. πολιτείαν //// κ[αὶ ἀσυλίαν καὶ ἀτέλειαν πάν]|των, He. ‖ 7. χειροτο[νῆσαι κυρωθέντος τοῦ ψηφίσματος], He.; χειροτονέω is used in the sense of κυρόω in Chian decrees (*F.Delphes* III 3 214 L. 28; 215 L. 28), ed.pr. ‖ 8. πρεσβευτ[ὴν ἕνα ἄνδρα ἐξ Ἐρυθραίων? ἀπάν]|των He.; possibly [ἐκ Χίων ἀπάν]|των, ed.pr. ‖ 12. τὰ προυπάρχοντα α[ὑτοῖς φιλάνθρωπα], He.; [τίμια], C.Habicht (apud ed.pr.) ‖ 14-15. [προσ]|δέξασθαι, He. ‖ 23. [ἀν]ήκειν εἰς φυλακὴν πόλε[ως], He.; ἀφήκειν, confirmed by K.Hallof from the Berlin squeeze; for this formulation cf. four Chian decrees (*F.Delphes* III 3 214 LL. 46/47; 215 L. 38; J.Vanseveren, *RPh* 63, 1937, 332/333 no. 7; D.Evangelidis, *AD* 11, 1927/1928, Parartema 25), edd.pr. ‖ 24. Ἀρίσταvδρος Ἀπολλ---, He.; the reading of the ambassador's patronymic does not look altogether secure on the Berlin squeeze, ed.pr.

1115. Kos. Honorary decree of Chalkis for Koan judges, ca. 167-150 B.C. Five fragments of a marble stele found in the Asklepieion in 1902 (a, d/e) and later. Mentioned by R.Herzog - P.Schazmann, *Kos I. Asklepieion* (Berlin 1932) xxviii (C LL. 15-18); *IG* XII Suppl. p. 202 (extracts of A LL. 10-15 and C LL. 6-9 and 15-18); cf. J.Robert - L.Robert, *BE* (1940) no. 111 bis. Ed.pr. C.V.Crowther, *art.cit.* (cf. our lemma no. 1101 bis) 284-293 no. 8 (ph.; English translation), on the basis of He.'s transcript and the squeezes kept in the *IG* archives (Berlin) and in Oxford. Three further fragments will be published by D.Bosnakis and K.Hallof in *Chiron* 33 (2003) (K.Hallof per ep.).

A [crown crown] crown a
[Ἐπειδὴ πεμψάντων ἡμῶν ψή]φισμα καὶ πρεσβευ-
[τὴν τὸν παρακαλέσοντα Κώι]ους ἀποστεῖλαι δικά-
b [σοντας τὰ]ς δίκ[ας δικαστ]ὰς δύο, v ὁ δῆμος ὁ Κώ[ι]-
[ων ὑπάρχ]ων συγγ[ενὴς καὶ φίλ]ος καὶ εὔνους τῆς πό-
[λ]εως ἐξαπέστειλ[ε δικαστὰ]ς v Ὀρθαγόραν Ἱππο-
[κ]ράτου, v Τίμαρχο[ν Τιμίδα, οἳ] καὶ παραγενόμε-
[ν]οι πρὸς ἡμᾶς τήν [τε ἀναστροφ]ὴν πεποίηνται
ὡς καθῆκον ἦν ἀνδ[ράσι καλοῖς] καὶ ἀγαθοῖς ἀξί-
ως τῆς τε ἰδίας πατ[ρίδος καὶ τῆς ἡ]μετέρας π[όλε]-
ως, v τῶν τε εἰσδοθε[ισῶν εἰς αὐτοὺς δικῶν πε]-
πείρανται τὰς μὲν [------------ ca. 22 ------------]
.ΙΝ ἀκόλουθοι γινό[μενοι κατὰ πάντα τῆι παρ' ἡ]-
c [μ]ῶν παρακλήσει vacat [------ ca. 15------- καθ' ὅσον]
[εἰσὶν δ]υνατοὶ ἐν ὁμ[ονοίαι --------- ca. 17---------]
[--- ca. 7--- π]ολίτευμα [------------ ca. 22------------]
[--- ca. 8----]ΝΕΧΩΡΕΥ[---------- ca. 18-20------- ἀπὸ]
[παντὸς τοῦ] βελτίστ[ου ----------- ca. 20-------------]
[---]

short lacuna

B [-- δε]-
d [δόχ]θαι τοῖς [τε συνέδροις καὶ τῶι δήμωι, ἐπαινέσαι]
τὸν δῆμον τ[ὸν Κώιων ἐπί τε τῆι εὐνοίαι καὶ τῆι ἐ]-

ξαποστολῆι [τῶν δικαστῶν ἀνδρῶν ἀξίων ἀμφοτέρων]
[τ]ῶν πόλεων κα[ὶ στεφανῶσαι αὐτὸν χρυσῶι στεφά]-
νῳ· v ἐπαινέσαι δὲ [καὶ Ὀρθαγόραν Ἱπποκράτου καὶ]
Τίμαρχον Τιμίδα [ἐπὶ τῶι καλῶς καὶ δικαίως διε]-
ξαγηγοχέναι τὰς κρ[ίσεις καὶ στεφανῶσαι ἕκαστον]
[αὐτῶ]ν χρυσῷ στεφάν[ωι· καλέσαι δὲ αὐτοὺς καὶ ἐπὶ]
[ξένια εἰς] τὸ πρυτα[νεῖον, -----------------------------]
[---]
C [---]
e [ὑπά]ρχειν δ[ὲ αὐτοῖς καὶ πρόσοδον πρὸς τοὺς συ]-
νέδρους καὶ τὸν δῆμον π[ρώτοις μετὰ τὰ ἱερὰ καὶ]
τὰ [Ῥ]ωμαίων· v ἵνα δὲ καὶ Κῶ[ιοι παρακολουθῶσιν]
τὴν τῶν δικαστῶν καλοκά[γα]θ[ίαν καὶ τὰ παρὰ τοῦ]
δήμου φιλάνθρωπα, τοὺς στρατηγοὺς σφρα[γισαμέ]-
νους τόδε τὸ ψάφισμα τῆ δημοσίαι σφραγῖδι δο[ῦναι]
τοῖς δικασταῖς· v παρακαλεῖ δὲ ὁ δῆμος ὁ Χαλκ[ι]δέ-
ων Κώιους ἀποδεξαμένους φιλοφρόνως τὰ [παρὰ τῆς]
πόλεως φιλάνθρωπα καὶ ψηφισαμένους ἀπόκρισιν [κα]-
ταχωρίσαι εἰς τὰ παρ' ἑαυτοῖς δημόσια γράμματα· προ-
νοηθῆναι δὲ καὶ περὶ τῶν τιμίων τῶν γεγονότων
τῆι τε πόλει καὶ τοῖς δικασταῖς, ὅπως ἀναγορεύ-
ηται παρ' αὐτοῖς Διονυσίοις καὶ ἐν τοῖς μεγάλοις
Ἀσκλαπιείοις καὶ Ῥωμαίοις καθ' ἑκάστην πανήγυ-
ριν ἐν τοῖς γυμνικοῖς ἀγῶσιν· vacat ἀναγραφῆ δὲ καὶ εἰς
στήλας τόδε τὸ ψήφισμα καὶ ἀνατεθῆ παρ' αὐτοῖς
ἡ μὲν ἐν τῶι ἐπιφανεστάτῳ τόπῳ τῆς ἀγορᾶς,
ἡ δὲ ἐν τῶι ἱερῶι τοῦ Ἀσκλαπιοῦ, v ἵνα καὶ οἱ λοι-
ποὶ πάντες παρακολουθοῦντες τὴν εἰς τοὺς
δικαίους τῶν ἀνδρῶν γινομένην σπουδὴν
τοὺς ἀξίους ἀποστέλλωσιν πρὸς ἡμᾶς δικασ[τάς]

Only frs. b+c join; fr. a = LL. 1-10 right side, fr. b = LL. 3-14 left side, fr. c = LL. 13-17 left side; frs. c, d (9 lines), and e (21 lines) are separated from each other by short lacunae [we designate the three sections of the text as A, B, C, in order to avoid confusions in the numbering of the lines, Chaniotis]; readings and restorations of He., in many cases corrected or modified by ed.pr. ‖ A. 1. [ἐπειδὴ τοῦ δήμου πέμψαντος ψή]φισμα, He., which is ca. 3 letters too long ‖ 2-3. ἀποστεῖλαι δικα|[στὰς καλοὺς κα]ὶ δικ[αίους ἄνδρ]ας δύο, He.; possibly [δικα|στὰς ἐπὶ τὰ]ς δίκ[ας ἄνδρ]ας δύο, ed.pr. ‖ 5. [τοὺς ἄνδρα]ς, He. ‖ 6. [οἵτινες] καί, He.; for Τίμαρχος Τιμίδα see our lemma no. 1116, ed.pr. ‖ 10. εἰσδοθε[ισῶν εἰς τὸ δικαστήριον δικῶν], He., which is too long by ca. 3-4 letters ‖ 11-12. τὰς μὲν [διακρίνειν δικαί|ως τὰς δὲ συλλύ|ε]ιν, He.; rejected by R.-R.; possibly τὰς μὲν [πλείστας συμφερόντως διαλύ|ε]ιν, ed.pr. ‖ 13-15. [ἵνα εἰς τὸ λοιπὸν Ὀροβιαῖοι | καὶ Ταμ]υναῖοι ἐν ὁμ[ονοίαι ἐμμένωσιν ἐν | τῶι κοινῶι π]ολιτεύμα[τι], He., who assumed that the Koan judges settled a conflict involving the territorial subdivisions of Tamynai and Orobiai (cf. C L. 3; but Orobiai lay within the territory of Histiaia, Tamynai in that of Eretria; possibly [τὰς δὲ διακρίνειν καθ' ὅσον | εἰσὶν δ]υνατοὶ ἐν ὁμ[ονοίαι βουλόμενοι εἶναι τὸ ἡ|μέτερον

π]ολίτευμα, ed.pr. || 16. [ἀ]νεχώρευ[σαν δὲ καὶ παρ' ἡμῶν], He. || 16-17. [ἀπὸ | παντὸς τοῦ] βελτίστ[ου ποιούμε-νοι τὴν ἀναστροφήν], He.; rather [πεποιημένοι], ed.pr. || B. 6-7. [ἐ]|ξαγηγοχέναι, He. || 9. there is no lacuna between B 9 and C 1 (as assumed by ed.pr.), K.Hallof per ep. || C. 1-3. [τὰς δὲ ἐψηφισμένας τιμὰς ἀ|να]-γορεύειν Διον[υσίοις τε καὶ Ταμυνείοις τούς τε συ]|νέδρους καὶ τὸν δῆμον τ[όν τε Χαλκιδέων καὶ τὸν] | Ταμυ-ναίων, He. || 1-2. the reference to σύνεδροι in place of βουλή provides a terminus post quem (167 B.C.), ed.pr. || 3. initio, τὰ [Ῥ]ωμαίων; cf. *IG* XII 9 898 LL. 6-8; *IG* XII Suppl. 645 + *SEG* XL 754 LL. 5-7; *SEG* XL 752 LL. 2-4, ed.pr.; in fine, [κατακολουθῶσιν εἰδότες], He., which is too long; for [παρακολουθῶσιν] cf. C L. 19, ed.pr. || 14. the combined celebration of the Μεγάλα Ἀσκληπιεῖα καὶ Ῥωμαῖα must have been instituted between 170/169 B.C. and the passing of this decree, possibly after the Roman victory at Pydna (167 B.C.); ed.pr.

1116. Kos. Letter and honorary decree of Eretria for three Koan judges, ca. 150 B.C. Upper right part of a marble stele found in 1903 near the east stoa on Terrace III of the Asklepieion. Ed.pr. C.V.Crowther, *art.cit.* (cf. our lemma no. 1101 bis) 293-300 no. 9 (ph.; English translation), based on a transcription made by R.Herzog and a squeeze in the *IG* archives in Berlin. He. identified the city that passed the decree as Larissa on the basis of the envoys' names in LL. 11/12, but the close correspondence of LL. 9-16 to an Eretrian decree for judges from Messene (*SEG* XLI 330) makes an attribution to Eretria certain (ed.pr.).

[Ἀρίστου?] τοῦ Ἀρίστου [τοῦ Δαμ]οκλεῦς crown	Φιλόφρονος τοῦ Παρμενίσκου crown	Τιμάρχου τοῦ Τιμίδα crown

[Ἐρετριέω]ν οἱ ἄρχοντες καὶ ἡ πόλις Κώιων τῆι
[βουλῆι καὶ] τῶι δήμωι χαίρειν· τῶν ἐψηφισμέ-
[νων ὑφ' ἡμ]ῶν τιμῶν τῶι τε δήμωι ὑμῶν καὶ
[τοῖς ἀποσ]ταλεῖσι δικασταῖς ἀπεστάλκα-
[μεν ὑμῖν ἀν]τίγραφον σφραγισάμενοι τῆι δημο-
[σίαι σφραγῖ]δι ἵνα παρακολουθῆτε· ἔρρωσθε·
vacat
[ἐπειδὴ πεμ]ψάντων ἡμῶν ψήφισμα καὶ δικ(α)σ-
[ταγωγοὺς κ]αὶ πρεσβευτὰς πρὸς τὸν δῆμον τὸν
[Κώιων Δημή]τριον Εὐκτήμονος, Λυσίαν Κλεο-
[..... παρακ]αλέσοντας Κώιους δοῦναι ἡμῖν
[δικαστὰς ἄν]δρας τρεῖς οἵτινες παραγενόμε-
[νοι εἰς Ἐρετρί]αν διεξάξουσιν καλῶς καὶ δι-
[καίως τὰς δίκ]ας καὶ συμφερόντως [Ἐρετριεῦ]-
[σιν καὶ τοῖς ἐνοι]κοῦσιν ἐν τ[ῆι πόλει, -- ca. 7 --]
[-------- ca. 14 ------]ΤΟΥΕ[---------- ca. 18 ----------]

The restorations of He. were corrected from the squeeze in Berlin and the parallels provided by *SEG* XLI 330, ed.pr. || 1-2. Τίμαρχος Τιμίδα also served as judge in Chalkis (see our lemma no. 1115); other instances of persons serving as judges repeatedly are those of Διόδοτος Κλεωνύμου of Erythrai (*SEG* XXXVII 929; *I.Erythrai*

120-122), Θεόδωρος Θεοδώρου of Mylasa (*I.Mylasa* 632-635), and Ἡλιόδωρος Διοδώρου of Sardis (*SEG* XXXIX 1286 B) [cf. our lemma no. 621 app.cr., Chaniotis]; Φιλόφρων Παρμενίσκου belongs to a prominent family of Halasarna, members of which are known from an unpublished honorary decree (*SEG* XL 683: Φιλόφρων Εὐφιλήτου; ca. 250 B.C.), a list of dedicants (R.Herzog, *Sitzungsberichte der Preussischen Akademie der Wissenschaften zu Berlin* (1901) 481 no. 3 = *Iscr.Cos* ED 42: Φιλόφρων Εὐφιλήτου; ca. 201 B.C.), and a tribal catalogue (G.Pugliese Carratelli, *ASAA* 25/26, 1963/1964, 183-202 no. XXVI: Εὐφίλητος Παρμενίσκου τοῦ Φιλόφρωνος, Παρμενίσκος Φιλόφρονος ματρὸς δὲ Ἀγεμονίδος, Παρμενίσ[κος Φ]ιλόφρονος ματρὸς δὲ [Κρα]τείας; cf. *SEG* XLVIII 1989 bis app.cr.; early 2nd cent. B.C.); for Ἄριστος Ἀρίστου τοῦ Δαμοκλεῦς cf. *PH* 387 (Ἄριστος Δαμοκλεῦς, Ἄριστος Ἀρίστου; ca. 200 B.C.), ed.pr. || 3. [Λαρισαίω]ν, He.; another four Eretrian decrees for foreign judges are known: *SEG* XLI 330; *I.Oropos* 330/331; *Milet* I 3 154; A.M.Woodward - L.Robert, *ABSA* 29 (1927/1928) 62-68 no. 85, ed.pr. || 5. [παρ' ἡ]μῖν, He. || 9. ΔΙΚΑΣ, on the stone || 11-12. Κλεο[νίκου], He. || 14. [εἰς Λάρι]san, He. || 15-17. [τῆι τε πόλει | καὶ τοῖς ἀντιδι]κοῦσιν ἐν τ[οῖς ἀγῶσι τοῖς κρινομένοις ἐπὶ] τοῦ ξ[ενικοῦ δικαστηρίου], He. || 16-17. e.g., [Κῶιοι | φίλοι ὑπάρχοντες] τοῦ Ἐ[ρετριέων δήμου τούς τε δικασταγωγοὺς καὶ πρεσβευτὰς ἀπεδέξαντο φιλοφρόνως καὶ εὐνοϊκῶς], ed.pr.

1117. Kos. Honorary decree for judges and secretary from Kos, 2nd cent. B.C. Fragment of a marble stele. Ed.pr. C.V.Crowther, *art.cit.* (cf. our lemma no. 1101 bis) 301-303 no. 10 (ph.; English translation), based on K.Hallof's transcription of a squeeze made by R.Herzog (now in the *IG* archives in Berlin). Two further fragments will be published by D.Bosnakis and K.Hallof in *Chiron* 33 (2003) (K.Hallof per ep.).

[---]
[ὑπάρχειν δὲ αὐ]τοῖς καὶ τ[οῖς ἐκγόνοις αὐτῶν? ἔφοδον]
[ἐπὶ τὴν βο]υλὴν καὶ τὸν [δῆμον πρώτοις μετὰ τὰ ἱερά]·
[στεφαν]ῶσαι δὲ καὶ τὸν [γραμματέα αὐτῶν θαλερῶι]
[στεφά]νωι ἐπὶ τῶι παρε[ισχῆσθαι τὴν καθ' αὐτὸν χρείαν]
[μετ]ὰ πάσης φιλοτιμία[ς· τήν τε ἀναγγελίαν τῶν]
[στ]εφάνων ποιήσασθ[αι τοὺς ἀγωνοθέτας τοῦ μουσι]-
[κοῦ] ἀγῶνος· ἵνα δὲ καὶ Κῶοι [εἰδῶσιν τήν τε τῶν ἀνδρῶν]
[καλο]κἀγαθίαν καὶ τὴν [τοῦ δήμου εὐχαριστίαν, αἱρε]-
[θῆναι] πρεσβευτήν, ὅσ[τις ἀφικόμενος εἰς Κῶ καὶ ἐπ]-
[ελθὼν ἐπὶ] τὴν βουλὴν κ[αὶ τὸν δῆμον ἐμφανίσει τήν]
[τε τῶν ἀνδρῶ]ν καλοκἀγ[αθίαν καὶ τὴν εὔνοιαν ἣν]
[ἔχομεν πρὸς τὸν δῆμ]ον α[ὐτῶν, καὶ παρακαλέσει Κώους]
[καὶ παρ' αὐτοῖς ποιήσασθαι τὴν ἀναγγελίαν τῶν στεφάνων κτλ.]

Restorations based on the decree of an unknown city found at Assos (*I.Assos* 7); both decrees have a common origin, an Ionian city, ed.pr. || 2. [τὴν βο]υλὴν καὶ τὸν [δῆμον], Ha. || 3. [στεφαν]ῶσαι, Ha. || 4. [στεφά]νωι, Ha. || 5. restored by Ha. || 6. [στ]εφάνων ποιήσασθ[αι τὸν --], Ha. || 7. in fine, [εἰδήσωσιν τήν τε], Ha. || 8. [καλο]κἀγαθίαν καὶ τὴν [τῶν --- εὐχαριστίαν], Ha. || 9-10. [ἑλέσθαι] πρεσβευτήν, ὅσ[τις ἀφικόμενος εἰς Κῶ καὶ | ἐπελθὼν ἐπὶ] τὴν βουλὴν κ[αὶ τὸν δῆμον], Ha. || 11. καλοκἀγ[αθίαν], Ha.

1118. Kos. Proxeny decree for Kallikles of Halikarnassos, 2nd cent. B.C. Maiuri, *Nuova Silloge* 432. C.Habicht, *EA* 31 (1999) 21, notes that the full name of the honored person is given by R.Herzog in his diary (no. VI, now in the *IG* archives in Berlin) as Καλλικλῆς Ἀθηνοδώρου Ἁλικαρνασσεύς (Maiuri: Καλλικλῆς Ἀ[...l..]ου). He was a member of a prominent family of Halikarnassos, which included Καλλικλῆς and Ἀριστοκλῆς Ἀριστοκλέους, honored in Delphi (*Syll.*[3] 585 LL. 166/167; 187/186 B.C.), as well as the five sons of Ἀθηνόκριτος, i.e., Καλλικλῆς (also on record in *OGIS* 46 L. 1 and *Milet* I 3 138 L. 79; cf. *Milet* VI 1 p. 171; 282 B.C.), Διοσκουρίδης, Μητρόδωρος, Ἀθηνόδωρος and Ἀριστοκλῆς, who dedicated the statue of their mother (*GIBM* 903; early 3rd cent. B.C.).

1119. Kos. Honorary decree for a judge and a secretary from Kos, ca. 150-100 B.C. Lower part of a marble stele in the possession of a merchant in Kos, where it was copied by R.Herzog. W.R. Paton, *REG* 9 (1896) 415/416 (from squeezes provided by J.Kalesperis); R.Herzog, *Koische Forschungen und Funde* (Leipzig 1899) 125-128 no. 190. Cf. L.Robert, *BCH* 52 (1928) 443 (= *OMS* I 125; on LL. 23-25). Republished by C.V.Crowther, *art.cit.* (cf. our lemma no. 1101 bis) 303-305 no. 11 (ph.; English translation), based on a squeeze in the *IG* archives in Berlin.

[-- ca. 8-- καὶ στεφανῶσαι τὸν γ]ραμματέα Διοφάνου
[-- ca. 10--- τὴν ἐπιδ]ημίαν πεποιημένον εὐτάκτως
[πᾶσα]ν χρεί[α]ν [παρ]ασχόμενον ὃν τρόπον ἐπέβαλλεν·
[τῆ]ς δὲ ἀναγορεύσεως τῶν στεφάνων ἐπιμεληθῆ-
[να]ι τοὺς ἐν ἐκείνωι τῶι ἔτει στρατηγοὺς καὶ τὸν
[ἀ]γωνοθέτην· ἀναγράψαι δὲ καὶ τὸ ψήφισμα τοῦτο
[ε]ἰς στήλην λίθου λευκοῦ καὶ ἐνχαράξαι τοὺς
στεφάνους καὶ ἀναθεῖναι ἐν τῶι ἐπιφανεστάτωι
τόπωι πρὸ τοῦ δικαστηρίου· ἵνα δὲ καὶ Κῶιοι εἰδή-
σωσιν ἣν ἔχει ὁ δῆμος προαίρεσιν, δεδόχθαι ἀ-
ποδεῖξαι πρεσβευτὰς δύο οἵτινες ἀφι-
κόμενοι εἰς Κῶ τό τε ψήφισμα ἀπο^{v}δ^{v}ώ(σου)-
σιν καὶ ἐπελθόντες ἐπὶ τὴν βουλὴν καὶ
ἐκλησίαν καὶ ἀσπασάμενοι παρὰ τοῦ π-
λήθους εὐχαριστήσουσιν Κώιοις ἐπὶ
τῆ ἀποστολῆ τῆ τοῦ δικαστοῦ καὶ παρακαλέ-
σουσιν αὐτοὺς φίλους ὑπάρχον{τα}τας δια-
τηρεῖν τὴν πρὸς τὴν πόλιν ἡμῶν εὔνοια-
ν {αν} ἀναγράψαντας δὲ καὶ εἰς στήλην λίθου
λευκοῦ τόδε τὸ ψήφισμα καὶ ἀναθεῖναι ἐν τῶι
ἐπιφανεστάτωι τόπωι τῆς πόλεως· ^{v} εἱρέ-
θησαν πρεισβευταὶ Σωκράτης Πολεμο-
κράτου, Δίφιλος Διφίλου· ἀνηνέχθη Ἀλσείου τρια-
κάδι ὑ(π)ὸ τῶν πρεσβευτᾶν ἔχον ἐπίσαμον

ζῴδιον γυναικεῖον

1. Διοφάντου, P. || 9. for the publication of a decree πρὸ τοῦ δικαστηρίου cf. *OGIS* 46 from Halikarnassos, C. || 12. in fine, the last letters (ΣΟΥ) were omitted by the mason || 16. τῇ ἀποστολῇ τοῦ δικαστοῦ, P. || 17. ΥΠΑΡΧΟΝΤΑΤΑΣ on the stone || 19. ΑΝΑΝΑΓΡΑΨΑΝΤΑΣ on the stone || 24. ΥΓΟ on the stone || ζῴ̣διον, He., but iota after omega is scarcely visible on the Berlin squeeze; for the description of seals cf. several documents recognizing the asylia of the Asklepieion (Rigsby, *Asylia* nos. 45-47), C.

1119 bis. Kos. Bilingual Greek-Phoenician dedication to Aphrodite, ca. 325-312 B.C. *SEG* XXXVI 758. M.Sznycer, *Semitika* 49 (1999) [2000] 103-116 (ph.; French translation), republishes the two texts. There are no changes in the reading of the Greek text, but substantial changes in the Phoenician text, of which we present S.'s translation: 'À ma Dame, à Ashtart, j'ai fait ce monument maritim-ci, moi [---], fils du roi Abdalonim, roi des Sidoniens, pour le salut des tous les navigateurs, qui [---] sur (ou pour) toutes les taxes qui appartiennent à Eshmoun, à [---]'. The monument in question may have been a mole or an embankment; this indicates a longer presence of a Phoenician fleet in Kos, probably during the wars of the Successors; the terminus ante quem is the death of king Ἀβδαλώνυμος (312 B.C.). If the reading of L. 3 is correct, the construction was financed with money from the treasury of the temple of Eshmoun.

1120. Kos (area of: Pylio). Epitaph of Herakleitos, Hellenistic period. E.Kaninia, *AD* 50 B2 (1995) [2000] 814, reports that a block with the epitaph of Ἡράκλειτος | Κλευκρίτου was found near a Christian church at Amanio (near Pylio) [it can be identified as *PH* 342, Chaniotis].

1121. Kos. Epitaph of Gn.Pollio Furius, Roman Imperial period. Votive altar [probably grave altar (cf. *SEG* XLVI 987, Chaniotis] recorded by H.P.Borell in his notebook (see also our lemmata nos. 827, 1074, 1122, and 1432). D.Whitehead, *PIRA* 99 (1999) 108 no. 109, observes that the inscription ('dedication? by Cn.? Polliouphorios') seems to be unpublished. Ed.pr. id., *ZPE* 131 (2000) 81 no. 2: Γναίου Πολλίου Φορίου

1122. Kos. Epitaph of Menandros of Selge, undated. Marble column recorded by H.P.Borell in his notebook (see also our lemmata nos. 827, 1074, 1121, and 1432). D.Whitehead, *PIRA* 99 (1999) 108 no. 127, observes that the inscription seems to be unpublished. Ed.pr. id., *ZPE* 131 (2000) 81 no. 3: Μέναν̣δρος Μενίππου Σελγεύς

ΣΕΛΤΕΥΣ, B., corrected by W., who notes that *SEG* XIV 706 = *I.Selge* 43 is the epitaph of another Μένανδρος Σελγεύς in Avlana (near Bozburun in Karia).

KALYMNOS

1122 bis. Kalymnos. Honorary decree for the public doctor Antipatros of Kos, early 2nd cent. B.C. *Tit.Cal.* 78 and XXIV. C.V.Crowther, *art.cit.* (cf. our lemma no. 1101 bis) 292, points out that the absence of Ῥωμαῖα from the designation of the Μεγάλα Ἀσκληπιεῖα shows that this decree antedates the institution of the joint celebration (ca. 167 B.C.). Consequently, Ἀντίπατρος Διοσκουρίδα must be the father, and not the son, of the kitharode Διοσκουρίδας Ἀντιπάτρου, who won a victory at the Ἀσκληπιεῖα of ca. 174/173 B.C. (T.Klee, *Zur Geschichte der gymnischen Agone an griechischen Festen*, Leipzig-Berlin 1919, no. II C L. 14).

1123. Kalymnos. Stamped roof tile, Hellenistic period. Clay tile of the Korinthian type found in a house at Damos. Ed.pr. N.Diamantis, *AD* 51 B2 (1996) [2001] 698 (ph.): Ἀπολλωνίου

NAXOS

1124. Naxos. Dedication of an agonothetes to Dionysos Mousagetes, 2nd/3rd cent. A.D. *IG* XII 5 46. C.B.Kritzas, *AD* 50 B1 (1995) [2000] 17 (ph.), reports that this inscription, reported as stolen in *IG*, had been brought to the Epigraphical Museum (Athens) by the police in 1902.

1125. Naxos. Honorary decree for judges from Kos, ca. 280 B.C. See our lemma no. 1106.

1126. Naxos. Boundary stone of a private estate, late 6th/early 5th cent. B.C. A boustrophedon inscription engraved on a natural rock between Νιοτόπια and Τρανὴ Σκοινιὰ τοῦ Κυνίδαρου; mentioned by E.A.Katsouris and M.Bardanis in local newspapers in 1972. Ed.pr. E.Psaras in N.Stampolidis (ed.), *Φῶς Κυκλαδικόν. Μνήμη Ν. Ζαφειροπούλου* (Athens 1999) 262-265 (ph.).

Ουτο —>
λυλλου <—
χωρίον —>

1-2. Οὐτο|λύλλου rather than Οὖτō Λύλλου, ed.pr., who points out that the name Οὖτος = Ὦτος is inspired by the cult of Ὦτος, the son of Poseidon in Naxos (*IG* XII 5 56 = *SEG* XXXII 824) and that Λύλλος is known as the name of an ancient poet (Photius 236 ed. Naber) [but Λύλιος ἢ Μύλλος in Hesych. s.v. Λύλιος, Chaniotis].

1127. Naxos. Inscribed seal, late 8th/early 7th cent. B.C. Seal of bone (or ivory) found in a sanctuary at Iria; the representation probably shows a mythical scene (a bearded warrior who is about to grasp a woman by the hair: Menelaos and Helena or Orestes and Klytaimnestra). Ed.pr. E. Simantoni-Bournia, *MDAI(A)* 113 (1998) [2000] 62/63 (ph.; dr.): ΑΠΡΟ𐅃[..]Ε.

Ἀκροδ̣[ίτ]ε = Ἀφροδ[ίτ]η, ed.pr., who observes, however, that the fourth letter may be a N [after the last E the drawing shows traces of another letter (𐅃), Chaniotis].

KEOS

1128. Ioulis. Law concerning funerary rites, ca. 425-400 B.C. *IG* XII 5 593. K.-J.Hölkeskamp, *op.cit.* (cf. our lemma no. 2432) 146-148, argues that this law should not be regarded as part of a general legislation concerning moral norms or aiming at restricting luxury; it dealt with the particular subject of funerary rites.

1129. Ioulis. List of victors at the Panhellenic contests, ca. 350-300 B.C. *IG* XII 5 608; *IG* XII Suppl. p. 114. This list has been regarded as a chronologically ordered official victory list of Kean athletes who had won at each of the major contests; since Bakchylides wrote victory songs for Ἀργεῖος (L. 15) and Λάχων (LL. 27/28), this list was used as a means of dating Bakchylides' odes and his death (just after 452 B.C.). D.Schmidt, *JHS* 119 (1999) 67-85, republishes the text (ph.; dr.; English translation), offering a detailed description of the stele, which he dates to ca. 350-300 on the basis of the letter forms, and a thorough commentary. S. argues that the free space after the Isthmionikai (L. 16) and the Nemeonikai (L. 29) was not left for further entries, but in order to improve the layout. The stele was a one-off inscription, not meant to be used for recording the names of future victors. The unusual letter-cutting, with the outline of the letter defined by points driven into the stone, resembles that of two other Kean inscriptions (*IG* XII 5 594; C.Dunant - J.Thomopoulos, *BCH* 78, 1954, 316-348).

S. distinguishes two categories of victors' lists: (1) historical victory inscriptions, consisting of an exhaustive record of victories for a particular athletic festival (*IG* II^2 2311-2317; XII 5 647 LL. 40-42; *F.Delphes* III 1 400 = our lemma no. 554) and (2) honorary inscriptions celebrating the victories of particular individuals or small groups of related individuals (e.g., *IAG* 21, 44, 47) [for lists of victors, including the text from Keos, see already A.Chaniotis, *Historie und Historiker in den*

griechischen Inschriften (Stuttgart 1988) 186-219, Chaniotis]. The list of Ioulis should be regarded as an unusual example of an honorary victory inscription. According to S.'s analysis, the victories are not recorded in a chronological order but, as in other lists of this type, by decreasing order of importance of the contests, the disciplines and the age-classes. The great number of Isthmian victories of Kean athletes (70 victories by the mid-5th cent. B.C.; see Bakch. 2.9) rules out the possibility that this list records all victors from Keos or Ioulis; it seems more probable that it was erected to celebrate the victors of a deme or a phratry. If the arrangement is not chronological, the list cannot be used as a dating criterium for the composition of Bakchylides' odes for Ἀργεῖος or for fixing the time of his death to shortly after 452 B.C.

We record S.'s new readings, comments, and restorations: LL. 3, 6, 7: [Λ]εοκρέων, Λεοκρέων, Λεοκρέων ([Ν]εοκρέων, *LGPN* I and other editors); this athlete should be identified with the boxer [Λεο]κρέων (cf. Philostr. 2.268 ed. Kayser); L. 11: Κίμων Κάμπου is probably a pankratiast; L. 12, in fine: π[αίδων] (not read by other editors); L. 13: the pankratiast Κρῖνις is the brother of the pankratiast Λαμπροκλῆς (L. 23); L. 17: ἀπό in the phrase οἵδε Νέμεια ἐνίκων ἀπο[...] is possibly not used in a temporal sense ('from the year of'), but in a partitive sense ('from the clan of'); L. 18: Φωκ[ί]ων (Λωκίων, F.Hiller; Λάκων, F.Bechtel); L. 24, in fine: πα[γκράτιον] rather than πά[λην].

1130. Ioulis. Dedication to Athena, Hellenistic period? *IG* XII 5 613. C.B. Kritzas, *AD* 50 B1 (1995) [2000] 17 (ph.), reports that this inscription is kept in the Epigaphical Museum (Athens).

KYTHNOS

1131. Kythnos. Honorary decree of the Kythnians for the sculptor Damophon. See our lemma no. 423.

PAROS

1132. Paros. Rhodian amphora stamps, ca. 240-175 B.C. Two stamped handles of Rhodian amphoras found in Paroikia. Ed.pr. G.Jöhrens, *op.cit.* (cf. our lemmata nos. 327 and 2373) 269/270 nos. AS 10 and 12 (ph.): 1) Δαμοκράτευς | rose (AS 10; ca. 240-175 B.C.) 2) Βαδρομί(ου) | Ἐπιγ[ό(νου) (AS 12; ca. 240-206 B.C.)

CHIOS

1133. Chios. Epigraphic collection. In a guide to the Archaeological Museum of Chios A.Archontidou et alii, *Ἀρχαιολογικὸ Μουσεῖο Χίου* (Mytilene 1999), present photographs of several inscriptions [without references to publications]: *SEG* XVI 485 (p. 495); XIX 582 (p. 64); XXII 506 (p. 65) and 511 (p. 45); *Syll.*[3] 283 (p. 65); *LSCG* 119 (p. 67); *LSCG Suppl.* 129 (p. 67); *SGDI* 5657 (p. 68). See also our lemmata nos. 1138 and 1149.

1134. Chios. 'Constitution', ca. 550 B.C. Meiggs-Lewis, *GHI* 8; *Nomima* I 62; Koerner, *Gesetzestexte* 61; *SEG* XLVII 1309*. After a critical review of the different interpretations of this text K.-J.Hölkeskamp, *op.cit.* (cf. our lemma no. 2432) 80-86, argues that the primary aim of this document (one of the δήμου ῥῆτραι?) was not the introduction of democratic reforms, but the regulation of specific judicial procedures; it is not certain whether the βουλὴ δημοσίη and a δήμαρχος were introduced with this document, which should not be regarded as 'the constitution' of Chios.

1135. Chios. Three decrees of the Klytidai, ca. 335 B.C. *SEG* XIX 582 (*Syll.*[3] 987; *LSCG* 118). The decrees of the Κλυτίδαι make arrangements for the transfer of the ἱερὰ τὰ κοινά from ἰδιωτικαὶ οἰκίαι to a κοινὸς οἶκος. An analysis of the text (esp. LL. 22-31) leads P.Brulé, *Ktema* 23 (1998) [1999] 307-324, to the conclusion that this regulation does not express an opposition between public and private and did not originate in a conflict between privileged aristocratic families that owned the ἱερά and a democratic demand for a communal share, but corresponds to a general practice of putting common goods (LL. 25/26: τὰ [πα]τρῷια ἱερά) at the disposal of all in order to consolidate a group. Ζεὺς Πατρῷιος played an important part in the cults of the Klytidai (L. 35); a study of the role of the same cult in Delphi (*CID* I 9), Thasos (*IG* XII Suppl. 407; *Syll.*[3] 991), and Paros (*IG* XII Suppl. 208), a comparison of the decrees of the Klytidai with the law concerning admission to a πάτρα in Tenos (*IG* XII Suppl. 303; *LSCG Suppl.* 48; *SEG* XLVIII 1143*), and the civic organisation in Miletos (φρατρία, πατριά, δῆμος, φυλή) suggest that the Κλυτίδαι consisted of a number of φατρίαι (L. 28: φατρίαν, not φρατρίαν; see G.Sourias, *MDAI(A)* 3, 1878, 206), which consisted of οἰκίαι.

1136. Chios. Alexander the Great and Chios, 334-330 B.C. T.C.Sarikakis in *Ancient Macedonia* VI 1003-1010, summarizes the information provided by the two letters of Alexander to Chios (*Syll.*[3] 283 = *SEG* XXX 1071; XL 720*; *SEG* XXII 506; XXXV 925*).

1137. Chios. Honorary decree of Chios (?) for Koan judges, ca. 200-150 B.C. See our lemma no. 1114.

1138. Chios. Honorary inscription for Lucius Verus, 162 A.D. *CIG* 2217; *IGR* IV 934. For a photograph of this stone see A.Archontidou et alii, *op.cit.* (cf. our lemma no. 1133) 66 [we read the text from the photo noting minor differences from *IGR*, Chaniotis].

'Ο δῆμος
[Α]ὐτοκράτορα Καίσαρα Λού-
[κι]ον Αὐρήλιον Οὐῆρον Σε-
[β]αστὸν δημαρχικῆς ἐξου-
σίας τὸ β', Θεοῦ 'Αντωνείνου
ụἱόν, Θεοῦ 'Αδριανοῦ υἱωνόν,
Θεοῦ Τραϊανοῦ ἔκγονον, θε-
οῦ Νερούα ἀπόγονον· vacat
ἐπιμεληθέντος τῆς vacat
ἀναστάσεως ❦ Πομπηΐο[υ]
Λατρίου, τοῦ πρώτου vacat
❦ στρατηγοῦ ❦

[2-4, Initio, the restored letters were previously visible || 9-10. no division of lines in *IGR*, Chaniotis].

1139. Chios. Boundary stone of a private estate, undated. Inscribed stone reused in a grave in a cemetery of the Hellenistic and Roman Imperial period. Ed.pr. P.Avgerinou, *AD* 51 B1 (1996) [2001] 594: Ὅροι | Ἡρακ|λεώ|του

[The name 'Ηρακλεώτης is often attested in Chios (*LGPN* I, s.v.), Chaniotis].

1140. Chios. Epitaph of Epiphane(i)a, 2nd cent. A.D. Naiskos stele with representation of a woman and a young female slave (2nd cent. B.C.), reused in the 2nd cent. A.D. G.A.Zolotas, *'Αθηνᾶ* 20 (1908) 247 no. ΠΑ. Republished by M.Grigoriadou in *op.cit.* (cf. our lemma no. 1133) 74 (ph.): Μένων τῇ γυναικὶ καὶ | Θέων τῇ μιτρὶ 'Επιφανήι|ᾳ· χρηστή, χαῖρε

1141. Phanai. Dedication to Apollo, early 5th cent. B.C. Limestone fragment found in the sanctuary of Apollo Phanaios at Phanai (Kata Phana, southwest Chios). Ed.pr. L.Beaumont, A.Archontidou-Argyri, *ABSA* 94 (1999) 283/284 (ph.): [τ]ὠπόλλ[ωνι]

[τ]ῷπόλλ[ωνι], edd.pr.; [τ]ὠπόλλ[ωνι], M.Sève, *BE* (2001) no. 90.

SAMOS

1142. Samos. Epitaphs with banquet scenes. J.Fabricius, *op.cit.* (cf. our lemma no. 2425) 127-132, studies the inscriptions on grave monuments with scenes of funerary banquets, focusing on the gender of the persons, the formulas used (esp. the designation of the deceased persons as ἥρως or ἡρωΐνη), the family relations of the persons represented in the

banquet scenes, and the variety of social positions. Cf. our lemmata nos. 878, 1063, and 1763.

1143. Samos. Honorary decree for Minnion and Gorgos of Iasos, shortly after 322 B.C. *Syll.*[3] 312; *SEG* XXXIII 693*. K.Hallof, *Klio* 81 (1999) 392-396 (ph.), reports that a squeeze of this decree was found in the *IG* archives in Berlin. It confirms that the name of one of the honored persons was Μιννίων (LL. 3/4; Μιννέων, *Syll.*[3]). Republished now in *IG* XII 6 1 17.

1144. Samos. Honorary decree for Koan judges and proxenoi, late 4th cent. B.C. See our lemma no. 1105.

1145. Samos. Grain Law, ca. 250 B.C. *IG* XII 6 1 172 (*Syll.*[3] 976; *SEG* XXXI 752; XLVIII 1149*). In a study dedicated to the lack of a sharp distinction between public and private πρόσοδοι in ancient economy A.Bresson, *Ktema* 23 (1998) [1999] 244-262, discusses the grain law of Samos (253-256). He recognizes the following objectives: 1) concentration in the sanctuary of funds that could be used in times of need, 2) distribution of grain produced on land controlled by the city for the benefit of the citizens, 3) creation of funds that could be lent to the citizens [see also P.Gauthier, *Chiron* 31 (2001) 221/222, to be presented in *SEG* LI, Chaniotis].

1146. Samos. List of the victors in monthly contests in the gymnasion, early 2nd cent. B.C. Fragments of the lower part of two marble orthostates found in 1859 on the west slope of the hill Kastro (B/C) and rediscovered in 1977 near the Roman baths; a fragment of the upper part (A) was found in 1971 in the Roman baths; the first block (B) is broken on the right side. B/C (Col. III-IV-I): E.I.Kritikidis, *Πανδώρα* 10 (1859/1860) 62-64; E.I.Stamatiadis, *Σαμιακά* (Athens 1862) no. 44; E.I.Kritikidis, *Τοπογραφία ἀρχαία καὶ σημερινὴ τῆς Σάμου* (Syros 1869) 41-44 no. 8; E.I.Stamatiadis, *Σαμιακά* 1[2] (Athens 1881) 229/230. B/C (col. III-IV-I-II): A.Kirchhoff, *Monatsberichte der Akademie Berlin* (1859) 739-753 no. 1; Michel, *Recueil* 899. A-C: Ed.pr. K.Hallof, *Chiron* 29 (1999) 193-204 (ph.), on the basis of autopsy of fr. A, of squeezes of frs. B/C preserved in the *IG* archives in Berlin, and of photos of G.Dunst of frs. B/C (col. I, III/IV). The text records the names of victors at monthly contests in the gymnasion. The program (διαδρομαί) consisted of catapult, javelin, archery, combat with hoplite weapons, combat with shield, long distance running, and stadion running. The contests took place on the first day of every month. 'Αριστομένης served as ἀγορανόμος (*IG* XII 6 1 13). The Samian year which began in July/August, had the following months (fr. A): Μεταγειτνιών, Πελυσιών, Κυανοψιών, 'Απατουριών, Ποσιδεών, Ληναιών, 'Ανθεστηριών, 'Αρτεμισιών, Ταυρεών, Θαργηλιών, Πάνημος, and Κρονιών. Republished now in *IG* XII 6 1 182.

a [᾿Επὶ 'Αριστομ]ένου τοῦ 'Αριστίππου οἵδ[ε ἐνίκων ταῖς διαδρομαῖς]
[ταῖς τεθείσ]αις ὑπ' αὐτοῦ κατὰ νουμηνίαṿ [ἑκάστου μηνὸς τοῦ ἔτους]·

col. I

[Με]ταγειτνιῶνος καὶ Πελυσιῶνος
καταπάλτηι·
Μενεκλῆς Φιλοκράτου
ἀκοντίωι·
Τ̣ήλω̣ν [Ζ]ω̣πύρου
τόξωι·
[Θ]ρασέας [----]///ιου
b ὁπλομαχίαι·
Ἀρίστιμος Ὀνασάνδρου
θυρεαμαχίαι·
Ἀπολλωνίδης Διαφάνου
δολίχωι·
Ζωΐλος Ζωΐλου
σταδίωι
Ζωΐλος Ζωΐλου
Κυανοψιῶνος καὶ Ἀπατουριῶνος·
καταπάλτηι·
Νέων Δίωνος
ἀκοντίωι·
Βίων Ζωΐλου
τόξωι·
Δωσίθεος Δωσιθέου Ἀλεξανδρεύς
ὁπλομαχίαι·
Μενεκλῆς Φιλοκράτου
θυρεαμαχίαι·
Διογένης Ἀρχίνου
δολίχωι·
Ζωΐλος Ζωΐλου
σταδίωι
Ζωΐλος Ζωΐλου
Ποσιδεῶνος·
καταπάλτηι·
Δημαίνετος Δημαινέτου
ἀκοντίωι·
Ἡρακλείδης Ἡρακλείδου
τόξωι·
Διότιμος Γοργίου
ὁπλομαχίαι·
Μενεκλῆς Φιλοκράτου
θυρεαμαχίαι·
Ἀπολλωνίδης Διαφάνου
δολίχωι·

col. II

Ληναιῶνος vacat
κα[ταπάλτηι]·
Ἀρίστιμος [Ὀνασάνδρου]
ἀκ̣[οντίωι]·
Ἡρακλείδης [Ἡρακλείδου]
τό[ξωι·]
Σέλευκος Σω[---------------]
[ὁπλομαχί]α̣ι̣· c
Μενεκλῆς Φιλοκρά̣[του]
[θυρεαμαχίαι·]
Ἀπολλωνίδης [Διαφάνου]
δολίχωι
Ζωΐλος Ζω[ΐλ]ο[υ]
[στα]δ[ίωι·]
Ἀπολλωνίδης [Διοφάνου]
[Ἀ]νθε[στηριῶνος καὶ Ἀρτεμισιῶνος]·
[καταπάλτηι·]
Μητρόδωρ[ος Ἀπολλοφάνου]
[ἀκοντίωι·]
Βίων [Ζωΐλου]
[τόξωι]·
Ἑρμογένης [-----------------]
[ὁπλομαχίαι·]
Μενεκλῆς [Φιλοκράτου]
[θ]υ̣ρεα[μαχίαι]·
Μενεκλῆς Φιλοκρά[του]
δολίχωι
Ζωΐλος Ζωΐλου
σταδίωι·
Ζωΐλος Ζωΐλου
Ταυρεῶνος·
καταπάλτ[ηι]·
Μενεκλῆς Φιλοκρά[του]
ἀκοντίωι·
Περιγένης Περιγένο[υ Ἐφέσιος]
τόξωι·
Μενεκλῆς Φιλοκρ[άτου]
ὁπλομαχί[αι·]
Μενεκλῆς Φιλοκρ[άτου]
θυρεαμαχ[ίαι·]
Ἐπίγονος Ἐπιγόν[ου]
δολίχωι·

col. III

[Ταργηλῶνος]
[καταπάλτηι]·
[------------------------------]
[ἀκοντίωι]·
[------------------------------]
[τόξωι]·
[------------------------------]
ὁ̣[πλομαχίαι]·
Ἀπολλωνίδης Διαφάνου
θυρεαμαχίαι·
Ἀπολλωνίδης Διαφάνου
δολίχωι
Ζωΐλος Ζωΐλου
σταδίωι·
Ζωΐλος Ζωΐλου
Πανήμου καὶ Κρονιῶνος·
καταπάλτη
Μενεσθεὺς Μενεσθέως
ἀκοντίωι·
Ἐπίγονος Ἐπιγόνου
τόξωι·
Μητρόδωρος Ἀπολλοφάνου
ὁπλομαχίαι·
Μενεκλῆς Φιλοκράτου
θυρεαμαχίαι·
Μενεκλῆς Φιλοκράτου
δολίχωι·
Ζωΐλος Ζωΐλου
σταδίωι·
Ζωΐλος Ζωΐλου
ἐμβολίμου·
καταπάλτηι·
Βίων Ζωΐλου
ἀκοντίωι·
Ἀπατούριος Μιννίωνος
τόξωι·
Νέων Δίωνος
ὁπλομαχίαι·
Μενεκλῆς Φιλοκράτου
θυρεαμαχίαι·
Ἀρίστιμος Ὀνασάνδρου

col. IV

[ἐμβολίμου δευτέρου]
[καταπάλτηι]·
[------------------------------]
[ἀκοντίωι]·
[------------------------------]
[τόξωι]·
[------------------------------]
ὁπλ[ομαχίαι]·
Μενεκλῆς Φιλο[κρά]του
θυρεαμαχίαι·
Μενεκλῆς Φιλοκράτου
δολίχωι·
Ζωΐλος Ζωΐλου
σταδίωι
Ζωΐλος Ζωΐλου
ἐμβολίμου τρίτου
καταπάλτηι·
Δημαίνετος Δημαινέτου
ἀκοντίωι·
Ἀπολλωνίδης Διαφάνου
τόξωι
Ἀλέξανδρος Ἰσέου
ὁπλομαχίαι·
Μενεκλῆς Φιλοκράτου
θυρεαμαχίαι·
Περιγένης Περιγένου Ἐφέσιος
δολίχωι·
Ζωΐλος Ζωΐλου
σταδίωι
Ζωΐλος Ζωΐλου
ἐμβολίμου τετάρτου·
καταπάλτηι·
Νέων Δίωνος
ἀκοντίωι·
Ἀλέξανδρος Ἰσέου
τόξωι·
Δημαίνετος Δημαινέτου
ὁπλομαχίαι·
Μενεκλῆς Φιλοκράτου
θυρεαμαχίαι·
Ἀπολλωνίδης Διοφάνου

	col. I		col. II		col. III		col. IV
44	δολίχωι·		δολίχωι·	134	δολίχωι·		δολίχωι·
	Ζωΐλος Ζωΐλου	90	Δημαίνετος Δημαιν[έτου]		Ζωΐλ[ο]ς Ζωΐλου		Ζωΐλος Ζωΐλου
	σταδίωι·		σταδίωι·		σταδίωι·		σταδίωι·
	Ζωΐλος Ζωΐλου		Ἀπολλωνίδης Διοφάν[ου]		Ζωΐλος Ζωΐλου	182	Ζωΐλος Ζωΐλου

We do not record earlier readings || 1-9. readings by G.Dunst, who also restored LL. 1-2, read col. I L. 39, col. II LL. 4-8 and recognized that fr. A belongs to the same inscription as frs. B/C || 7. restored by H. || 9. restored by H. || 10. read by D., omitted by the earlier editors || 15. Ζωΐλος Ζωΐλου was proxenos of Samothrake (*IG* XII 8 170 col. d L. 56), H. || 4. restored by H. || 93. restored by Dunst.

1147. Samos. Decree of Bargylia for three Samian judges, 2nd cent. B.C. *I.Iasos* 609. On the basis of autopsy, C.Habicht, *EA* 31 (1999) 20/21, reads in L. 10 ὅπως οὖν καὶ ὁ δῆμος (instead of ὅπως οὖν ὁ δῆμος) and suggests restoring τὸν δῆμον [τὸν ἡμέτερον] in LL. 13/14. Republished in *IG* XII 6 1 145, where K.Hallof reads in LL. 13/14 τὸν δῆμον [τὸν Βαργυλιη]τῶν.

1148. Samos. List of choregoi, 2nd cent. B.C. Inscribed marble block found in the Roman baths in 1971; the inscription was erased when the stone was reused as the sarcophagus of a child. Ed.pr. K.Hallof, *Philologus* 143 (1999) 359-362 (ph.; dr.). Now republished in *IG* XII 6 1 178.

vacat
vac. ἀγωνοθετοῦν[τ]ος
...Λ..λάου τοῦ Ἀθηνοδώρου·
ο[ἵδε] ἐχορήγουν παίδων αὐλητα[ῖ]ς·
4 [Κ]αλλισθένης Λεωστ[ρ]ά[τ]ου
Νού[ϊ]ος Σ[-----]Ο[---------]
ἀνδρῶν [αὐληταῖς]·
Δ...ο[κρ]άτης [-------------]
8 Διόδ..ος [------------------]
τ[ρ]α[γ]ῳδῶν ᵛ καὶ κ[ωμῳδ]ῶν·
Κωλα[ῖ]ος ...ΙΩΙ...ου
Ἀ[π]ολλώνιος Ἀπο[λ]ωνίου
vacat

3-11. Two χορηγοί, probably representing the two phylai of Samos, were responsible for each discipline, ed.pr. || 7. Δ[ημ]οκράτης?, ed.pr. || 8. Διόδ[οτ]ος or Διόδ[ωρ]ος or Διόδ[ημ]ος, ed.pr. || 10. initio, Κωλαῖος was hitherto attested only for a Samian in Herod. 4.152; in fine, e.g., -ων[ίδ]ου, -ωγ[έν]ου, -ωπ[ίδ]ου, ed.pr.

1149. Samos. Letter of Augustus to Samos, ca. 2/1 B.C.-8/9 A.D. Upper left part of a marble plaque found by E.Fabricius in 1884 at Tigani. Edd.pr. H.J.Kienast - K.Hallof, *Chiron* 29 (1999) 216 (ph.; dr.), on the basis of F.'s transcription and squeeze (kept in the *IG* archives in Berlin), the restorations made by E.Preuner in F.'s notebook, and G.Dunst's notes. The text shows that the Samian Scribonii continued to have close contacts with Augustus more than a decade after his last visit to Samos (19 B.C.). Republished in *IG* XII 6 1 161.

Ἐπὶ Τρύφωνο[ς] τοῦ [-----------, ἔτους -------------]
τριακοστοῦ, μη[νὸ]ς [------------------------, Αὐτο]-
κράτωρ Κ[αῖσ]αρ [θεοῦ Ἰο]υλ[ίου υἱὸς Σεβαστὸς]
4 Σαμίων [ἄρ]χο[υσι, β]ου[λῇ, δήμῳ χαίρειν· vacat]·
εἰ ἔρρω[σθε] κ[α]λῶ[ς] ἂν [ἔχοι, καὶ αὐτὸς δὲ μετὰ τοῦ]
στρατ[ε]ύμα[τος ὑγ]ίαιν[ον· ἐπειδὴ Γάϊος Σκριβώνιος]
Ἀσκληπ[ι]ά[δ]ο[υ υἱό]ς, [κ]ατὰ [παιδοποΐαν δὲ Ἡρακλεί]-
8 [δο]υ, Φιλοπ[οίμην ----------------------------------]
[------]ΥΤΗΣΝΙ[--]
[-------]ΥΟΝ[---]
[---------]Ο[--]
12 [---]

1-4. Restored by P. || 1. in fine, [--- καί], D. || 1-2. a date according to the Actian era, H. || 3. Κ..ΑΦ---ΥΣ, F.; Ι.ΑΡ....ΥΣ, D.; Κ[αῖσ]αρ [θεοῦ Ἰο]υλ[ίου υἱός], H.; [Σεβαστός], P.Herrmann apud H. || 4-6. restored by P.; for the formula valetudinis (LL. 5/6) cf. *IG* XII 2 35 and 35 b; *SEG* XLIII 758; *I.Mylasa* 602 (= *RGDE* 60), *I.Smyrna* 590; *Aphrodisias and Rome* 6 and 12; *RDGE* 58 I and III, H. || 6-8. restored by H. (cf. our lemma no. 1154; [το]ῦ Φιλοπ[οίμενος --], D.

1150-1154. Samos. Honorary inscriptions for the Scribonii, late 1st cent. B.C./early 1st cent. A.D. Marble blocks belonging to statue bases for members of the Samian Scribonii; nos. 1150-1152 were found in 1996 near the Sacred Street, near the pedestal on which they originally stood; no. 1153 was found reused in the Sacred Street and published by P.Herrmann, *MDAI(A)* 75 (1960) [1962] 151/152 no. 44; no. 1154 was found in 1888 at Glyphada (Pythagorion) and published by A.E.Kontoleon, *MDAI(A)* 14 (1889) 102 no. 44. Edd.pr. H.J.Kienast - K.Hallof, *Chiron* 29 (1999) 205-223 (ph.; dr.), (re)publish all the texts that concern this important Samian family and reconstruct its stemma. Φιλοποίμην Ἀνδρονίκου, a strategos of Attalos II, must be one of the ancestors of the Scribonii family (*SEG* I 374 = *IGR* IV 1712; mid-2nd cent. B.C.); Ἡρακλείδης (our lemma no. 1150) was given Roman citizenship after he had adopted Φιλοποίμην and Ἀνδρόνικος and after Ἀνδρόνικος had taken Ἀρτεμισία (our lemma no. 1152) as his wife; this must have occurred under the patronage of Scribonius Curio, a stepchild of Mark Antony, during Mark Antony's stay on Samos in 32 B.C. (H.). Republished in *IG* XII 6 1 296-299 and 320.

1150: *IG* XII 6 1 296. **Honorary inscription for C.Scribonius Herakleides, ca. 27 B.C.-14 A.D.** Statue base.

ὁ δῆμ[ος]
[Γάϊο]ν Σκριβώνιον Ἀνδρονίκου
υἱὸν Ἡρακλείδην, ἀπόγονον
4 ὄντα εὐεργετῶν καὶ πατρὸς
[ε]ὐεργέτου, εὐσεβείας χάριν
[τ]ῆς πρὸς τὸ θεῖον ᵛ Ἥρηι

Γ. Σκριβώνιος Ἡρακλείδης served as νεωποίης (*IG* XII 6 1 187 II; 20/19 B.C.?), H.

1151: *IG* XII 6 1 297. **Honorary inscription for C.Scribonius Andronikos, ca. 27 B.C.-14 A.D.** Statue base.

ὁ δῆμος
Γάϊον Σκριβώνιον Ἀσκληπιάδου υἱόν, κατὰ
παιδοποιΐαν δὲ Ἡρακλείδου, Ἀνδρόνικον,
προγόνων τε καὶ πατέρων εὐεργετῶν
γεγονότα καὶ αὐτὸν εὐεργέτην τοῦ
δήμου, εὐσεβείας χάριν τῆς πρὸς τὸ
θεῖον vvv Ἥρηι

Andronikos' statue was flanked by those of his wife (no. 1152) and his adopted father (no. 1150). H.

1152: *IG* XII 6 1 298. **Honorary inscription for Scribonia Artemisia, ca. 27 B.C.-14 A.D.** Statue base.

ὁ δῆμος
Σκριβ̣ωνίαν Διονυσίου θυγατέ[ρα]
Ἀρτεμισ[ί]αν, γυναῖκα δὲ Γαΐου
Σκριβωνίου Ἀσκληπιάδου υ̣[ἱ]ο̣[ῦ],
[κ]ατὰ παιδοποιΐαν δὲ Ἡρακλείδου,
Ἀνδρονίκου, σωφροσύνης χάριν
καὶ εὐσεβείας τῆς πρὸς τὸ θεῖον
Ἥρηι

1153: *IG* XII 6 1 320. **Honorary inscription for Scribonia [----], early 1st cent. A.D.** Marble block; the text continued on a second block.

[ὁ δῆμος]
Σ[κριβωνίαν -- ca. 10-12 -- θυγατ]έρα μ[ὲν]
ὑπάρχουσα̣ν̣ Γ̣[αΐου Σκρι]βωνίου Ἀσκληπ̣[ιάδου]
υἱοῦ, κατὰ παιδοποΐαν δὲ Ἡρακλείδου,
Φιλοποίμενος, τοῦ τῆς πόλεως εὐε[ργέτου],
γυναῖκα δὲ Ἀριστίππου τοῦ Ἀνδροσ[θένους],
ἀνδρὸς ἀπογόνου καθεστῶτος εὐε[ργετῶν]
καὶ αὐτοῦ δόξῃ καὶ ἀρετῇ διαφέροντ̣[ος]
διά τε τὴν ὑπάρχουσαν περὶ αὐτὴν σω[φροσύνην]
καὶ διὰ τὴν πρὸς τὸ θεῖον εὐσέβεια̣ν̣ [Ἥρηι]

1-4. Σκριβωνία is the daughter of Φιλοποίμην, the adopted son of Ἡρακλείδης and brother of Ἀνδρόνικος (our lemma no. 1151); Φιλοκοίμην (our lemma no. 1154) was eponymous in 11/12 A.D. (*IGR* IV 991 and 1706 = *IG* XII 6 1 186), H. [on p. 210 read 'der Bruder des C. Scribonius Andronikos', instead of 'der Bruder des C. Scribonius Asklepiades'; correct on p. 211, Chaniotis] || 1-2. restored by H.; Σ̣[αμίων ὁ δῆμος? ------]PAN [θυγατέρα] | ὑπάρχουσα̣[ν Ποσει]δ̣ω̣νίου, Ἀσκληπ̣[ιάδου?], H. || 1. in fine, [θυγατ]έρα μ̣[έν], G.Dunst || 3. in fine, [τοῦ], H.

1154: *IG* XII 6 1 299. **Honorary inscription for C.Scribonius Philopoimen, early 1st cent. A.D.** Statue base. For Φιλοποίμην see our lemma no. 1153.

[ὁ δῆμος]
[Γάϊον Σκριβώνιον Ἀσκλ]ηπιάδου υἱόν, κατὰ παιδοποΐαν δὲ
[Ἡρακλείδου, Φιλοποίμε]να, ἔν τε ἄλλοις πολλοῖς εὐεργετηκότα τὸν
[δῆμον ------------------------]Γ̣..ΗΤ..ʹΕ..το̣ῦ̣ [α]ὐτ[οκ]ράτ[ορος ---]
[--]

Restored by H. on the basis of a squeeze made by A.Rehm in 1924 (*IG* archives in Berlin) || 2. initio, [---]πιάδου, Kont. || 3. ἔν τε ἄλλοις πολλοῖς εὐεργετηκότα τόν, Kont.; [Ἡρακλείδου], already tentatively suggested by P.Herrmann, *art.cit.* 152 note 296; [πάτρω]να, R. || 4. omitted by Kont.

1155. Samos. Dedication, ca. 550 B.C. Fragment of the rim of a Lakonian bowl, attributed to the 'Hunt painter'; a dedicatory inscription was engraved upside down after firing; found in the Heraion. Ed.pr. C.M.Stibbe, *MDAI(A)* 112 (1997) [1999] 103 no. 79 (dr.; ph.): [---]ακτος ἀνέθη[κεν]

The ending of the father's name of the dedicator (e.g., Πεισιάναξ, Τιμῶναξ, etc.), A.Johnston apud ed.pr.

1156. Samos. Building inscription, 2nd cent/ A.D. Fragment of the epistyle of a stoa found in the Agora. Mentioned in *Ergo YP* 3 (1999) 149. Ed.pr. V.Gianouli, *Σαμιακὲς Μελέτες* 3 (1997/1998) 24; non vidimus [K.Hallof informs us per ep. that the text is now published as *IG* XII 6 1 491 and that it dates to the 2nd cent. A.D., Chaniotis]: Ἀντίπατρος

1157/1158. Samos. Greek-demotic bilingual dedication and epitaph, 3rd cent. B.C. and 2nd/1st cent. B.C. Three joining fragments of the lower part of a marble plaque found in Kastelli, near the ancient city of Samos; the stone is decorated with a falcon in relief and inscribed with a bilingual Greek-demotic dedication; it was later turned up-side-down and reused as an epitaph (our lemma no. 1158); it was inscribed again on its back in 1865. Greek texts: E.I.Kritikidis, *Πανδώρα* 8 (1857/1858) 542; E.I.Stamatiadis, *Σαμιακά* (Athens 1862) appendix no. 41; E.I.Kritikidis, *Ἀρχαιολογία. Ἀρχαῖοι ναοὶ τῆς Σάμου μετ' ἀνακαλυφθεισῶν ἐπιγραφῶν* (Syros 1867) 45 no. III; E.Preuner, *MDAI(A)* 49 (1924) 42/43 no. 9; D.Evangelidis, *AD* 11 (1927/1928) Parartema 31 no. 2 (ph.); *EEP* 117 (ph.); cf. *Prosopographia Ptolemaica* VI 16044. M.Minas - K.Hallof, *AfP* 45 (1999) 26-31 (ph.; German translation), republish the Greek texts (H.) and publish for the first time the demotic text (M.). Republished now as *IG* XII 6 1 589/590.

1157: *IG* XII 6 1 589. **Bilingual Greek-demotic dedication to Apollo, 3rd cent. B.C.:** ῏Ωρος Φ̱άωνος Κανωπίτης Ἀ̣πόλλωνι | εὐχήν

The relief and the inscriptions are probably the work of an Egyptian mason; the demotic text reads in translation: 'may the falcon, Horus of Buto, give life to Hor the younger, son of Phaon and Ta-dd-ḥr (?), who had the stele of the falcon, Horus of Buto, made, in front of the falcon, Horus of Buto, the great god'; the dedication dates to the period of the Ptolemaic control of Samos (281-197 B.C.); for an Egyptian mercenary in Samos see *IG* XII 6 1 217 L. 15, M.-H. || 1. "Ηρως φαηνος κυνηγέτης, K. (1867); initio, read by P.: ΩΡΟϹ, K.; ...ΩΡΟΣ, S.; the letter Φ is no longer visible because of a damage of the stone; ΚΑΝΩΓΕΤΗΣ, K., S.; Κανωπίτης, P.

1158: *IG* XII 6 1 590. **Epitaph of Kalliste, Basilion, Asklas, and Andronikos, 2nd/1st cent. B.C.** On the back of the plaque with the text of our lemma no. 1157 (with bibliography): Καλλίστη, | Βασίλιον, | Ἀσκλᾶς, | Ἀνδρόνικος, || ἥροες χρη⟨σ⟩τοί, | χαίρετε

3. ΑΣΚΛΑΣ--, K., S.; read by P. || 4-5. a dividing line between LL. 4 and 5 on the left side || 5. ΧΡΗΤΟΙ on the stone (possibly to be retained, K.Hallof per ep. and in *IG* XII 6 1 590).

1159. Samos. Masons' inscription in the aqueduct of Eupalinos, ca. 550 B.C. (or ca. 530 B.C.). *SEG* XLV 1171. In a very detailed analysis of the calculations necessary for the construction of the aqueduct of Eupalinos L.Käppel, *A&A* 45 (1999) 75-100 (ph.; dr.), focuses on the word παράδεγμα painted with large letters (30 cm) and defining a section of the tunnel near the north entrance. K. argues that this word ('model' or 'draft') commemorates the solution of the problem that resulted from the deviation from the original straight line of the tunnel (83-100). Republished now as *IG* XII 6 1 1002.

1160. Samos. Inscribed Laconian bowl, ca. 550 B.C. Two fragments of a Laconian bowl attributed to the 'Hunt Painter' with representation of the killing of the Hydra and the ambushing of Troilos; found in the Heraion. A: W.Technau, *MDAI(A)* 54 (1929) Beilage XVI 1 (fr. A; no text); *LSAG*[2] 199 no. 16 c; C.M.Stibbe, *Lakonische Vasenmaler* (Amsterdam-London 1972) 247/248 no. 206a. A+B: Ed.pr. C.M.Stibbe, *MDAI(A)* 112 (1997) [1999] 131-134 (ph.): A: ϝιόλας B: [Τρ]ο̣ϝί̣[λος]

IKARIA

1161. Oine. Honorary decree for Pausimachos of Byzantion, 4th cent. B.C. Upper left part of a marble stele in the archaeological collection of Kampos (Οἴνη). Ed.pr. A.P.Matthaiou, *Chiron* 29 (1999) 226-228 no. 1 (ph.). Republished as *IG* XII 6 2 1224.

Τάδε ἔδοσα[ν Οἰναῖοι – ca. 7-9 --]
Παυσιμάχω̣ι [— ca. 14-16 ---]
Βυζαντίωι αὐτ̣[ῶι καὶ ἐκγόνοις],
εὐεργέτηι γενο[μένωι τῆς αὐτῶν]
[π]ό̣λειω[ς]· προξε[νίαν, πολιτείαν],
[ἀ]τέλειαν, εἴ[σπλουν καὶ ἔκπλουν]
καὶ ἐν εἰρή[νηι καὶ ἐν πολέμωι]
εἶναι αὐ[τῶι· ὑπάρχειν δὲ αὐτῶι]
καὶ ἱε[ρῶν παράστασιν πάντων]
[ὧ]ν ἂν ἡ πόλις συντελῆι ------]

1. The scribe wrote first HN and corrected it later to PH || 5. for πόλειως instead of πόλεως cf. *IG* XII 5 571 III L. 19, ed.pr. || 8-10. restored on the basis of *IG* XII 6 1 120 LL. 15-16, ed.pr. || 8. or αὐ[τῶι καὶ ἐκγόνοις αὐτοῦ], K.Hallof apud ed.pr.

1162. Oine. Honorary decree for Eparchides, 2nd cent. B.C. Fragment of a marble stele in the archaeological collection of Kampos. Ed.pr. A.P.Matthaiou, *Chiron* 29 (1999) 228-230 no. 2 (ph.). Republished as *IG* XII 6 2 1217.

[---]
[---] Ο̣ἴ̣ν̣ην, στῆ̣σ[αι δὲ αὐτοῦ τὴν εἰκόνα]
[ἐν τῆι ἀγ]ορᾶι ἐν ἐπιφανε̣[ῖ τόπωι ἔχουσαν]
ἐ̣πιγραφὴν τήνδε· ᵛ Σάμ[ιοι οἱ οἰκοῦντες Οἴνην]
ἐτίμησαν Ἐπαρχίδην Α[- -------------------------]
χρυσῶι στεφάνωι, εἰκόνι χ[αλκῆι ἀρετῆς ἕνεκα]
καὶ εὐνοίας τῆς εἰς ἑαυτ̣[ούς· ἀναγράψαι δὲ]
τὰ δεδογμένα εἰς στή[λην λιθίνην καὶ στῆσαι]
ἐν τῆι ἀγορᾶι παρὰ τὴν ε[ἰκόνα· τῆς δὲ ἀνα]-
γραφῆς καὶ τῆστάσεω[ς τῆς στήλης καὶ τῆς ἀνα]-
θέσεως τοῦ ἀνδριά[ντος ἐπιμεληθῆναι τοὺς]
νεωποίας Γοργοσ[- -----------------------------]
Μητροφῶντα Θεο̣[- -----------------------------]
vacat

3. Cf. ἔδοξε Σαμίοις τοῖς κατοικ[οῦ]σιν Οἴνην in another decree [now *IG* XII 6 2 1218, K.Hallof per ep.], ed.pr. || 4. possibly the historian Ἐπαρχίδης of Oine (*FGrHist* 437; 3rd cent. B.C.?); an Ἐπαρχίδ[ης] Νικαγόρο̣[υ] is known from an epitaph [now *IG* XII 6 2 1238 II] (ca. 200-150 B.C.), ed.pr. || 11. Γοργοσ[θένην?]; the νεωποῖαι are not necessarily those of the Samian Heraion, ed.pr. || 12. in fine, O or Ω, ed.pr.

AMORGOS

1163. Amorgos. Inscriptions in the Archaeological Museum. L.Marangou, *Ἀρχαιολογικὴ Συλλογὴ Ἀμοργοῦ. Ι. Μαρμάρινα γλυπτά* (Athens 1999), presents a catalogue of the marble sculpture in the Archaeological Museum of Amorgos, which includes a few

inscriptions: *IG* XII 7 400 (42/43 no. 34); *SEG* XV 548 (32 no. 18; ph.). M. mentions an [apparently unpublished] text which refers to ὁ δῆμος ὁ Σαμίων ὁ κατοικῶν ἐν Μινώᾳ (41 no. 31, 3rd cent. B.C.) [for this expression see *IG* XII 7 231 L. 30 and 237 L. 38, Chaniotis]. For two unpublished texts see our lemmata nos. 1164/1165.

1164. Aigiale. Dedication to Artemis Soteira, 2nd cent. B.C. Altar found at Terlaki. Mentioned by L.Marangou, *op.cit.* (cf. our lemma no. 1163) 41 no. 30, who reports that it is a dedication to Ἄρτεμις Σώτειρα.

1165. Aigiale. Epitaph (?), early 2nd cent. A.D. Marble relief with representation of a seated woman, two standing men and a boy (a slave?) leading an animal (a sacrifice scene?). Ed.pr. L.Marangou, *op.cit.* (cf. our lemma no. 1163) 45 no. 38 (ph.): Ἐπιτυγχάνων Χρυσίππου | υἱός

1166. Minoa. Inscribed vase, Archaic period. Base of vase inscribed after firing. Ed.pr. L.Marangou, *PAAH* 153 (1998) [2000] 185 (ph.; dr.): ΑΦΗΓ

LEMNOS

1167. Hephaistia. Security horos, 4th cent. B.C. *SEG* XLV 1189. L.Beschi, *art. cit.* (cf. our lemma no. 1168) 261/262, suggests reading (ὀλ)ιοχύτροις = ὀλιγοχύτροις (ΜΙΟ χύτροις on the stone; Μ(ε)ιοχύτροι; 'pot lighteners', J.Cargill), i.e. 'un gruppo di persone contraddistinte da un nomignolo (chi ha poste pentole), che, per metafora, potrebbe indicare persone di povere risorse'.

1168. Hephaistia. Security horos, 3rd cent. B.C. Irregular block of limestone found in 1978 in Pounta, in the ruins of the church of St. Meletene. Ed.pr. L.Beschi, *ASAA* 70/71 (1992/1993) [1998] 263-267 (ph.), with an overview of the security horoi on Lemnos (260-262) [cf. *SEG* XLV 1185-1191]. The first text concerns the mortgage of a piece of land and a house for the funeral of Ἡδέα (I L. 6). The same real estate was mortgaged for a second time later (II).

I
Ἐπὶ Φανοκλέου[ς ἄ]ρχο[ντος· ὅρο]ς
χωρίου καὶ οἰκίας καὶ τῶν προσόντω[ν]
τῶι χωρίωι καὶ τε͂ι οἰκίαι ὑποκειμένων
Ἀγαθοκλεῖ Φιλίπου τραπεζίτει καὶ
Πολυφίλωι Ἀρχεδήμου Ἁλαι(εῖ) ἀργυρίου

II
Ἐπὶ [--------------]
[ἄ]ρχοντος δραχμ[- -----]
κατὰ συνθήκας [κειμένας παρὰ]
Λυσιστράτωι Φυλασίωι

δραχ(μῶν) ΗΗ εἰς τὴν ταφὴν Ἡδέας ὥστε
ἔχειγ καὶ κρατεῖγ κατὰ συνθήκας
τὰς κειμένας παρὰ Δρακοντίδε[ι] Ἀρχαγάθου
Φρεαρρίωι

I. 1. Φανοκλῆς was a local archon, ed.pr. || 4. this is the first attestation of a banker in a deed of sale; Ἀγαθοκλῆς is not known from other sources, ed.pr. || 6. the price of 200 drachmai seems relatively high for a funeral, especially after the legislation against luxury in the late 4th cent. B.C., ed.pr.

THASOS

1169. Thasos. Religion: Cult of Herakles. C.Jourdain-Annequin, *Ktema* 23 (1998) 345-364, compares the cult of Herakles in Sparta, Athens and Thasos; in Sparta Herakles was directly linked to the history of the polis; in Athens it created a bond between public and private; in Thasos the cult had a predominantly political function (351-355); in this context J.-A. discusses briefly the relevant inscriptions: *IG* XII 8 265 + *IG* XII Suppl. p. 152 (*LSCG* 115); *IG* XII Suppl. 414 (*SEG* II 505; *LSCG Suppl.* 63); *LSCG Suppl.* 56 [on p. 351 note 38 the correct reference should be *LSCG Suppl.* 63, not *LSCG* 63; in note 39 the correct reference should be *IG* XII Suppl. p. 152, not *IG* XII Suppl. no. 353, Chaniotis].

1170. Thasos. Thasian judges abroad. C.V.Crowther, *art.cit.* (cf. our lemma no. 1108) 269/270, presents a list of the decrees of foreign cities for Thasian judges: *IG* XII 8 269 = *I.Smyrna* 582 (our lemma no. 1171); *IG* XII Suppl. 361 = *Recherches --- (Thasos)* II no. 167; *SEG* XXIX 769-772; P.Bernard - F.Salviat, *BCH* 91 (1967) 588 no. 36. See also our lemma no. 1171.

1170 bis. Thasos. Honorary decree of Thasos for three Koan judges, 3rd cent. B.C. See our lemma no. 1108.

1171. Thasos. Honorary decree of Smyrna for five Thasian judges, late 2nd/early 1st cent. B.C. Two non-joining fragments of a marble pedimental stele. **A:** Upper part of the stele (LL. 1- 23) found in 1997. **B:** Lower part of the stele (LL. 26-52) found in 1904. *IG* XII 8 269 (*I.Smyrna* 582). **A+B:** Ed.pr. P.Hamon, *BCH* 123 (1999) 175-194 (ph.; French translation), observed that the two fragments belong to the same stele and (re)publishes the entire document, discussing, *inter alia*, the number of judges in ξενικὰ δικαστήρια and the involvement of judges from more than one city with regard to the solution of legal conflicts in a

foreign city (cf. *IG* XII 6 1 95; *IG* XII Suppl. 139 and 361; *SEG* XII 390; XXXVIII 1061; XLI 930, 932/933; *I.Erythrai* 113 and 120; *I.Iasos* 73/74; Michel, *Recueil* 542; our lemma no. 1150; 188-192). We present only the text of the new fragment, since H. does not suggest any new restorations for fragment B, except for LL. 31/32 (*I.Smyrna* 582 LL. 6/7) where the names of the five (not three) judges can now be restored: [name and patronymic, ------ ---αχίου, | Βάκχιον 'Αριστοδ]ήμου, Δημήτριον 'Αρχία, Κου[------]. For other decrees of Smyrna for foreign judges see our lemmata nos. 520 bis and 1093.

a [Ζ μ υ ρ] ν α ί ω ν ·
[ἔδοξε τῆι βουλῆι καὶ τῶι δήμωι· γνώμη] σ[τ]ρατηγῶν· 'Αθήναιο[ς]
[------------------------ · ἐπειδὴ] το[ῦ δήμου πέ]μψαντος εἰς Θάσο[ν]
[δικασταγωγὸν ---------------- αἰτησόμε]ν[ον] δικ[ασ]τήριον, ὁ δ[ῆ]-
[μος ὁ Θασίων, ---------- καὶ φίλος καὶ εὔνους] ὑπάρχων τῶι δήμω[ι]
[καὶ προαιρούμενος ἀπὸ παντὸς τοῦ βελτίστ]ο[υ] συντελεσθῆναι τὰ[ς] κρ[ί]-
[σεις, τὴν πᾶσαν σπουδὴν καὶ φιλοτιμίαν] ποιησάμενος περὶ τὴν αἵρεσι[ν]
[τῶν δικαστῶν ἀπέστειλε]ν δικαστ[ὰ]ς ἄνδρας καλοὺ[ς κ]αὶ ἀγα-
[θοὺς --------------------------------------].αχίου, Βάκχιον 'Αριστοδήμ[ου]
[Δημήτριον 'Αρχία, Κου------- --------- οἵ]τινες πα[ρ]αγενόμενοι ἃς μὲν διε-
[δίκ]ασα[ν δί]κας [δι]καίως κατὰ τοὺς νόμους τὴν πᾶσαν
[κα]κ[ο]παθίαν κα[ὶ φιλο]τιμίαν προσεν⟨εγ⟩κάμενοι, ἃς δὲ κα[ὶ σ]υνέ[λυσαν]
[καθ' ὅ]σον ἦν ἐ[φ' ἑαυ]το[ῖς σπε]ύδ[ον]τ[ε]ς τοὺς διαφερομένους τῶν [πο]-
[λιτῶ]ν ε[ἰς] ὁμ{ΟΜ}όνοιαν καταστῆσαι, οὐθὲν ἀναγκα[ιό]-
[τερον δὲ οὐ]δὲ μᾶλλον συνφέρ⟨ο⟩ν ^{v} νομίσαντες εἶναι τῆι
[πόλει ἐπειράσ]αντο τὰς φιλονικίας καὶ διαφορὰς ἀνα⟨ι⟩ρεῖν κα[ὶ]
[ἐν τοῖς ἄλλοι]ς ἀνεστράφησαν ἀξίως {τῆς} τε ἑαυτῶν καὶ τῆ[ς]
[ἑαυτῶν καὶ τῆς] ἡμετέρας πόλεως· ὅπως οὖν καὶ ὁ δῆμος φ[α]-
[νερὸς ἦι τοῖς πρὸς α]ὐτὸν ἐκτενῶς προσφερομένοις τῆι εὐν[οί]-
[αι ἀποδιδοὺς τὴν κ]αθήκουσαν τιμὴν καὶ χάριτα· Τύχῃ τῇ
['Αγαθῇ· δεδόχθαι· ἐπην]ῆσθαι μὲν τὸν δῆμον τῶν Θασίων ἐπὶ τῇ εὐν[οί]-
[ᾳ καὶ τῇ αἱρέσει ᾗ ἔχων διατε]λεῖ πρὸς τὴν πόλιν ἡμῶν [καὶ ἐπὶ τῶι]
[ἀποστεῖλαι δικαστ]ὰς ἀξ[ίους ἀμφοτέρων τῶν πόλεων πρὸ πλείστου]
[τὸ δίκαιον ποιουμένους, καὶ στεφανῶσαι αὐτὸν χρυσῶι στεφάνωι]
[ἐν τοῖς πρώτοις συντελεσθησομένοις Διονυσιείοις τραγωιδῶν τῶι ἀγῶνι· τῆς δὲ]
b [ἀναγγελίας τοῦ στεφάνου ἐπιμελ]ηθῆ[ναι τὸν ἀγωνοθέτην κτλ.]

2. If 'Αθήναιος was the δικασταγωγός, he may have proposed the decree: 'Αθήναιο[ς | ------ προεγράψατο vel sim.]; but possibly γνώμη] σ[τ]ρατηγῶν ⟨καὶ⟩ 'Αθηναίο[υ], ed.pr. || 4. [δικασταγωγὸν 'Αθήναιον?], ed.pr. || 5. [συγγενὴς or οἰκεῖος? καὶ φίλος καὶ εὔνους], ed.pr. || 9. initio, propably [Β]αχίου for Βακχίου, ed.pr. || 10. the name of the judges can in part be restored on the basis of L. 31 || 12. ΠΡΟΣΕΝΚΑΜΕΝΟΙ on the stone || 15. ΣΥΝΦΕΡΕΝ on the stone || 16. ΑΝΑΡΕΙΝ on the stone.

1172. Thasos. Honorary inscription for Iulius Aurelius Herakleon, early 4th cent. A.D. Statue base. Mentioned by M.Sgourou, *AEMΘ* 11 (1997) [1999] 602 (dr.), who suggests that the honored person may be related with an Αὐρήλιος 'Ηρακλεών mentioned in *Recherches --- (Thasos)* II 202/203 [we read the text from the drawing, Chaniotis].

'Η πατρὶς ·
· 'Ι·ού(λιον) · Αὐρ(ήλιον) 'Ηρακλεῶ-
να, τὸν ἀξιολογώ-
τατον Ε☧ · ☧ ·
τῆς περὶ αὐτὴν
εὐνοίας ἕνεκεν

1173. Thasos. Boundary stone of a sanctuary of Kore, ca. 350 B.C. Marble block reused in ■ basilica at Evraiokastro. C.Rolley, *BCH* 89 (1965) 450/451 no. 10 (ph.). S.Pingiatoglou, *art.cit.* (cf. our lemma no. 666) 912, mentions this stone in her collection of evidence for the cult of Demeter in Northern Greece: Κόρης

1174. Thasos (area of: Limenaria). Epitaph of Manta, Roman Imperial period. Lower left part of a stele representing ■ seated woman and probably a man. Ed.pr. S.Papadopoulos, *AD* B2 (1995) [2000] 619 (ph.): Μάντα Ταρ[---] | Διεσκουρίδο[υ]

[1. Probably a Thracian name, e.g., Ταρουλας, Ταρουσίνας et sim., Chaniotis].

1175. Thasos. Thasian amphora stamps. Y. Garlan, *Les timbres amphoriques de Thasos. I. Timbres protothasiens et thasiens anciens* (Paris 1999), presents a corpus of the early Thasian amphora stamps (ca. 390-334 B.C.), which includes 914 different inscribed stamps (nos. 60-973) and another 50 stamps that can only be partly identified (nos. 974-1023; the 'proto-timbres' nos. 1-59 are not inscribed). In a thorough introduction to this material G. discusses the general features of the stamps (names of eponyms and potters, the ethnikon Θασίων, the emblems), technical aspects (form, engraving, use of the stamps), the chronology of the eponymous officials, the amphora production of Thasos, and the evidence the amphora stamps provide for Thasian trade. The volume contains an index of names, monograms and letters, emblems, and finding places of the early Thasian amphora stamps. For the onomastic material cf. L.Dubois, *BE* (2000) no. 212. Cf. the review of M.Debidour, *REG* 113 (2000) 654-659.

After an examination of the techniques of the engravers of the seals with which the Thasian amphoras were stamped, id., in C.Koukouli-Chrysanthaki, A.Muller, S.Papadopoulos (edd.), *Thasos. Matières premières et technologie de la préhistoire à nos jours. Actes du colloque international, 26-29/9/1995* (Athens-Paris 1999) 293-331, concludes that the engravers did not give priority to any particular element (eponymous, producer, ethnikon). G. underlines the importance of an accurate description of the stamps, which should also include the organisation of space and the orientation of the texts and the symbols. In this study G. gives the texts and photos of a seal for the sealing of handles (1) and of stamped amphora handles from various sites and museums (Athens: 17; Thasos: 1-3, 8/9, 13, 16, 22; Ermitage: 4/5, 21; Kertch: 6, 10,

12, 15; Gorgippia: 7, 20; Histria: 11; Nikonion-Odessos: 14; Hermonassa: 18/19): **1)** Θασίων | Ἀστυκρέων (V.Grace - F.Salviat, *BCH* 86, 1962, 510-516) **2)** Ἐπὶ | Μέγων|ος Λεώ|φαν|τος (296 no. 2) **3)** Θασι(..) | Μεσ(--) | Κ[λεο(φάνης) (296 no. 3) **4)** Ἱππίδης | Θασ|ίων Λυσικ|λῆς (296 no. 4) **5)** Δαμ|άσ(της) | Θασι(..) Τιμ|ησ(ι-) (296 no. 5) **6)** Θεόφι[λ(ος)] | Θασ|ι(..) Τιμη|σι(-) (296 no. 6) **7)** Θα[σίων] | Ἡροφῶν | Γλαύκω[ν] (296 no. 7) **8)** Θασίων | Λεώ-[δι(κος)] (298 no. 8) **9)** Θασίων | Λεώδικ[ο|ς] (298 no. 9) **10)** Θάσιον | Πανφ[ά]|ης | Λεύκων (299 no. 10) **11)** Ἀρ|ότεω (299 no. 11) **12)** Λ[ε]ώ|φαντο(ς) | vacat | Θασι(..) Μέ-(γων) (300 no. 12) **13)** Θάσιον | Φιλοκρά(της) | Τιμαρ[χί(δας)] (300 no. 13) **14)** Θασίων | [Ν]αύσων (300 no. 14) **15)** Σκύμ|(νο)|ς Θασι(..) Μ[έ(γων)] (301 no. 15) **16)** Θάσιο[ν | Δαμάστης] | Ἀγαίδης (302 no. 16) **17)** Θάσι[ον | Δ]αμάσ[της] | Μέλινο[ς] (302 no. 17) **18)** Ἀ(λ)θημ(-) | Θασίων | Φέδιπο(ς) (302 no. 18) **19)** [Ἀρι]στείδης Θασ|ι(..) Εὐφράν(ωρ) (303 no. 19) **20)** [Νύ]μφων Θά[σ]|ιο|ν Λεύκ[ω]|ν (303 no. 20) **21)** Θάσιον | Χαιριμ(ένης) (303 no. 21) **22)** Πυθίων | ΠΡ (?) | Θασίων (303 no. 22).

The techniques applied during the sealing of the Thasian amphoras is also discussed by M.Debidour, *ibid.* 307-321, who points to errors in the engraving of the ethnikon Θασίων (Θεαίων, Θασίωε, Θασίως, Ἀθσίων, and Θαίσων) and of personal names, to a few rare phenomena such as sealings with raised letters, fingerprints, the use of the same seal on both handles of the same amphora, and the sealing of the neck of the amphora. Damages and repairs of the sealing before and after firing can also be observed; there seem to be no rules with regard to the direction of the sealing. We list the amphora stamps that seem to be unpublished (Athens: 27; Thasos: 24-26, 28; Kavala Museum: 23): **23)** ⟨Θα⟩σίων (308) **24)** Θασίων trident Θεόπομπος (314; ph.) **25)** Ἄμφανδρος (314 note 41) **26/27)** Βουλήκριτος amphora (314 note 41) **28)** Ἀριστείδης dolphin (314 note 42) **29/30)** Βίων amphora. See also our lemma no. 864.

M.Debidour in *Production* -- (cf. our lemma no. 1010) 81-89, examines the Thasian stamps on which the magistrate Κλεῖτος is mentioned. The number of Thasian stamps found in the Black Sea area amounts to 3,201, from a total of 15,291 Thasian stamps found altogether. The Κλεῖτος stamps are 239 in number: 14 from Bulgaria/Rumania, 225 from the North Shore. D. points out that the κεραμάρχης is the leader of a workshop, and not a magistrate (82) [see also *SEG* XLVIII 975 bis]. For Thasian amphora stamps see also our lemmata nos. 327, 679, 796, 863/864, 1010, 1022, and 1176.

23. ΑΘΣΙΩΝ on the sealing || 24-27. the seal with which these sealings were made was broken, D. || 28. fingerprints visible on the sealing || 29-30. sealing impression 'en pivotant', D.

1176. Thasos (area of: Limenaria). Thasian amphora stamps, ca. 300-275 B.C. S.Papadopoulos, *AD* 50 B2 (1995) [2000] 621, reports the discovery of three stamped amphora handles with the names Πολυνείκης, Πρηξίπολις and Πυθίων.

1177. Thasos. Lead flask, Hellenistic period. *SEG* XLVIII 1169. See now also S.Papadopoulos, *AD* 50 B2 (1995) [2000] 625.

EUBOIA

1178. Vacat.

1179. Chalkis. Honorary decree of Chalkis for Koan judges, ca. 167-150 B.C. See our lemma no. 1115.

1180-1185. Chalkis. Epitaphs, late 4th-3rd cent. B.C. Six grave stelai found in a cemetery. Ed.pr. M.Salliora-Oikonomakou, *AEph* 138 (1999) [2000] 233-237 (ph.).

1180: 233 no. 1 (ph.). **Epitaph of Maimon, 3rd cent. B.C.** Stele with triangular top made of reddish stone: Μαίμων

1181: 234 no. 2. **Epitaph, undated.** Fragment of a marble stele which preserves the letter A.

1182: 234 no. 4 (ph.). **Epitaph, late 4th/early 3rd cent. B.C.** Lower part of a marble stele: [------] | Θεογένου

1183: 234-236 no. 5 (ph.). **Epitaph of Prodochos, late 4th/early 3rd cent. B.C.** Marble stele with moulding: Πρόδοχος | Ἀρχίππου

1. Πρόδοχος was hitherto unattested in Euboia, ed.pr.

1184: 236 no. 6 (ph.). **Epitaph of Theodotos, late 4th/early 3rd cent. B.C.** Marble pedimental stele decorated with a painted red ribbon: Θεόδοτος | Θεοδότου

1185: 236 no. 7 (ph.). **Epitaph of Menekrate, early 3rd cent. B.C.** Pedimental stele of porous stone; the pediment and a ribbon are represented in painting: Μενεκράτη | Μένωνος

1186. Chalkis (area of: Triada). Epitaph of Mnesimache, undated. Marble column found in the area of Triada (northeast of Chalkis). Ed.pr. E.Sapouna-Sakellaraki, *AD* 50 B1 (1995) [2000] 318: Μνησιμάχη Φανομάχου

1187. Eretria. Decrees for Macedonians. The relations between Eretria and Macedonia in the Hellenistic period (ca. 330-ca. 250 B.C.) are documented by nine decrees for Macedo-

nians, studied by D.Knoepfler in *Ancient Macedonia* VI 599-612 and now included in id., *Décrets érétriens de proxénie et de citoyenneté* (Lausanne 2001). The decree for Φιλόξενος (*IG* XII 9 222 = *Décrets* no. V), hieromnemon in Delphi under Alexander (*F.Delphes* III 5 50) should be dated to ca. 330 B.C.; Μυλλένας Ἀσάνδρου and Ταύρων Μαχάτα (*IG* XII 9 197 = *Décrets* no. VI; ca. 320 B.C.) were also companions of Alexander. Τιμόθεος Λυσανίου (*IG* XII 9 196 = *Décrets* no. VII) may be a Macedonian officer under Polyperchon who reestablished democracy in Eretria in 319/318 B.C.; Ἀριστόνους Πισαίου (*IG* XII 9 221 = *Décrets* no. VIII) is probably a follower of Polyperchon and may be identified with a theorodokos of Nemea (*SEG* XXXVI 331; ca. 320 B.C.); Ἀπολλόδωρος Ἀναξιδότου (*IG* XII 9 205 + 226 = *Décrets* no. 6) and Ἀναξίδοτος Ἀπολλοδώρου (*IG* XII 9 206; cf. *Décrets* no. XI) were probably honored around 304-301 B.C.; Κλεοχάρης Πυθέα (*IG* XII 9 199 + 230 = *Décrets* no. 10) was in the service of Antigonos Monophthalmos and Demetrios Poliorketes. An anonymous Macedonian, the son of [Ἀρχέπ]ολις, was probably honored in the late 4th cent. B.C. (*IG* XII 9 200 = *Décrets* no. X). For the proxeny decrees for Ἀρριδαῖος Ἀλεξάνδρου and Πρωτέας see our lemmata nos. 1188/1189. In addition to these texts, Diogenes Laertios (2.142) mentions an honorary decree for king Antigonos Gonatas (*Décrets*, appendix 2).

1188. Eretria. Proxeny decree for Proteas of Macedon, ca. 260-250 B.C. Marble stele found in 1973 near the temple of Apollo Daphnephoros. Ed.pr. D.Knoepfler, *Décrets* -- (cf. our lemma no. 1187) 273-304 no. 15 (ph.; French translation), with a very detailed commentary on the language, the formulas and the historical context (especially the war between Alexander, the son of Krateros, and Antigonos Gonatas and the financial situation of Eretria around 260 B.C.). Id., *art.cit.* (cf. our lemma no. 1187) 610/611, discusses this document briefly in the context of the honorary decrees for Macedonians in Eretria under the Antigonids. Cf. the remarks of P.Gauthier, *BE* (2002) no. 335 (pp. 696/698).

Οἱ πρόβουλοι εἶπον· ἐπειδὴ Πρωτέ-
ας καὶ πρότερον ὅπως αἱ ἀρχαιρεσί-
αι κατὰ τοὺς νόμους γίνωνται τῶι δή-
μωι πρός τε Ἀλέξανδρον καὶ Διοσκουρί-
δην συνέπραττεν καὶ νῦμ πάλιγ χρήμα-
τα τῆι πόλει ἐγ καιρῶι καὶ αὐτὸς ἐδάνεισεν
καὶ τῶν ἄλλωμ φίλων συμπαρεσκεύα-
σεν, δεδόχθαι τῶι δήμωι· εἶναι Πρωτέαν
Θεοκλείδου πρόξενον καὶ εὐεργέτην
Ἐρετριέων αὐτὸγ καὶ ἐκγόνους· εἶναι
δὲ αὐτῶι καὶ ἔγκτησιγ τῆς οἰκίας
κατὰ τοὺς νόμους καὶ ⟨ἀτέλειαγ καὶ⟩ εἰσάγοντι
καὶ ἐξάγοντι καθάπερ τοῖς ἄλλοις
Ἐρετριεῦσιγ καὶ ἀσυλίαγ καὶ εἰρή-
νης καὶ πολέμου· ἀναγράψαι δὲ
τόδε τὸ ψήφισμα ἐν στήληι λι-

[θί]νηι καὶ στῆσαι ἐν τῶι ἱερῶι
τοῦ Ἀπόλλωνος· εἰς δὲ τὴν ἀ^{vvv}-
[να]γραφὴν δ[οῦναι τὸ] ἀνάλω^{vvv}-
[μα τὸ ἐ]σ[όμενον τὸν ταμίαν $^{vacat?}$]

1-2. Πρωτέας can be identified as a Macedonian officer because of his name and the historical context, ed.pr. || 2-3. the Eretrians were allowed to hold their elections during the Macedonian occupation (after 267 B.C.), ed.pr. || 4. Ἀλέξανδρος should be identified with the son of Krateros; the decree antedates his revolt against Antigonos Gonatas (ca. 250 B.C); Διοσκουρίδης was a Macedonian officer (φρούραρχος or οἰκονόμος?) in the service of Krateros and Alexandros, possibly the father of Σωσίβιος Διοσκουρίδου who served in the court of Ptolemy IV and V, ed.pr. || 6. Proteas is honored because his loan was probably interest-free, ed.pr. || 12. the words ἀτέλειαν καί were omitted by the mason.

1189. Eretria. Proxeny decree for Arrhidaios of Macedon, ca. 250 B.C. *IG* XII 9 212; *SEG* XLIII 591. D.Knoepfler, *art.cit.* (cf. our lemma no. 1187) 609/610, rejects the restoration of L. 6 suggested by R.A.Billows (*SEG* XLIII 591: [τοὺς νῦν] ὄντας βασιλεῖς, sc. Antigonos Monophthalmos and Demetrios Poliorketes; ca. 304-301 B.C.), because there is no trace of a Σ, and confirms the traditional restoration [τοὺς συν]όντας βασιλεῖ (sc. Alexandros, Krateros' son; ca. 250 B.C.). Republished now by id., *Décrets* -- (cf. our lemma no. 1187) no. 328-344 no. XXV (French translation).

1190. Eretria. Honorary decree of Eretria for three Koan judges, ca. 150 B.C. See our lemma no. 1116.

1191. Eretria (?). Dedication of Prexiades and his children to Demeter and Persephone, late 5th cent. B.C. For this inscription, found in Oropos but possibly from Eretria, see or lemma no. 521.

1192-1201. Eretria. Epitaphs. Ten epitaphs delivered to the Museum of Eretria. Ed.pr. E.Sapouna-Sakellaraki, *AD* 50 B1 (1995) [2000] 318/319.

1192: 318. **Epitaph of Axia, undated.** Pedimental marble stele found at Chalioteika: Ἀξία

1193: 319. **Epitaph, undated.** Fragment of a stele found at Toumba: .. | ΜΕΘ

1194: 319. **Epitaph of Nike[--]o, undated.** Moulded stele decorated with two rosettes, found at Livadia: Νικη[--]ώ | Νικι[--]

[Cf. Νικησῶ Νικία in *IG* XII 9 178 (from Vathia; area of Eretria), Chaniotis].

1195: 319. **Epitaph of Promachos of Lokroi, undated.** Marble pedimental stele found at Livadia: Πρόμαχος | Λυ[κό]φρονος | Λοκρός

2. ΛΥ[--]ΦΡΟΝΟΣ, ed.pr.; [Λυ[κό]φρονος], Chaniotis].

1196: 319. **Epitaph of Poulydamas, undated.** Marble stele found at Livadia: [Π]ουλυδάμαι

2. ()ΟΥΛΥΔΑΜΑΙ, ed.pr.; [[Π]ουλυδάμαι (cf. *IG* XII 9 191 B L. 5), Chaniotis].

1197: 319. **Epitaph of Theotele, undated.** Stele found north of the cemetery: Θεοτήλη

1198: 313 and 319. **Epitaph of Pasikleia, undated.** Marble stele: Πασίκλεια

1199: 319. **Epitaph of Phile, undated.** Upper part of a marble stele found in Kastelli: Φίλη

[Cf. V.Petrakos, *AD* 23 Meletai (1968) 105 no. 32, Chaniotis].

1200: 319. **Epitaph of Soteira, undated.** Stele: Σώτειρα

1201: 319. **Epitaph of Amemonike (?), undated.** Marble stele: 'Αμημονίκη

[Possibly a misread or miswritten 'Αμεινονίκη, already attested in Eretria (*LGPN* I), Chaniotis].

1201 bis. Eretria. Mosaic inscription, late Roman Imperial period. Fragment of a mosaic found in a private house in Eretria. Ed.pr. S.G.Schmid, *AK* 42 (1999) 122 (ph.), who points out that the verb ἀρχιτεκτονέω is occasionally attested in mosaic inscriptions in the late Roman Imperial period: ἠρχιτ[εκτόνησεν?]

1202. Histiaia (area of: Kerinthos). Epitaph of Phanostrate, Hellenistic period. Poros stele found at Kastri (or Loutses) Kerinthou. Ed.pr. E.Sapouna-Sakellaraki, *AD* 51 B1 (1996) [2001] 309: Φανοστράτη

1203. Histiaia (area of: Neos Pyrgos). Signature of the sculptor Kylion, early 6th cent. B.C. *SEG* XLVII 1369. E.Sapouna-Sakellaraki, *AD* 50 B1 (1995) [2000] 316, reports that the inscription on the statue of Herakles fighting against the lion reads Ϙυλίōν ἐποίεσεν (not Κυλίων ἀνέθēκεν, as given in earlier reports). The text is written on the lion's thigh.

1204. Mantoudi. Honorary inscription (?), undated. Statue base found at Mantoudi. Mentioned by E.Sapouna-Sakellaraki, *AD* 51 B1 (1996) [2001] 308: ΕΠΙ[-------]ΦΗΜΙΑΡ-ΧΟΥ | [--]Ο[------] Παραμόνου

1205. Zarax. Inscribed pottery and a weight, 7th-4th cent. B.C. A.Hadzidimitriou, *BCH* 123 (1999) 793 (ph.), reports the discovery of an inscribed pithos in a building of the late Geometric period; the text demonstrates the building's cultic function (no. 1; ca. 650 B.C.). An unspecified number of inscribed skyphoi (no. 2) were found in a second building, also of a sacred function (8th-4th cent. B.C.), along with a bronze weight (no. 3): 1) [------] ἱερὸς ΙΡΡ. 2) ΙΕ 3) 'Απόλλωνος Δηλίō

[2. ἱε(ρός?), Sverkos].

CRETE

1206. Vacat.

1207. Crete. Economy. C.Brixhe in *Des dialectes* -- (cf. our lemma no. 2351) 75-116, exploits the epigraphic material (*SEG* XXXV 991 A; *I.Cret.* II xii 9 and 13; *I.Cret.* IV 1, 4, 41-43, 47, 58, 63/64, 72/73, 75-77, 81, 162) for an interesting panorama of the circulation of goods through purchase, inheritance, donation, and mortgage in Gortyn; he discusses the abstract designations of goods (τὰ ϝὰ αὐτᾶς, τὰ πατρõια, τὰ ματρõια, τὰ λοιπά, τὰ κρέματα = χρήματα), the terms used for specific categories of property (οἰκία, στέγα, πρόβατα, καρταίποδα, δõλος, ϝοικεύς, ϝέμας, καρπός, ἐπικαρπία, κλᾶρος), and the verbs used to express their circulation (ἄγω, ἀναιρõμαι, ἀναχωρõ, ἀποδίδωμι, ἀπολαγχάνω, ἀρτύω, δατέομαι, δίδωμι, ἐπιλαγχάνω, ἐπισπένδω, ἔχω, κατατίθεμαι, κατατίθημι, *πάομαι, πρίαμαι, σπένδω, φέρω, ὠνέω). We select his most significant contributions to the interpretation of texts. In *I.Cret.* IV 75 B LL. 7/8 ἐς ἀνδρείō should be translated as 'tout ce que, concernant l'andreion' (78); since the beginning of the text is not preserved, it is not certain which items are excluded from seizure (98/99). The ἀθάνατα κρέματα in *I.Cret.* IV 76 B LL. 8/9 may be livestock maintained at a constant figure and not immovables (80/81). The word οἰκία designates both a sociopolitical unit (the extended family; *I.Cret.* IV 72 col. V 26/27) and a residence (e.g., *I.Cret.* IV 64 and 81; 87-89). The word καρπός is used both to designate agricultural products (*I.Cret.* II xii 13; IV 63) and profit (*I.Cret.* IV 162; French translation). See also our lemma no. 1220.

A.Chaniotis in id. (ed.), *From Minoan Farmers to Roman Traders. Sidelights on the Economy of Ancient Crete* (Stuttgart 1999) 181-220, analyses the economic importance of the Cretan mountains in the subsistence economy of pre-Roman Crete (cf. *SEG* XLV 1238). Epigraphic sources provide information for pastoralism (*SEG* XXXV 991 = *Nomima* I 12; pp. 195-197) and transhumance especially in the Hellenistic period (*I.Cret.* III III 1 B = Chaniotis, *Verträge* no. 14; *I.Cret.* III IV 1 = Chaniotis, *Verträge* no. 5; *I.Cret.* II V 20 B = Chaniotis, *Verträge* no. 15; *I.Cret.* I XVI 5 = Chaniotis, *Verträge* no. 61; *I.Cret.* I XVIII 9 = Chaniotis, *Verträge* no. 60; *I.Cret.* III III 4 = Chaniotis, *Verträge* no. 28; *I.Cret.* IV 186 B = Chaniotis, *Verträge* no. 31; *SEG* XXVI 1049 = Chaniotis, *Verträge* no. 59; *SEG* XLI 742 = Chaniotis, *Verträge* no. 38; pp. 197-205), for wool-weaving (*I.Cret.* IV 53 B LL. 3-5; 72 col. II 50/51, III 25/26, 34/35; *I.Cret.* 75 B LL. 4/5; *SEG* XXVII 633; a collection of loom weights with names of women on p. 206 note 36) and leather working (*I.Cret.* II XII 9; *SEG* XLV 1257), for the exploitation of forests (*IG* IV 1^2 102 L. 26; *IG* IV 1^2 103 L. 132; *IG* XI 2 219 A L. 37; *I.Cret.* III IV 9; IV 186 A; *SEG* XXXIX 975; pp. 207-209), for beekeeping and the collection of herbs, possibly also for viticulture (*I.Cret.* II X 1; p. 188) and agricultural terracing, if ταινία in *SEG* XXVI 1049 = Chaniotis, *Verträge* 59 LL. 69-73 is to be understood as a terrace (p. 187). For earlier versions of this study see *SEG* XLV 1238 and 1240.

D.Viviers, *ibid.* 221-233, warns against reducing the economy of Crete to a single model and argues that the 'free trade clauses' in Hellenistic treaties covered a trade in goods, which aimed at satisfying the wish of certain cities to fit into contemporary commercial networks. The epigraphic evidence shows that Λεύκη (Koufonisi) was an important trade-port (*I.Cret.* III IV 9/10) in the 2nd cent. B.C. V. interprets the λογεῖαι σιτικαί in *I.Cret.* III IV 9 L. 100 as levies of corn or taxes on grain trade, levied on the island of Leuke. Λεύκη may be one of the islands controlled by the Σταλῖται (*I.Cret.* III VI 7 = Chaniotis, *Verträge* no. 64; cf. *I.Cret.* III IV 9 LL. 123 and 130). This port of call, under control of the Ptolemies and later of the Itanians, allowed for the embarking of murex and fish as freight for the homeward journey and gave Itanos the revenues charged on exchanges. Also the interest of Praisos in the transit of goods through its territory is confirmed by its land conquests which extendend from north (Σηταῆται) to south (Σταλῖται; see *I.Cret.* III VI 7 = Chaniotis, *Verträge* no. 64). The taxation of trade was one of the sources that supported the socio-economic system. The clause on free trade in the treaty between Lato and Olous (*I.Cret.* I XVI 5 = Chaniotis, *Verträge* no. 61 LL. 15-17 and 38-42) must also be understood within the framework of the collection of export taxes and the interest of both cities in gaining access to new markets, without any additional tax burdens. The contemporary treaty with Olous (*SEG* XXVI 1049 = Chaniotis, *Verträge* no. 59) established a corridor between the southern and the northern coasts, perhaps inspired by the earlier Rhodian experience. Rome too, tried to take advantage of the transit possibilities offered by the island between the Libyan and the Cretan seas, or at least to regulate this traffic.

The evidence provided by the Cretan treaties of ἰσοπολιτεία for private economic activities, such as agricultural and pastoral activities, monetary transactions (*I.Cret.* III III 4 = Chaniotis, *Verträge* no. 28 LL.15-18; *I.Cret.* I XVI 5 = Chaniotis, *Verträge* no. 61 A LL. 38-42; *I.Cret.* IV 181 = Chaniotis, *Verträge* no. 43 LL. 21-27; cf. references to the χρεωφυλάκιον), and the import and export of goods is reviewed by F.Guizzi, *ibid.* 235-245. G. discusses in some detail the treaty between Hierapytna and Priansos (*I.Cret.* III III 4 = Chaniotis, *Verträge* no. 28) and the clauses concerning the cultivation of (probably public) land (LL. 18-21), the circulation of stored goods (LL. 21-27), and the pasturing of flocks (LL. 27-30); G. points out that the ἀτέλεια for the use of pasture land applied both to the citizens and the isopolitai (contra A.Chaniotis: only to the isopolitai); the exemption from taxes on pasture land favored the development of transhumant pastoralism; the clause concerning deposit (ὑπεχθέσιμα) does not necessarily refer only to profits of piratical raids or to the products of transhumant husbandry, but to everything producing a gain. G. underlines the importance of the taxation of these private economic activities, and especially of long-distance trade for the public revenues (cf. the mention of ἐλλιμένιον in *I.Cret.* IV 186 = Chaniotis, *Verträge* no. 31 LL. 15-18); the export of goods by sea was not exempted from taxation (*I.Cret.* IV 174 = Chaniotis, *Verträge* no. 27 LL. 34-37; *I.Cret.* I XVIII 9 B = Chaniotis, *Verträge* no. 60 LL. 4-10), or exempted only when intended for personal use (Chaniotis, *Verträge* no. 38 LL. 18-22; no. 59 LL. 20-23; *I.Cret.* I XVI 5 = Chaniotis, *Verträge* no. 61 A LL. 15-17).

M.I.Stefanakis, *ibid.* 247-268, corrects the assumption that Crete adopted coinage later than other parts of Greece; the early epigraphic references to στατῆρες, ὀδελός, τριόδελον, and δαρκναί (especially *SEG* XXVI 631; XXXII 908; *I.Cret.* II V 9; XII 4, 9, and 13; IV 25u, 26a-b, 34, 46b, 52, 57, 58, 63, and 80) show that coinage was known to the Cretans as early as the second half of the 6th cent. B.C., as a result of relations between Aigina and Kydonia; local minting started earlier than is generally assumed, in the second quarter of the 5th century, even though the bulk of Cretan cities, like numerous other Greek *poleis*, started minting in the late 4th century. A.Marangou, *ibid.* 269-278, summarizes the results of her research on the Cretan wine trade (cf. *SEG* XLV 1244); cf. ead. in A.Karetsou (ed.), *Κρήτη-Αἴγυπτος. Πολιτιστικοὶ δεσμοὶ τριῶν χιλιετιῶν* (Athens 2000) 250-252.

M.W.Baldwin Bowsky, *ibid.* 305-347, explores the economic role played by Romans, Italians, and Cretans with Roman names from the 1st cent. B.C. to the 3rd cent. A.D. through a study of Roman names attested on Crete and for Cretans. She presents a prosopography of 103 bearers of Roman names, who may be associated with Italian negotiatores (cf. *I.Cret.* IV 278, 290/291), with Roman senators and equestrians (esp. Caecilius, Lutatius, Mamilius, Marcius, Octavius, Tidius) [her nos. 23/24 are now published: see *SEG* XLVIII 1210], Roman envoys who came to the island in the 2nd-1st cent. B.C., families in Campania, traders on Delos, Italian traders active in the Greek East, and manufacturers of pottery. B. argues that in the 1st cent. B.C. Crete became one of the destinations for traders displaced from Delos. The economic activities of the Romans on Crete involved the importation of artistic goods (cf. a catalogue of names found on Arretine wares imported to and discovered at Knossos; 332), the export of local products, especially wine, the manufacture of goods for local consumption (cf. the evidence for the local workshops of lamps of Κέλερ and Σέργιος; cf. *SEG* XLVIII 1212), land, ship and slave ownership. Discussion of the Roman names, *inter alia*, in: *I.Cret.* I XVII 17/18 and 39; I XVIII 62 and 147; I XXIX 1; II III 45/46; II XI 3; II XX 7; II XXIV 4; IV 213-216, 219-224, 278, 290-291, 338-340, 400, 426, 456; *SEG* XXIII 551. We note B.'s remarks on several relevant inscriptions: The dipinto on a Cretan amphora at Oplontis (A.Marangou-Lerat, *Le vin et les amphores de Crète de l'époque classique à l'époque impériale*, Athens-Paris 1995, 144 P74: [Πο.] Κ Α[λ]πκυδ[υ?]ου) should be read as [Πο.] Κα[λ]π(ουρνίου) Κυδ[ί]ου (321 no. 52); the inscription ΟΥΑΓΟΝΤΟΣ on water pipes at Rhaukos (*I.Cret.* I XXVII 4) and in the Museum of

Herakleion (*SEG* XXIII 531) should be understood as Οὐά(ρ)οντος (cf. ΟΥΑΡΑΝΤΟϹ in *Kretika Chronika* 11, 1957, 339 from Asites; 326 no. 72). B. mentions the names recorded in several unpublished inscriptions: M. Ἰούλιος (325 no. 68; Idaean Cave), Γ. Ἀφρίκιος (325 no. 69; Idaean Cave), Πόπλιος Σαβέλλιος Ποπλίου (υ)ἱός (326 no. 73; Eleutherna), Κανπανία Κληδώ and Γ. Κανπάνιος Φιλέφηβος (334 note 40; Knossos).

In her study of the relations between Rhodes and Crete P.Perlman, *art.cit.* (cf. our lemma no. 1213) 137-151, argues that Cretan maritime interests were not limited to piracy and that the reputation of the Cretans as pirates reflects 'ethnic stereotyping'. The settlement patterns (new settlements along Crete's south coast in the late 5th/early 4th cent. B.C.), the clauses concerning the import and export of goods (e.g., *SEG* XXVI 1049; XLI 742 ; *I.Cret.* I XVI 5; I XVIII 9; III III 1 and 4; IV 174 and 186 B; cf. Chaniotis, *Verträge* nos. 14, 27/28, 31, 38, 59-61) and maritime transport (*I.Cret.* III VI 7 = Chaniotis, *Verträge* no. 64), archaeological finds, the production of Hadra hydriai, proxeny decrees for non-Cretans, the introduction of Egyptian cults (*I.Cret.* I VII 3; II XXII 11; III IV 14; IV 243-248), and the Ptolemaic interests in south Crete are taken as evidence for Cretan foreign trade. [The evidence collected by P. should be interpreted with caution; not every ship that was guaranteed safety when sailing to a Cretan harbor was a *merchant* ship; not all the wares exported from Crete were *Cretan* products; we do not find a single trader among the recipients of the privileges of inviolability, customs-free import and export, and the safe use of harbors, whose activity are known; at Olous, e.g., the recipients of these privileges include a soldier (*I.Cret.* I XXII 4 XI) and a doctor (*I.Cret.* I XXII 4 XIII), at Knossos envoys of Magnesia on the Maeander and an epic poet (*I.Cret.* I VIII 10 and 12). There is not a single proxeny or honorary decree earlier than ca. 100 B.C. which unequivocally reveals an economic context, whereas a military background is directly attested in many cases. Everything we know about the introduction of Egyptian cults into Crete reveals a military context (Cretan mercenaries returning from Egypt or Egyptian troops on Crete; see also our lemma no. 1219); and it is methodologically problematic to make out of a single workshop in Xerokampos a wool industry (149) or to base the existence of an intra-island trade route on the discovery of a single Gortynian amphora at Lasaia (146); see also the criticism of H.U.Wiemer, *MBAH* 21,1 (2002) 95-98, Chaniotis].

1208. Crete. Epigraphic research. A.Chaniotis in *Atti XI Congresso* I 287-299, summarizes the main features of the epigraphy of Hellenistic Crete, especially its predominantly public nature and the large number of treaties (287-289), presents a selection of recent publications, sketches the perspectives of Cretan epigraphy, especially the publication of important groups of inscriptions from several sites (Chersonesos, Gortyn, Knossos, Kommos, Eleutherna, Itanos, Lappa, Simi Viannou, Idaean Cave) [for Eleutherna see now Y.Z.Tzifopoulos in P.G.Themelis, *Πρωτοβυζαντινὴ Ἐλεύθερνα. Τομέας I. Δεύτερος Τόμος* (Rethymno 2000); for Chersonesos see our lemma no. 1218] and of individual finds, and stresses the need for international cooperation for the publication of a new corpus of Cretan inscriptions (295-299). Among the unpublished inscriptions mentioned in this article we single out further copies of already known treaties (*I.Cret.* II XI 1 = Chaniotis, *Verträge* no. 1; see *SEG* XLV 1335 [ed.pr. S. Markoulaki in *Πεπραγμένα Η' Διεθνοῦς Κρητολογικοῦ Συνεδρίου* (Herakleion 2000) II 239-257]; *I.Cret.* IV 174 = Chaniotis, *Verträge* no. 27; *I.Cret.* I XVIII 9 = Chaniotis, *Verträge* no. 60) [the last text contains the ὅρκος Λυττίων; see N.Dimopoulou, *AD* 51 B2 (1996) [2001] 645], a treaty between Knossos, Gortyn, and their allies (our

lemma no. 1217), a proxeny decree from Lappa (295 note 41), and the inscriptions of Lissos found in the 1950's (296 note 45) [for two of the projects mentioned in this article see now V.P.Vertoudakis, *Epigrammata Cretica. Λογοτεχνικοὶ τόποι καὶ μύθοι τῆς Κρήτης στὸ ἀρχαῖο ἑλληνικὸ ἐπίγραμμα* (Herakleion 2000) and K.Sporn, *Heiligtümer und Kulte Kretas in klassischer und hellenistischer Zeit* (Heidelberg 2002), Chaniotis].

1209. Crete. Law. In a thorough study of legislation and mediations in archaic Greece K.-J.Hölkeskamp, *op.cit.* (cf. our lemma no. 2432), discusses in detail the epigraphic evidence from Axos (73-77), Dreros (87-95; especially Meiggs-Lewis, *GHI* 2 = Koerner, *Gesetzestexte* 90 = *SEG* XXVII 620), Eleutherna (95-97), Eltynia (107-109; *I.Cret.* I X 2 = Koerner, *Gesetzestexte* 94 = *Nomima* II 80), Gortyn (117-128), Knossos (149/150; *I.Cret.* I VIII 2 = Koerner, *Gesetzestexte* 89 = *Nomima* II 17), Lyttos (198-202; especially *SEG* XXXV 991 = Koerner, *Gesetzestexte* 87/88 = *Nomima* I 12), Phaistos (228-230; *SEG* XXXII 908 = *Nomima* II 39), Praisos (232), and Prinias (Rhizenia?; 237-239; *I.Cret.* I XXVIII 7 = Koerner, *Gesetzestexte* 100 = *Nomima* I 63). The main point made in his discussion is that the surviving fragments of laws deal with specific questions and are not part of an overall legislation or a codification.

1210. Crete. Legal terms: παστάς. L.Dubois in *Des dialectes* -- (cf. our lemma no. 2351) 59-61, endorses the interpretation of the term παστάς (*I.Cret.* I VIII 5 B L. 3; IV 41 I L. 16; IV 72) as 'master'.

1211. Crete. Political institutions: magistrates. A.Martínez Fernández in A.Ignasi-Xavier (ed.), *Actes del XIII Simposi de la Secció Catalana de la S.E.E.C., Tortosa, 15-18 d'abril de 1998* (Tortosa 1999), collects the terms designating magistrates and other functionaries in Cretan inscriptions: ἀγορανόμος, ἀγρέτας (herald or military official?), ἀπόκοσμος (designated κόσμος who did not exercise his office?; *SEG* XXIII 566; XXXV 991 A L. 5), ἄρχων, γνώμων, γυναικονόμος, δαμιοργός [see now *SEG* XLI 731], δάμιος, ἐργεπιστάτης, ἐρευτής, ἐσζικαιωτήρ (ἐκδικαιωτήρ), ἐσπράττας, εὐνομία [see now *SEG* XLVIII 1209], καρποδαίστας, κοσμητήρ, κόσμος, κόσμος ἰαροργός [see now *SEG* XLV 1288], κόσμος ξένιος, Κρητάρχας, λογιστής, μνάμων, νεότας [see now *SEG* XLVIII 1209], οἰκονόμος, ὀρφανοδικαστής, ὦρος, πράκτωρ, πρείγιστος, βουλῆς πρείγιστος, πρόκορμος (representative of the κόσμος), πρωτόκοσμος, συγκριτάς [but this is not a magistracy or public function; see Chaniotis, *Verträge* pp. 145 and 189, Chaniotis], σύνεδρος (of the Κοινὸν τῶν Κρηταιέων), σύνκοσμος, ταμίας, τίτας.

1212. Crete. Provincial governors. A.Pautasso, *ASAA* 72/73 (1994/1995) [1999] 75-108, studies the activities of the provincial governors of Crete and Cyrenaica (1st-3rd cent.

A.D.), in particular the resolution of territorial disputes and the building activities. In an appendix she presents a list of 67 ἀνθύπατοι.

1213. Crete. Relations with Rhodes. P.Perlman in V.Gabrielsen et alii (ed.), *op.cit.* (cf. our lemma no. 1065) 132-161, re-examines critically the evidence about the relations between Rhodes and Crete in the 3rd and 2nd cent. B.C. and the causes of the First Cretan War of the late 3rd cent. B.C. (cf. *SEG* XXIII 547 = *Staatsverträge* 552; XLI 768; *Syll.*[3] 568/569; *Staatsverträge* 551), arguing that the economic importance of Crete and the participation of Cretan cities in patterns of exchange which overlapped with Rhodian interests in Egypt and the west played an important part in this conflict; the Cretan maritime interests were not limited to piracy and the reputation of the Cretans as pirates reflects 'ethnic stereotyping'. The expression τὰς ἀπὸ τοῦ δικαίου γινομένας προθόδους ἐκ θαλάσσας in the treaty between Rhodes and Hierapytna (*Staatsverträge* 551 L. 65) is usually interpreted as making a distinction between just revenues (harbor dues, transport taxes, etc.) and unjust revenues (piracy); P. points out that in 220 B.C. the Rhodians had tried to limit the right of Byzantion to tax trade (Polyb. 4.47.1-3) and tentatively suggests including harbor dues and transport taxes imposed upon Rhodian ships by the Hierapytnians among the unjust revenues from sea. In an appendix she compiles a catalogue of 44 Rhodian stamped amphora handles found in Crete (154-157). Cf. our lemmata nos. 1244 and 1251.

1214. Aptera. Epitaph of Philotera and Selena, Hellenistic period. Funerary stele found in the west cemetery of Aptera. Mentioned by V.Niniou-Kindeli, *Kretike Hestia* 7 (1999) 175; *BCH* 123 (1999) 830: Φιλωτέρα | Ἀριστοδάμα, | Σελένα | Σατύρω

1215/1216. Axos (area of). Graffiti in caves. Y.Z.Tzifopoulos, *Horos* 13 (1999) 213-217 nos. 1/2 (ph.), republishes two graffiti in caves on the basis of autopsy, with commentary and information on the exact location of the caves.

1215: 213/214 no. 1 (ph.). **Graffito of Peithagoras, Roman Imperial period.** *I.Cret.* II v 38. This graffito is engraved in τοῆ Λάμιας ὁ Σπῆλιος. The name was abbreviated. Peithagoras was not necessarily a pilgrim (T.): Πειθαγ(όρας)

1216: 214-217 no. 2 (ph.). **Commemoration of a sacrifice, Roman Imperial period.** *I.Cret.* II v 37. This graffito is in a cave at στοῦ Μούγκρι. The traditional attribution of this site to the territory of Axos is not certain; it may have been on the territory of Eleutherna (p. 223): III Νωνῶν | Μαρτίων | ἐπὶ Σωσίμω | ἔθυσεν Αὔγητος

3. ἐπί, T.; ΠΙΣΩΣΙΜΩ, *I.Cret.*; [ἐ]πὶ Σωσίμω, C.N.Petros-Mesogeitis, *Hellenika* 11 (1932) 279 no. 14 || 4. ἔθυσεν, T.; θῦσεν, *I.Cret.*

1217. Chersonesos. Treaty between Gortyn, Knossos and their allies concerning deserters, ca. 220 B.C. Lower part of a marble stele inscribed on both sides; found in 1955 in Chersonesos. Mentioned by N.Platon, *Kretika Chronika* 10 (1956) 419. A.Chaniotis, *art.cit.* (cf. our lemma no. 1208) 291-295, reports that this text will by published by C.Kritzas and himself, summarizes its content, and presents the text of B LL. 14-21 (English translation). 64 lines are preserved (A LL. 1-30 and B LL. 1-34). The clauses in side A deal with the problems caused by deserters (αὐτόμολοι) during a war that can be identified with the war of Lyttos (221-219 B.C.). The clauses refer to the people that hide the deserters (A L. 6: τῶι κρύποντι) and prescribe a judicial procedure in accordance with the διάγραμμα, certainly of the Κοινὸν τῶν Κρηταιέων (A LL. 15-17); following a trial of the person who gave shelter to the deserters the ἐρευταί exacted the fine from the property of the convict or seized him and delivered him to the city which had been wronged (i.e., the deserter's city). The treaty concludes with a provision concerning the oath ceremony (B LL. 14-21) and the prosecution of magistrates for violation of this provision. In peace-time any citizen of the Koinon (B L. 30: ὁ λῃίων Κρηταιέων) could bring charges against kosmoi of any city-member; for these trials either the κοινοδίκιον or another court was responsible, the composition of which would be the object of future σύνβολα. This treaty is the earliest attestation of the διάγραμμα and the κοινοδίκιον, an already existing, well defined court probably consisting of representatives of the city-members of the Koinon; it seems to have dealt both with charges of a public nature and with private disputes. The text suggests that the Κοινὸν τῶν Κρηταιέων did not have an advanced federal structure, but was a bilateral alliance between Gortyn, Knossos and their respective allies. The terminus ante quem for the Koinon is the earliest attestation of the artificial ethnikon Κρηταιεῖς (267 B.C.).

[τὸς δὲ ἑκατέρ?]ων συνμάχος ὀρκιξάντων [κοινῆι]
[Κνώσιοι καὶ Γορτύνιοι πρε]ιγηίας ἀποσστήλαντες ἐπὶ τὰ[ς]
[πόλιας ἐν ἁμέραις τρι]άκοντα ἀφ' ἇς ἅδε ἁ συνθήκα κεκύρωται·
[θέντων δὲ τὰ]ν ὑπογεγραμμέναν ἐπαρὰν κατὰ πόλιν ο[ἱ]
[κόσμοι ὑπὲρ] τῶν συνκειμένων ἦ κα τελεσθῆι ὅρκος, συν-
[άγοντες τὸς] πολίτας, οἱ μὲν Γορτύνιοι παριόνσας Κνωσίων
[πρειγηίας οἱ δὲ Κ]νώσιοι Γορτυνίων, οἱ δὲ σύνμαχοι Γορτυνίων
[καὶ Κνωσίων?]...

14. or [τὸς δὲ αὐτ]ῶν or [τὸς δὲ Κνωσί]ων, Ch.-Kr. || 21. or [πρειγηίας], Ch.-Kr.

1218. Chersonesos. Sherds recording transactions, 2nd cent. A.D. N.Litinas in A.Chaniotis (ed.), *op.cit.* (cf. our lemma no. 1207) 349-351, reports the discovery of 90 documentary ostraca, the only such group ever found on Crete; they were found in a well in

1995. More than one scribe recorded transactions, using pens and carbon black ink. The handwriting of these ostraca confirms the view that in the eastern Mediterranean world a common style of Greek handwriting prevailed. L. recognizes two groups. The ostraca of the first group record in the first line the Roman date (εἰδοί, καλάνδαι, νῶναι), sometimes mentioning the month, but with no references to years. The transactions took place in March-April and November-December. The dating formula is followed by a list of names in the nominative ("Ανθος, Βῆρος, Ἐλπιδιανός, Εὔπλους, Εὐτύχης, Ἡρακλῆς, Πυπίων, i.e. Pupius or Pupio) and an amount of μ^ε (μετρητής or μετρηταί?) next to each name. The total sum of metretai is recorded at the end. In the ostraca of the second group the dating formula (late June-early July) is followed by two names, either in the nominative or in the dative: Ἠβολῆς (the Latin Ebul(l)ius) and Κονπῆς (the Latin Compes). This private archive seems to have contained memoranda of everyday transactions. The persons named in the texts are probably slaves, small shopkeepers, and hawkers (in the first group), or importers, wholesalers, and merchants (in the second group). The product or products measured day by day for a certain period (March-April, November-December) and the reason why an amount of denarii was given to two persons day after day for another particular period (late June-early July) have not yet been determined. The amounts (2-9 metretai and 50-60 denarii per day, per person) are large for this period and indicate economic transactions on a large scale.

1219. Gortyn. Religion: Egyptian cults. A.Magnelli, *ASAA* 72/73 (1994/1995) [1999] 33-52, studies the cult of Ἶσις and Σάραπις in Gortyn in the light of the inscriptions found in the sanctuary of the Egyptian divinities (*I.Cret.* IV 243-248) [for new archaeological evidence on this sanctuary see A.Di Vita in A.Karetsou (ed.), *op.cit.* (cf. our lemma no. 1207 on p. 351) 232-241, Chaniotis]. M.W.Baldwin Bowsky, *art.cit.* (cf. our lemma no. 1207 on p. 351) 1216, points to the possible contribution of Italian traders to the introduction of the cult of Isis and Sarapis to Roman Gortyn. See also our lemmata nos. 1225-1227.

1220. Gortyn. The 'law code', ca. 450 B.C. *I.Cret.* IV 72; *SEG* XLVIII 1206*. H.van Effenterre, *Ktema* 23 (1998) [1999] 191-195, repeats his views on the restoration of IV 34/35 (ἐπ|ικόραι, not ἐπ|ὶ κόραι) [see *SEG* XLV 1284; for the justified criticism on his interpretation see *SEG* XLVI 1215; XLVII 1390; see also below, Chaniotis] and points to the difficulties of defining the status of the κλᾶρος in Archaic Crete using the modern distinction of private and public: 'le klaros n'est pas public, puisqu'il est affecté, mais qu'il n'est pas privé pour autant même si sa gestion peut l'être, que le woikeus n'est past un serf public puisqu'il dépend d'un maître privé, que ce qui compte dans ce droit crétois de l'archaïsme, c'est la destination, l'usage des choses et la fonction des êtres, beaucoup plus que leur statut' (195). The reading ἐπ|ικόραι in col. IV 34/35 is rejected by C.Brixhe, *art.cit.* (cf. our lemma no. 1207 on p. 349) 89-91; B., *ibid.* 75-116 (French translation), discusses several passages that concern the circulation of goods in Gortyn (79-86, 105/106): col. II 20-28, 36-50, IV 23-48, V 28-54. With regard to δõλος and ϝοικεύς B. suggests that the two words designate two different statuses (slave and serf); the ϝοικεύς had family rights and a certain economic autonomy, whereas the δõλος lacked the latter;

scholars were, however, puzzled by the fact that in some passages the two terms seem to be interchangeable; as B. argues, these clauses refer to sanctions for unfree persons, in general; since the sanctions were the same for both categories of unfree persons, the lawgiver used the two terms indistinctly (93-97). B. argues that in Gortyn land did not constitute private property and did not change hands; the κλᾶρος (col. V 25-28) consisted of the descendants of the original recipient of a lot (108-115). In her discussion of col. V 25-28 A.Mandalaki, *Tekmeria* 5 (2000) 71-85, reaches a similar conclusion; she argues that the territory of Gortyn was divided into broad territorial units (κλᾶροι), possibly for military purposes, as in Thessaly (cf. *SEG* XLV 546); these units which were subdivided into smaller lots which were then assigned to families (οἰκίαι); when there was no heir to the property of a family, the property passed over to the families that belonged to the same unit (cf. col. V 25-28: αἰ δὲ μὲ εἶεν ἐπιβάλλοντες, τᾶς ϝοικίας οἵτινές κ' ἴοντι ὁ κλᾶρος, τούτονς ἔκεν τὰ κρέματα). See also our lemma no. 1207.

A.Maffi in F.Reduzzi Merola, A.Storchi Marino (edd.), *Femmes - esclaves. Modèles d'interpretation anthropologique, économique, juridique. Atti del XXI Colloquio Internazionale girea Lacco-Ameno-Ischia, 27-29 ottobre 1994* (Napoli 1999) 81-109, offers a penetrating analysis of the condition of the female slave in the 'law code', discussing in great detail esp. the regulations concerning the marriage between slaves and their offspring (col. II 11-16, II 21-45, III 40-45, III 52-IV 6, IV 18-23).

Id. in C.Bertrand-Dagenbach et alii (edd.), *Carcer. Prison et privation de liberté dans l'antiquité classique* (Paris 1999) 7-10 [cf. *SEG* XLVIII 1228], discusses the evidence for the arrest/imprisonment (ἄγειν) of private persons by other citizens for debts (col. I 1/2, VI 49/50) and for adultery (col. II 20/21). See also our lemma no. 2433.

M.Gagarin in *Des dialectes* -- (cf. our lemma no. 2351) 65-74, discusses critically a study of M.Bile in *La rhétorique grecque. Actes du colloque 'Octave Navarre'* (Nice 1994) 41-52 [*non vidimus*], on the 'anti-rhetoric' of the 'law code'; after a stylistic analysis of col. I 1-14 (use of the asyndeton, repetition of the same verb or word, parallel constructions) and a comparison of the Gortynian text with Drakon's law on homicide (*IG* I³ 104 LL. 1-15) G. concludes: 'certaines parties de ces lois, à tout le moin, manifestent un style que nous pourrions qualifier de rhétorique' (74); see also J.-L.Perpillou, *ibid.* 55/56, for the use of the verbs πρίασθαι and ὠνεῖσθαι in the 'law code'.

R.Martini, *Labeo* 45 (1999) 31-37, discusses several analogies between the Twelve Tables in Rome and the 'law code' (col. I 15; cf. *favor libertatis*; col. II 2-16 and 21-27; cf. *os fractum*; col. X 34-36; cf. *adrogatio*; εἰσπένδειν in col. IV 52; V 3; VI 13, 19, and 21; X 28; cf. *sponsio*; *I.Cret.* IV 75 and 81; cf. *pignoris capio*; κατακείμενος in col. II 1 and X 25; cf. *nexum*).

Although col. XI 18/19 forbids an ἄνηβος (a man younger than 13 years) to adopt another person, P.Cobetto Ghiggia, *MPE* 2 (1999) 9-22, argues that since an ἀπόδρομος (13-17 years) was not a full member of an ἑταιρεία he did not have the right of adoption either (cf. col. X 34-39); in this context C. discusses the age classes in Gortyn (cf. col. VII 29-47; Italian translation).

1221-1223. Gortyn. Fragments of laws, ca. 450 B.C. (or later). Three poros blocks with boustrophedon inscriptions; found in a Byzantine basilica (nos. 1221/1222) in Mitropolis and in the baths of the 'Praetorium' (no. 1223). Ed.pr. A.Magnelli, *Dike* 2 (1999) 143-160 (ph.).

1221: 143-149 no. 1. **Fragment of a law, ca. 450 B.C.** Fragment of a block.

<— [------]Δ.[------]
—> [---- -]λοντο[------]
[------]ΕΡ...[------]
[------]Ε ταδ' Ι[------]
[------]ΙΕΣΤΑΙ[------]
[---- -]νβολαι Ε[------]
[------]ρηιο σι[------]
[------]δεν ὁ δι[------]
[------]. ἐγραμ[μένα -----]
[------]νος μ[------]
[------]ΡΑΙ[------]

2. A form of the verb αἱρέω?, ed.pr. || 5. [πλ]ίες τᾶι?, ed.pr. || 6. the first letter may be a M; possibly [συ]νβολᾶι or [συ]νβολαὶ ἐ[π' ἐνιαυτόν] (cf. *SEG* XXVII 631 = *Nomima* I no. 22), or [-]ν βολᾶι Ε[---], ed.pr. || 7. e.g., [τō ἀνδ]ρήιο σί[τησιν], ed.pr. || 8. e.g., [πράδ]δεν (= πράττειν) or [ἐσπράδ]δεν ὁ δι[καστάς?], ed.pr.

1222: 149-154 no. 2. **Fragment of a law, ca. 450 B.C.** Fragment of a poros block.

<— [-------]ΥΟΔ[------------]
—> [------] τō πορ[ίμō? ---]
[------] πονιο[- -----]
[------] μή· αἰ δ[ὲ? -----]
[------]ιστα[------------]

1. [δ]ύο δ[έκα?] or [δ]ύο δ[ὲ? --], ed.pr. || 2. the term πόριμον (= φόριμον; cf. ἀφορισμός/ ἀφορισμός?; 'delimitation'?) is attested in *I.Cret.* IV 80 L. 6, ed.pr. || 3. a form of the verb πōνέō (= φωνέω; 'declare') or ἀποπōνέō ('give a testimony'), ed.pr. || 5. a form of the verb κατίστημι ('pay an amount'), ed.pr.

1223: 154-160 no. 3. **Fragment of a law, ca. 450 B.C. (or later).** Fragment of a poros block.

<— [---------------]ΕΜ[------------]
—> [------------τ?]ὸμ πριάμε[νον? ---]
[------ τὸν κα?]ταθέμενον [------]
[--- τō κ?]αρπō μὲν ὁ ἐ[------]
[--------]ΤΕΘΕΜΑΝΑ[--------]
[----------]ΟΡΟ[-----------------]

The content of this fragment seems to be related to *I.Cret.* IV 41 col. VI-VII, 43 Ba, and 72 col. VI and IX, ed.pr. || 1. the last letter may be a Σ, ed.pr. || 4. or [τō κ]αρπομένō ('ciò che è stato raccolzo come frutto') followed by a form of ἐπιμετρέω, ed.pr. || 5. [--]τεθ ē (= ἦ) μὰν α[---] rather than [κα]τεθέμαν, ed.pr. || 6. [ὁμ]όρο[ι], ed.pr.

1224. Gortyn. Proxeny (?) decree for Egyptian envoys or soldiers, ca. 154/153 B.C. *I.Cret.* IV 195. A.Magnelli, *art.cit.* (cf. our lemma no. 1219) 47/48, associates this decree with the relations between Ptolemy VI, the Cretan Koinon and Gortyn during the campaign of his general Ἄγλαος of Kos in Cyprus in 154/153 B.C. (contra M.Guarducci: Egyptian mercenaries in the war between Gortyn and Knossos in 168/167 B.C.). Ptolemy VI and Aglaos were honored by the Cretan Koinon in Delos and in Crete (*I.Délos* 1517/1518; see also our lemma no. 1243). For the eponymous kosmos Πύροος Καλλιδάμω see our lemma no. 1226.

1225. Gortyn. Dedicatory epigram of Pyroos to Isis and Sarapis, ca. 150 B.C. *I.Cret.* IV 243. A.Magnelli, *art.cit.* (cf. our lemma no. 1219) 33-40 (ph.), discusses the evidence provided by this epigram for the early history of the Egyptian cults in Gortyn. The verb εὑρίσκω in the dedicatory epigram to Sarapis and Isis (LL. 1-3: εὗρε... διφάλετρον τόξον, ... εὗρε πρόβλημα χροὸς καὶ τεῦχος ἱϊστῶν) must have been inspired by the use of the same verb in aretalogies of Isis. The weapons invented (εὗρον) or improved by Πύροος were new types of a bow and ■ shield (cf. the ἀσπιδιῶται mentioned by Polybios 10.29.6 and the *peltae creticae* in Livy 45.39.2). For the date of his service as a mercenary in the Egyptian army see our lemma no. 1226. L.Dubois, *BE* (2002) no. 337, suggests translating ἐξ οὗ πᾶσα φοβεῖ με νέων ὠκύδρομος ἥβη (L. 5) as 'depuis que toute une génération de jeunes gens à la course rapide cherche à me faire peur'.

1226. Gortyn. Dedicatory epigram of Pyroos to Isis and Sarapis, ca. 150 B.C. *I.Cret.* IV 244. A.Magnelli, *art.cit.* (cf. our lemma no. 1219) 39-47, republishes the fragmentary text (p. 41) with detailed commentary. The expression Ἶσις Πλουτοδότειρα (L. 1) is also used in the aretalogy of Medinet-Madi (*SEG* VIII 548-551 = Bernand, *Inscr.métriques* no. 175). The word κολοσός (L. 3) does not designate a statue, but anthropomorphic pillars supporting a stoa in the sanctuary of the Egypian deities (42-44). In L. 8 ([---]ων μερόπων) there may be a reference to Kos which is often referred to in epic poetry as a πόλις ἀνθρώπων μερόπων [for the relations between Crete and Kos in this period see *SEG* XLVII 1276/1277 and 1372]. The verb θήγω (L. 12) refers to the preparation of the troops before a battle. The participle ἀγειράμενο[ι] (L. 21) refers to the gathering of troops, probably in Egypt (LL. 20/21: ἀπὸ Νείλω... | [χώραν Ἀλεξανδρείας μέ]ν]. The civil war the poem refers to (LL. 22/23) should be identified with the war of 154-153 B.C. (not ca. 163 B.C.) between Ptolemy VI and VIII which ended with the victory of Ptolemy VI at Lapethos and the reconciliation of the two kings (cf. L. 10: [ἀ]πέλυσε χόλον). The dedicator Πύροος (L. 2; cf. our lemma no. 1225) may be identified with the eponymous kosmos Πύροος Καλλιδάμω, mentioned in a decree in honor of Ptolemaic envoys and soldiers (*I.Cret.* IV 195 = our lemma no. 1224) [consequently in L. 15 one may restore [Καλλι]δάμω; this verse does not refer to a second person, as suggested by M.Guarducci, but to the dedicator, Chaniotis]. See, however, the reservations of L.Dubois, *BE* (2000) no. 337.

1227. Gortyn. Dedication of Flavia Philyra, early 2nd cent. A.D. *I.Cret.* IV 249. A.Magnelli, *art.cit.* (cf. our lemma no. 1219) 50-52, argues that Φιλύρα, in the name of the dedicator Φλαβία Φιλύρα, belongs to a group of names that derive from the names of plants and are common among slaves and liberti. Philyra dedicated an οἶκος to the Egyptian deities together with her children Γ. Πετρώνιος Μάξιμος, Φιλύρα and Λυσκία (Μετρώνιος, M.Guarducci; Πετρώνιος, A.Chaniotis - G.Rethemiotakis; see *SEG* XLII 817). The nomen Πετρώνιος is attested in Crete only for the libertus Γ. Πετρώνιος Ἐπαφρόδειτος in Lyttos (*I.Cret.* I XVIII 143). It is conceivable that the dedicators are liberti of the Lyttian Petronii, who settled in Gortyn after their manumission.

1227 bis. Gortyn. Fragment, 3rd/4th cent. A.D. Fragment of a marble plaque found in Temple A. Ed.pr. C.Tarditi, *ASAA* 72/73 (1994/1995) [1999] 294/295: [---]ΔΕΚΙΙ[---]ιμος

1228. Gortyn. Christian epitaph of Kalokairos, 6th/7th cent. A.D. Marble plaque found at Megali Porta. Ed.pr. P.Monnazi, *ASAA* 72/73 (1994/1995) [1999] 331-333 (ph.); cf. *An.Ép.* (1998) [2001] no. 1496: Ἔνθα κῖτε | Κ̣αλόκηρους | †

Καλόκηρους is a conflation of the Greek Καλόκαιρος and the Latin Calocerus, ed.pr.

1229. Gortyn. Inscribed loom weight, Hellenistic period. Disc loom weight. Ed.pr. J.Papadopoulos in N.Allegro - M.Ricciardi, *Gortina IV. Le fortificazioni di età ellenistica* (Padova 1999) 245/246 no. 307 (ph.): ΙΑ

1230. Gortyn. Stamped tiles, Hellenistic period. Two fragments of stamped clay tiles (kalypter). Ed.pr. J.Papadopoulos in *op.cit.* (cf. our lemma no. 1129) 260-262 (ph.; dr.): 1) Εὐχα[---] (260/261 no. 352; kalypter) 2) [---]άνω (261/262; tile)

1231. Hierapytna (area of). Inscription recording the restoration of streets, ca. 41-54 A.D. S.Apostolakou, *AD* 50 B2 (1995) [2000] 756, reports that three further examples of inscriptions recording the restoration of streets (cf. *I.Cret.* III III 25-29) have been delivered to the museum of Ierapetra in 1994 and 1995. One of the stones was found in 1994 at Kentri Ierapetras, the provenance of the other two is unknown. A. gives the text of the stone delivered in 1995.

[Τι]β(έριος) Κλαύδιος Κα-
ῖσαρ Σεβαστὸς
Γερμανικὸς τὰς
ὁδοὺς καὶ τοὺς
ἀνδροβάμονας
ἀποκατέστησεν
διὰ Κ(αίου) Πακωνίου
Ἀγριππείνου ταμ-

ίου τὸ β΄ καὶ ὀροθέ-
του

1.]Κ΄Κλαύδιος, ed.pr. [[Τι]β̣(έριος) || 5. ἀνδροβάμων: foot-path, Chaniotis].

1232. Hierapytna. Mosaic inscription, Late Roman period. Mosaic with geometric and floral motifs found in a building at Viglia Ierapetras. Mentioned by V.Apostolakou, *AD* B2 (1996) [2001] 655: Εἰσίων

1233. Itanos. Metrical dedication to Leukothea, undated. E.Greco et alii, *BCH* 123 (1999) 525, report the discovery of a further fragment of a still unpublished epigram dedicated to Λευκοθέα, found in 1950 (see *BCH* 75, 1951, 194/195). The epigram is followed by the names of 13 girls who were to attend a procession in honor of the goddess.

1234. Itanos. Graffito on a vase, Late Antiquity. Sherd of a cup inscribed before firing (?). Mentioned by E.Greco et alii, *BCH* 123 (1999) 528 (ph.) [we read the text from the photo, Sverkos] : [---]ΚΛΕ[---]| [---].C

1235. Kalikas. Graffito of Onyma(r)chos, 1st/2nd cent. A.D. *SEG* XXXVI 808. Republished by Y.Z.Tzifopoulos, *Horos* 13 (1999) 219/220 no. 4 (ph.), on the basis of autopsy and with information on the exact location of the cave (Νοτικὴ Τρύπα). T. points out that he has located more graffiti on the walls of the cave. This text does not prove a cultic function of the cave (T.): Ὀνύμα(ρ)?|χος

1. Ὀνύμα|χος, L.Godart (*SEG*); Ὀνύμα[ρ]|χος, G.Pugliese Carratelli, *PP* 42 (1987) 199; after the letter A there is no trace of a P, which may have been omitted by the scribe, T.

1236-1240. Knossos. Inscribed pottery. Four amphora handles and an inscribed brazier found on both sides of the Minoan Royal Road. Ed.pr. J.N.Coldstream, *ABSA* 94 (1999) 342-348 (ph.; dr.).

1236: 342, 345 no. W 16. **Rhodian amphora stamp, ca. 120 B.C.** Stamped amphora handle: Ἐπὶ Εὐάνορο|ς Ὑακινθίου

2. Ν.

1237: 348 no. X 83. **Rhodian amphora stamp, ca. 118-109 B.C.** Stamped amphora handle with the name of a manufacturer: Γαλέστης

[Cf. *SEG* XXXVIII 1644, Chaniotis].

1238: 348 no. X 84. **Amphora stamp, Hellenistic period.** Stamped amphora handle: Κε[--]

1239: 348 no. X 85. **Knidian amphora stamp, ca. 110-100 B.C.** Stamped amphora handle: Οὐετίνι[ος] ox head Κν̣ί̣διον

The Roman cognomen Vetinius?, ed.pr. [cf. H.Solin - O.Salomies, *Repertorium nominum gentilium et cognominum Latinorum* (Hildesheim 1994) 205].

1240: 348 no. X 98. **Inscribed brazier, 2nd cent. B.C.** Fragment of the lug of a brazier with relief head of a bearded satyr; above a retrograde inscription: Κλαδᾶς (?)

[Possibly the name of the satyr; Κλαδᾶς seems to be unattested, but Κλάδος was widely used as a personal name (for Crete see *I.Cret.* IV 11 A) and as the name of a dog (Theophr., *Char.* 21), Chaniotis].

1241. Lato. Funerary epigram for Kletonymos, late 2nd cent. B.C. *SEG* XXXIX 972; XLVII 1400*. A.Martínez Fernández in R.M.Aguilar, M.López Salvá, I.Rodríguez Alfageme (edd.), *Χάρις διδασκαλίας. Homenaje a Luis Gil* (Madrid 1994) 243-247 (Spanish translation), presents a new critical edition of the epigram and finds further parallels to the expressions used in it. Besides a few cases in which M. recognized traces of letters that were only restored by previous editors, his edition differs from that of E.Voutiras (*SEG* XXXIX 972) in two points: in L. 6 M. reads Λ̣ατός (Λ̣ατώς, V); in L. 8 M. confirms the reading νόμ̣ων (νό(μ)ων, V.).

1242. Lebena. Honorary inscription for a Ptolemaic strategos (Aglaos of Kos?), 2nd cent. B.C. *I.Cret.* I XVII 33. A.Magnelli, *art.cit.* (cf. our lemma no. 1219) 47 note 79, tentatively associates this fragmentary honorary inscription set up by the Κρηταιεῖς (L. 5) for a Ptolemaic στρατηγός (L. 2) with Ἄγλαος of Kos, because of the reference to Κύπρος (L. 3), where Aglaos campaigned in 154/153 B.C.; mercenaries of the Cretan Koinon participated in this campaign [for Aglaos of Kos see now L.Criscuolo, *Simblos* 3 (2001) 331-333, Chaniotis].

1243. Leuke (Koufonisi). Rhodian amphora stamp, Hellenistic period. Rhodian stamped amphora handle. Ed.pr. P.Perlman, *art.cit.* (cf. our lemma 1213) 156 no. 26: Ἐ[---]νίκου | Ἀγριανίου

[1. Probably ἐ[πὶ ---]νίκου, Chaniotis].

1244. Lyttos. History. H.van Effenterre - D.Gondicas in M.Bellancourt-Valdher, J.-N.Corvisier (edd.), *La demographie historique antique* (Arras 1999) 127-139 and in *Πεπραγμένα Η' Διεθνοῦς Κρητολογικοῦ Συνεδρίου* A3 (Herakleion 2000) 437-455, argue that until the 2nd cent. B.C. a city of Lyttos did not exist: the Lyttians lived in a large number of settlements. One of their arguments is that neither the Hellenistic treaties (*I.Cret.* I XVIII 8-10) nor other public documents were ever found in Xidas, the site of the late Hellenistic and Roman city [but it is not reasonable to assume that all the archaic public documents found in the village of Xidas and its vicinity (*I.Cret.* I XVIII 1 and 3-7) have been brought there from other sites and not from the acropolis of Xidas; the cult of Athena Πολιάς (Chaniotis, *Verträge* no. 26 L. 14) presupposes the existence of an acropolis; G.Rethemiotakis, *Λύκτος* 1 (1984) 51-58, presents archaeological evidence for the destruction of a settlement on the acropolis of Xidas around 220 B.C., Chaniotis]. E.-G. also argue that the πόλις mentioned in the decree of the Dataleis concerning the scribe Spensitheos (*SEG* XXVII 631; XLVII 1384*; *Nomima* I 22; ca. 500 B.C.) is not the community of the Δαταλεῖς, but Lyttos (A L. 1: ἔϝαδε Δαταλεῦσι καὶ ἐσπένσαμες πόλις), of which the Δαταλεῖς were a tribe, similar to that of the Λασύνθιοι [this interpretation is improbable; Spensitheos was not employed by the Lyttians, but by the Δαταλεῖς as the scribe of the πόλις, i.e. *their* πόλις (A LL. 5/6: ποινικάζεν δὲ | [π]όλι); if the word πόλις is not used with two different meanings in LL. 1 and 6, it can only be the community of the Δαταλεῖς; for the Lasynthioi see now C.Kritzas in *Πεπραγμένα Η' Διεθνούς Κρητολογικού Συνεδρίου* A2 (Herakleio 2000) 95, Chaniotis].

1245. Lyttos. Decree (?) concerning the celebration of the festivals Θεοδαίσια and Βελχάνια, 2nd/3rd cent. A.D. *I.Cret.* I XVIII 11. F.Guizzi in *Il capitolo ---* (cf. our lemma no. 1813) 275-283, discusses the public funding of the banquets at the Θεοδαίσια and the Βελχάνια and its relationship with the funding of the syssitia in pre-Roman Crete. Further evidence for the administration of public finances in Roman Lyttos is provided by *I.Cret.* I XVIII 23 LL. 8-11 (ἐκ θεωρίας | μέρους τοῦ περισσεύ|σαντος τῆς γενεσίου | τοῦ κυρίου) [where θεωρία should not be understood as 'delegazione', but as 'spectacle'; see H.W.Pleket's comment in *SEG* XLIII 724, Chaniotis] and *I.Cret.* I XVIII 13 (πρόσοδοι). See also our lemma no. 1246.

1246. Lyttos. Restoration of the temple of Artemis Soteira, ca. 1st cent. B.C./A.D. *I.Cret.* I xviii 12; *SEG* XXXVI 814. F.Guizzi, *art.cit.* (cf. our lemma no. 1245) 283/284, expresses doubts on the restoration ἐ[κ] τῶ ἱερο|μναμονικῶ χρήματος (LL. 6/7) suggested by A.Chaniotis (*SEG* XXXVI 814) [cf. A.Woodhouse, *JHS* 56, 1936, 96: ἱερομναμονικῷ χρηματοφ[υλακίῳ], Chaniotis], arguing that the word χρῆμα cannot be used in the singular, and favors M.Guarducci's reading ἐ[πὶ] τῷ ἱερομνάμονι ΚΩΧΡΗΜΑΤΟΣ [the word χρῆμα is often used in the singular, precisely in order to designate particular funds (e.g., *SEG* XXXVIII 884 LL. 4-5; *Syll.*[3] 748 L. 35); the restoration ἐ[πὶ] τῷ ἱερομνάμονι is syntactically impossible; one would expect ἐπὶ τῶ ἱερομνάμονος; for the expression ἱερομναμονικὸν χρῆμα cf. e.g. ἐλαιωνικά χρήματα (L.Robert, *Études Anatoliennes*, Paris 1937, 315-319 with further examples), Chaniotis].

1247. Olous (area of: Stis Pines). Graffiti, 3rd cent. B.C. Graffiti written on blocks of a Hellenistic fort at Stis Pines. H.van Effenterre in *Mélanges d'archéologie et d'histoire offerts à Charles Picard à l'occasion de son 65e anniversaire* (Paris 1949) 1044/1045 (dr.); cf. *SEG* XLVII 1407 (no. IV). Some of these graffiti (I a-d) were found again in 1996. They were presented in *SEG* XLVII 1407 bis on the basis of a preliminary report and without reference to the ed.pr., which was pointed out to us per ep. by J.Williams (Ohio). See now also V.Zografaki, *AD* 51 B2 (1996) [2001] 657 (ph.). We present a revised text including those graffiti that E. published but were not found again.

I. a ΕϹΚΑΣΤΕΙΔΑϹ
b στάδια
ἐκ πόλιος
ΔΔΓ|||
c χαίρετε

d Ἀρτεμιδ[---] drawing of a female archer and an arrow

II. Ἀρέτας, Κλε[---]

III. [---]ικλῆς ἄριστος

IV. χορῶι καλά

V. ΑΡΕΑ
ΛΛΔ
ΒΡΙΤΟΛΑΚ[.]ΑΤΑ --- ΡΑ.....ΙΟΙ.ΡΑΣ

The texts are written on blocks near the entrance (I), near the eastern corner (II), near the gate (III and V), and at the entrance (IV) || I. a-d are written by four different hands || a. Ἑκαστείδας for Ἐξεκαστίδας, v.E. (but ΕϹΚΑϹΤΕΙΔΑϹ on his dr.); Ἰοκαστείδας, *SEG*; ΕϹΒΑϹΤΕΙΔΑϹ, Z. || 5. Ἀρτεμ[--], v.E.; Ἄρτεμι[ς?], *SEG*; Ἀρτεμιδ[--], Z. [possibly Ἀρτεμίδ[ωρος], Chaniotis] || IV. χορῶι καλά, v.E.; Χορῶι καλά, L.Robert, *BE* (1949) no. 170; *LGPN* I s.v. Χορώι || V 1. Ἄρεα?, v.E. || 3. Βροτολακ[κ]α?, a place name, v.E.

1248. Phalasarna. Lead tablet with protective charm, 4th or 3rd cent. B.C. *I.Cret.* II XIX 7; *SEG* XLVI 1235*. See our lemma no. 1360 app.cr. sub (I).

1249. Polyrrhenia. History. A.Martínez Fernández, *Revista de Filología* 17 (1999) 417-425, summarizes the information provided by the inscriptions for the history of Polyrrhenia (esp. *I.Cret.* II XI 1 = Chaniotis, *Verträge* no. 1; *I.Cret.* II XXIII 1-3 and 12-14), for Πολυρρήνιοι known from the theorodokoi lists of Epidauros (our lemma no. 376 bis) and Delphi (our lemma no. 555) and from inscriptions of other areas (*IG* II^2 3276 and 10104; IV 756; IX 1^2 31 A L. 86; XI 4 538 and 782; *I.Oropos* 200; *I.Délos* 2072; E.Breccia, *Catalogue générale des antiquités égyptiennes du musée d'Alexandrie. Iscrizioni greche e latine*, Cairo 1911, nos. 38

and 197; A.Arvanitopoulos, *Θεσσαλικὰ Μνημεῖα*, Athens 1909, no. 61) [add *I.Délos* 2598 L. 25, Chaniotis], for the institutions and for the cults of the city.

1250. Tallaion Antron. Dedication of Hipponax to Hermes, Hellenistic period (?). *I.Cret.* II XXVIII 1; *SEG* XIX 599. Republished by Y.Z.Tzifopoulos, *Horos* 13 (1999) 217/218 no. 3 (ph.), on the basis of autopsy. T. points out that he has located more graffiti on the walls of the cave: [Ἱ]ππῶναξ Διοκλεῖος | Ἑρμᾶι εὐχάν

1. [Ἱ]ππῶναξ, *I.Cret.*, T.; Πρῶναξ, L.Robert, *OMS* V 231 note 6 (*SEG*).

1251. Xerokambos. Rhodian amphora stamps, Hellenistic period. Four stamped amphora handles found at Xerokambos (East Crete). Ed.pr. P.Perlman, *art.cit.* (cf. our lemma no. 1213) 157 nos. 41-44: 1) Σω[κρ]άτευς torch (late 3rd/early 2nd cent. B.C.) 2) Σωκράτευς torch 3) Ι ΔΗ ΥΡ rose 4) [---]ΑΚΧΥ | [---]νου

1252. Unknown provenance. Treaty of isopoliteia between Hierapytna and Priansos, late 3rd cent. B.C. *I.Cret.* III III 4 (Chaniotis, *Verträge* no. 28). P.Perlman, *art.cit.* (cf. our lemma no. 1213) 161 note 47, rejects the interpretation of Ll. 53-58 (αἱ δέ τι θεῶν βωλομένων ἕλοιμεν ἀγαθὸν ἀπὸ τῶν πολεμίων, ἢ κοινᾶι ἐξοδούσαντες ἢ ἰδίαι τι|νὲς παρ' ἑκατέρων ἢ κατὰ γᾶν ἢ κατὰ θάλασσαν, λαν|χανόντων ἑκάτεροι κατὰ τὸς ἄνδρας τὸς ἕρποντας | καὶ τὰς δεκάτας λαμβανόντων ἑκάτεροι ἐς τὰν ἰδί|αν πόλιν) as evidence for state-sponsored piracy on Crete, as suggested by P.Brulé, *La piraterie crétoise hellénistique* (Paris 1978) 106-115. The terms ἰδίαι and κοινᾶι do not distinguish between 'private' and 'public' expeditions (P.Brulé) [cf. Chaniotis, *Verträge* pp. 258 and 261], but between expeditions undertaken 'separately' by one of the two parties and 'jointly' by both of them [the formulation of the clause rules out P.'s interpretation; the text clearly refers only to expeditions undertaken by *both* partners (τι|νὲς παρ' ἑκατέρων..., ἑκάτεροι..., ἑκάτεροι ἐς τὰν ἰδί|αν πόλιν), Chaniotis].

1253. Sicily. Alphabet and writing. A.L.Prosdocimi in *Sicilia epigrafica* 465-482, comments on alphabetization, and the 'ideology' of and instruction in writing in Sicily (465-470); subsequently he discusses the Greek abecedary from Motye (470; *SEG* XLI 822), supports G. Nenci's view that the sacred law of Selinous (*SEG* XLIII 630; our lemma no. 1327) was displayed as a κύρβις (470-475; cf. *SEG* XLIV 783), and comments on the doubling of consonants in Latin inscriptions (475-480). For the alphabet on Sicily see also our lemmata nos. 1258 and 1260.

1254. Sicily. Amphora stamps, Hellenistic period. B.Garozzo in *Sicilia epigrafica* 281-383 (ph.), sketches the history of the study of amphora stamps found in Sicily (281-286), comments on the varying chronological schemes proposed for amphora stamps in general (286-290) and on specific problems concerning stamps from Sicily (290-293). He (re)publishes 53 Greek and six Latin (nos. 7-9, 54/55, and 59) examples from Entella (294-296 nos. 1-5: Rhodian; 296 no. 6: Koan), Segesta (298-312 nos. 10-40: Rhodian; 313 no. 41: Knidian; nos. 42-53: Graeco-Italian) and Mount Eryx (nos. 56-58: Rhodian). Three rectangular stamps on Graeco-Italian amphoras are (virtually) unparalleled: 314 nos. 44 (Κτησιο; probably early 2nd cent. B.C.), 314 no. 45 (Λυκο[--]; another example, of uncertain typology, is known from the Black Sea area; undated; possibly Λύκο[υ]), and 314/315 no. 46 (Ξεντιι; undated; previously unattested name). Indices of names, months and symbols.

1255. Sicily. Christian inscriptions. A.Guillou in *Sicilia epigrafica* 385-391 (ph.), discusses the 31 Greek inscriptions from Sicily included under nos. 184-214 in his corpus of Greek medieval inscriptions from Italy, Sicily, etc. (cf. *SEG* XLVI 1302 [where additional texts, also from Sicily, are mentioned]), dating from the 6th to the 13th cent. A.D. Discussion of their provenance and present whereabouts, their script and language, and their value as historical sources.

M.Sgarlata, *ibid.* 483-497 (ph.), presents a survey of Latin and Greek Christian inscriptions, which she classifies both on geographical (Syracuse, Katane, Lilybaeum and Lipari as main centers) and chronological grounds (pre- and post-Constantinian). Discussion of the varying physical contexts ('contesti monumentali'; 483/484). Cf. also our lemma no. 1262.

1256. Sicily. Chthonic deities: cults and onomastics. J.B.Curbera, *GRBS* 38 (1997) [1999] 397-408, discusses some previously unnoticed epithets of Sicily's chthonic gods and a number of personal names on the island reflecting their cults. Discussion of Κυρεία (cf. our lemma no. 1274), Πλουτώ (cf. our lemma no. 1311), Γᾶος (cf. our lemma no. 1293), the ἱάρειαι Δάματρος (cf. our lemma no. 1301 L. 4 with app.cr.), and, on 405-408, of the following names: Δαμάτριος/Δαματρία (35 attestations, relatively few if compared to other theophoric names: possibly because Demeter's cult had a popular character and the names were considered inappropriate by the elite), Εὐμενίδοτος (*IGDS* 50; Selinous), Ἑκαταῖος (*IGDS* 14; Himera; the latter two names do not necessarily refer to the underworldly aspect of the

Erinyes and Hekate, respectively), and Κόρειος (*SEG* XLII 846 (no. 129); Kamarina; derived from the Κόρεια attested for Syracuse but apparently celebrated also in Kamarina).

1257. Sicily. Epigraphy. S.De Vido, 'Corpora *epigrafici siciliani da Gualtherus a Kaibel*', in *Sicilia epigrafica* 221-250, outlines the history of the study of Latin and Greek inscriptions from Sicily incorporated in corpora, ranging from antiquarians like G.Walther (Gualtherus, *Siciliae et objacentium insularum et Bruttiorum antiquae tabulae*; Messina 1624) and L.A. Muratori (*Novus thesaurus veterum inscriptionum*; Milan 1739-1742), to the great 19th cent. volumes partly devoted to Sicilian epigraphy: *CIG*, *CIL* X, and *IG* XIV.

G.Manganaro, *ibid.* 417-424, presents a survey of developments since the publication of *IG* XIV, with special attention to important recent finds.

1258. Sicily. Inscriptions on vases. A.Johnston in *Sicilia Epigraphica* 406-415 (ph.), presents an overview of ceramic inscriptions from the Archaic to the Hellenistic age found in Sicily (ca. 900 texts against only two in *IG* XIV: 595/596, for which cf. our lemma no. 1278). He discusses the history of scholarship, specific problems in the study of this category of inscriptions (imported pieces: where was the inscription applied?; comparison with material from other areas, especially Athens; questions concerning classification and function: domestic, dedicatory, funerary, trademarks; ca. 25% cannot be classified with certainty), the alphabet (meant as an addition to A.Brugnone's study summarized in *SEG* XLV 1341; special attention to the *sampi* at Gela; J. supports M.T.Manni Piraino's view that it was 'used ... for a range of sounds, though not apparently as -ts or -ty' (410)) and some individual inscriptions. We mention those for which J. proposes new readings: in *SEG* XXIX 867 (ph.), he recognizes a batch mark Π III (8), with a slight horizontal scratch, and rejects the reading πίη (for πίε); in *IDGS* 149 c (Arena II 39; ph.) ΜΕΛΑ rather than ΜΕΓΑ should be read: probably an abbreviation of μέλανα vel sim., a word known in the context of ceramic lists; in *IGDS* 143 b (Arena II 20; ph.) J. suggests reading σκύ[φος followed by an adjective in -κληπτός or -ληπτός. We do not give J.'s readings of *IGDS* 168 a, since in an Addendum he states that Manganaro's 'fuller reading renders my suggestion redundant': see our lemma no. 1287 sub (7). J. interprets the letters ΦΙ on material from El Sec (*SEG* XXXVIII 1038 sub (21/22); dr.) as merchant marks.

1259. Sicily. Jewish inscriptions. Cf. *SEG* XLVI 1243; XLVII 1413. S.Simonsohn in *Sicilia Epigraphica* 509-529 (ph.), presents a survey of Jewish epigraphy in Sicily (Latin, Greek and Hebrew inscriptions) from the late 4th cent. A.D. to the expulsion of the Jews in 1492. In an appendix (518-529) he gives the texts of 48 inscriptions [Those in Greek (nos. 2-13 and 16-18) are presented in minuscules, without aspiration signs, accents and hyphens; they are now all accessible in 'normal' transcriptions in *JIWE* I: see *SEG* XLVII 1413 for references]. See also id., *The Jews in Sicily* I *(383-1300)* (Leiden 1997).

G.Lacerenza in N.Bucaria (ed.), *Gli ebrei in Sicilia dal tardoantico al medioevo. Studi in onore di Mons. Benedetto Rocco* (Palermo 1998) 293-310 (*non vidimus*; cf. *An.Ép.* (1999)

[2002] no. 784b), re-examines four Jewish magical texts in Greek or Hebrew letters, inter alia *JIWE* I 156 (Hebrew), 159 (Greek and transliterated Hebrew), and 205 (Latin).

1260. Sicily. Linguistics. R.Arena in *Sicilia Epigraphica* 47-51 (ph. of Arena I 6, 16; II 3, 11, 24, 55, 78/79, 87, 104; dr. of Arena I 64; II 4, 12, 43; III 63; V 76 = *IGDS* 107 = *IG* XIV 227), presents a survey of graphic and linguistic peculiarities on record in local inscriptions due to the influence of other Greek alphabets, dialects, or occasionally to foreign language: inter alia the ascending acrophonic numeral system (derived from the Punic; cf. *SEG* XLV 1342); -ι- for -ε- in Μενεκράτιος (instead of -τεος; Arena II 4; Gela; Cretan influence: Geloans from Crete) and Ἀριστοφάνιος (instead of -νεος; Arena I 60; Selinous; probably due to influence from Gela); rhotacism of -σ- (Ὀνε̄ρον instead of Ὀνήσων; Arena I 64; Selinous; Eretrian influence and evidence for a heterogeneous population); Ἀδεινίαυ (Arena II 12; Arcadian-Cypriote genitive); temporary eclipse of εἰμί in favor of ἐμί in Selinous during the 6th cent. B.C.; influence from (Rhodian elements in) Gela; another Rhodian influence in Selinous may be Δονύσ[ι]α = Δόνουσα (an island under Rhodian control) in Arena I^2 25 bis = *SEG* XLVI 1270 (4) [but cf. the commentary of L.Dubois *ibid.*]); digamma in Gela (Arena II 104: Ϝαγιάδας, interpreted as a hyper-correction for hαγιάδας); Τιμάρου (from Syracuse (area of: Akrai); *IGDS* 107, implying an unattested form *Τίμαρος instead of Τίμαρης; A. prefers explaining Ionian influence: Τιμάρεο > Τιμάρō > Τιμάρου); Greek names in Sikel rendering like Ευρυμακες and Ηρατομακες; the plural dative Τριτοπατρεῦσι (the other datives in -εσσι) in the sacred law from Selinous (*SEG* XLIII 630 Col. A LL. 9/10; Attic influence).

C.Consani in Κατὰ Διάλεκτον 215-232, offers linguistic comment on *SEG* XVIII 408, and XLIV 768 (especially L. 15), 781 (LL. 1-3) and 782.

1261. Sicily. Magical documents of the early Byzantine period. Cf. *SEG* XLIV 741. G.Bevilacqua in *Sicilia Epigraphica* 65-88, presents a survey of the some 60 Christian prophylactic texts mainly found in the area between Catania, Ragusa and Gela (i.e., central and south-eastern Sicily) and dating between the 3rd and 6th cent. A.D. After a general introduction, in which *IG* XIV 2413 (17) (*SEG* XIV 593; cf. XLIV 1737), *SEG* XXXI 844 (ph.) and XLVI 1294 (ph.) receive special attention, she focuses on seven documents aiming at the protection of rural production (especially of vineyards): texts and translations of *SEG* XXXIV 944/945 (XLIV 761; ph.), *SEG* XLIV 768, 781, 775, M.Burzachechi, *RAL* 14 (1959) 406/407 (cf. G.Manganaro, *RAL* 18, 1963, 63/64; ph.) and G.Pugliese Carratelli, *RAL* 8 (1953) 184-187 (cf. Burzachechi, *l.c.* 408/409; ph.). No new readings [but see now G.Bevilacqua - S.Giannobile, *ZPE* 133, 2000, 135-146, for *SEG* XLIV 775 and 781] except for the suggestion (on 78) that in *SEG* XLIV 768 B LL. 24/25 ἀνεμοπυροτό(ν) rather than two separate words (ἄνεμο(ν), πυροἰτό(ν)) may be read: previously unattested, but ἀνεμοπύρωμα is known to refer to an infliction of the eyes caused by (probably hot) winds. The latter document - a small personal amulet not previously classified as 'rural' - is exceptional in the series, which otherwise consists of limestone plaques erected *in situ* in the fields; on 77-80 B. discusses its emphatical invocation of winds, causing damage in the fields and held responsible for various diseases. On 81 she draws attention to the frequent appeal

to angels in Sicilian magical texts, due to their presumed responsibility for meteorological changes.

1262. Sicily. Pagans and Christians. See R.Greco, *Pagani e Cristiani a Siracusa tra il III e il IV secolo d.C.* (Rome 1999): rapid survey of some Jewish objects, uninscribed and inscribed (*CIJ* 651-653; 66), Jewish magical texts (Ἰαω, Ἀβρασαξ) and documents recording names of angels; 71-74) and of some Christian texts with pagan formulas; the following texts are presented and briefly discussed (90-97): S.L.Agnello, *Le catacombe di Vigna Cassia a Siracusa* (Rome 1956) pp. 26-28; id., *Silloge di iscrizioni paleocristiane della Sicilia* (Rome 1953) nos. 14 (= *IG* XIV 181), 28, 37 (= *IG* XIV 134), 100 (= *IG* XIV 63) and 101 (= *IG* XIV 124); A.Ferrua, *RAC* 18 (1941) 169 and 202/203; S.L.Agnello, *RAC* 31 (1955) 28; M.P.Manni Piraino, *Iscrizioni greche lapidarie del Museo Palermo* (Palermo 1973) no. 110. Cf. also our lemma no. 1255.

1263. Sicily. Stamps on terracotta objects. R.J.A.Wilson in *Sicilia Epigraphica* 531-555 (ph.), presents a survey of the Greek and Latin stamps on terracotta objects made in Sicily from the mid 3rd cent. B.C. to the early 6th cent. A.D.: amphoras (531-535; all previously published), the medicine bottle *SEG* XXVI 1078 (535; ph.; W. prefers reading Ἰάσονος λύκιο(ν) rather than λυκίου [cf., however, the comments in *SEG* XXVI 1078 app.cr. and XLVI 1265 sub (2) for a similar bottle from Herbessos, stamped Νικία λυκίου; for this category of objects see now *SEG* XLVIII 2141, Tybout]), lamps (535-537; we refer to the summary in *SEG* XLVIII 1232bis), and tiles/bricks (537-542; 200 B.C.-100 A.D.; on 537/538 W. mentions two inedita from Tyndaris: Πολύστρατος and Ἱέρων on a brick and a tile, respectively).

1264. Sicily. Tabellae defixionis. Cf. *SEG* XLI 773. J.Curbera in *Sicilia Epigraphica* 159-196 (dr. of *SEG* XXXIX 1021 = Arena I^2 70 bis), presents a survey of the *defixiones* found on Sicily, based on a catalogue of 66 pieces (175-183; brief descriptions and commentary; no texts). Discussion of the following topics: chronology (late 6th cent. B.C.-1st/2nd cent. A.D.; a peak in the 5th cent. can perhaps be related to the climate of political and social confusion), provenance (predominantly from Doric cities, especially Selinous and Kamarina; autonomous development: practice not derived from the mother cities; Attic influences from the 5th cent. B.C.), material (lead tablets), shape (mostly square or rectangular; also in the shape of a tongue, perhaps intended to represent that of the opponent(s); perhaps the leaf-shape can be related to the similar shape of the Orphic leaves, which are equally put into the hands of the subterranean gods), script (peculiar dispositions, inter alia 'false boustrophedon'; inversion of names and confusion of letters may be related to the magic character of the documents), scribes (occasionally professional, as can be deduced from the use of diacritical signs, but mostly written by the interested persons themselves), language (Doric dialect; special forms), formulas (inter alia ἀπο-, ἐν-, καταγράφω; ἀτέλεια; ἐξώλεια; malediction of ἔπεα καὶ ἔργα; a peculiar expression in two Selinuntian texts (*IGDS* 37 = *SEG* XLVI 1276 and Arena I^2 65) is τὰς γλῶσσας ἀπεστραμμένας

ἐγγράφω, where στρέφω is used in the sense of 'storcere' rather than 'voltare indietro'), lists of names (mostly in columns, occurring from ca. 450 B.C.; the listed names, often with demotics, reminiscent of public documents; *IG* XIV 668 (*SEG* XXX 1223) from Tarentum is a *defixio* rather than a list of Pythagoraeans [for lists of names in *defixiones* see also our lemma no. 2482]), style (simple and repetitive; invocation of gods and emotional overtones only in documents late in the series), purpose (rarily specified; occasionally references to a judicial context), and social aspects (280 persons on record, among whom women form a minority; the resort to *defixiones* is not limited to lower social strata; groups of persons - mostly of civic or policitical character - as target).

We note the following of C.'s readings and observations presented in the catalogue: in *SEG* XXXVIII 934 (Arena II 146; C. no. 6) [--]νιευς (L. 2) is perhaps a Corinthian form for [--]νιεύς; Ἀνκισσκος (L. 3) should perhaps be understood as ⟨Λυ⟩κίσσκος; in *IGDS* 134 B (Arena II 47; C. no. 13) C. reads Τύχα· (L. 1), φιντίονα (L. 2) and ἐμ βολύμοι (L. 13) instead of Εὐχά, Φίντονα and ΡΜΟΑΥ... (*IGDS*) or εμοαχνον (? Arena), respectively; in *SEG* XXXI 837 (C. no. 14) Τραγοξίδας may be a variant of Δρακο(ν)τίδας; in *SEG* XXXIX 1020 (Arena I² 62 bis; C. no. 34) in A L. 13 perhaps [Π]ο[λυ]κλ[έ]α ([.]ο[..]κλ[έ]α, *SEG*); in *SEG* XXXIX 1021 (Arena I² 70 bis; C. no. 35) Col. II L. 6, Φιλείας may be a variant of Φιλέας (rather not a genitive of the female Φίλεια).

[*SEG* XLIV 759 (= XL 799 sub I nos. 5/6) should be added to C.'s catalogue. Since C.'s concordance (on 186) includes references to *SEG* up to vol. XXXIX only, we provide those for XL-XLVIII; we also add some missing references to vols. XXXVIII and XXXIX. Cf. also *SEG* XLI 773, XLIII 629, and XLVII 1454, Tybout].

SEG	C. nos.	*SEG* XL	C. nos.	*SEG* XLVII	C. nos.
XXXVIII		799 I no. 2	7	1424	65
934	6	799 I no. 3	5	1438	11
935	7	799 I no. 4	9	1439	10
936	1	XLII		1442	47
937	2	823	16	1443	46
938	3	XLIII		1444	49
939	4	631	34/35	1450	50
940	5	XLIV		1459	36
941	9	753	51	1460	37
XXXIX		XLV		1461	38
930	58	1349	16	1469	66
933	61	XLVI		XLVIII	
XL		1266	58-61	1234 bis	16
799 I no. 1	4	1275	34/35		
		1276	22		

1265. Agrigentum. Epitaph of Kle(i)to, early 5th cent. B.C. *IGDS* 178 (*LSAG* 278 no. 59). G.Manganaro, *Sikelika* 35 note 141, reads [? Κλ]ετõς ἐμὶ (*IGDS*: [--]τõς ἐμι).

1266. Agrigentum. Various (fragmentary) inscriptions. G.Manganaro, *Sikelika* 35-39 nos. 1-13 (ph.), (re)publishes the following texts: 1) [τοῦ δεῖνα ἔ]μὶ τõ Διχίνα, hὸ[ς | ἀπέθανε? --] (epitaph; 35 no. 1; limestone block now in a private Collection; chi written as Ψ as in *IGDS* 178, for which see our lemma no. 1265; Διχίνας: previously unattested; undated [but see L.Dubois, *BE* (2000) no. 772: '-- Διχίνας -- ne me semble pas sûr du tout']); 2) --]οσιας • Δ[--|--]ναιο (epitaph; 35 no. 2; limestone plaque; 5th cent. B.C.; possibly Σ]οσίας • Δ[--]ναίο?); 3) Σοφα (dedication?; fragment of a terracotta pithos found in a sanctuary; 35/36 no. 3; 5th cent. B.C.; phi: Φ; either Σοφᾶ, genitive of Σοφᾶς, or Σόφα (nom. fem.); ed.pr. refers to Σόφα Δάματρι on a skyphos in the region of Corinth, *SEG* XXII 209, and on the ceramic fragment in our lemma no. 1343); 4) [-- Ἀπ]ελλᾶ • ἱερ[ατεύουσα --] (dedication?; fragment of a marble perirrhanterion; 36 no. 4; undated); 5) [--]απι[--] (fragment of a limestone perirrhanterion; 36 no. 5; undated); 6) [--] Α[--|--] ἔδωκε[--|--]ιδει vacat (marble fragment; 36 no. 6; Roman Imperial period); 7) [? Δί]ων Ἐχίπ[που --] (epitaph?; limestone fragment found in the temple of Demeter; inscription below a cornice in large letters; 36 no. 7; undated); 8) [?μηδε]ὶς [παρὰ τὸν ὅρον? --|-- το]ῦ ναοῦ βαινέ[τω --|-- ὁ ληφθ]εὶς ἀδικείσητ[αι ἀζημίως?] (reddish tile found near the temple of Concordia; 36/37 no. 8; Hellenistic period); 9) [--]ΙΟΙ[--|--] Σίμων ν[--|--]κίου, φυλῆ[ς --|--] ἐν Ἀκράγα[ντι -- (epitaph?; white marble fragment; 37 no. 9; 3rd/4th cent. A.D.; in L. 3 perhaps Λευ]κίου or Δε]κίου); 10) [--] καὶ Ἀγ[άθη? --|--]α • μνη[σθῇ - | ἐγὼ] ἐπικαλοῦμ[αι τὸν λαὸν - | ἐκ τ]ῆς • ἐμῆς π[ροικὸς? βοηθεῖν | τοῖς] πένησι • κα[ὶ ὀρφανοῖς? τῶν] | vacat Ἰουδ[αίων] (*SEG* XXXVIII 923; 37/38 no. 10; 3rd/4th cent. A.D.); 11) = *SEG* XXVI 1058; XXXVIII 922; 38 no. 11; in LL. 2/3 read Σαλτορνίλου, in L. 5 ἡμέρας; many separation dots between syllables and words; in fine the formula Ἀέρι μὴ φόβι in small script. M. suggests that this formula means: 'non temere l'aria', the underlying idea being that the tomb would be violated and as a result the corpse be exposed to the air [but see L.Dubois, *BE* (2000) no. 772: 'explication peu convaincante car sans parallèle']; 12) --]ICA[--]ΙΛ • Θ • ΙΙ • Κ • Ι [--] | Βιτάλα • Ο[--] | υἱῷ • ἐπο[ίησε] || εὐσε[βείας· ἕνεκεν (epitaph; fragment; 39 no. 12; undated); 13) ['Ο δεῖνα? Ν]ικάνδρου | [ἔζησεν] ἔτη • με' v v | [--]ς πατρί (epitaph; fragment; 39 no. 13; undated; in L. 3 initio the name of the son in --ς, ed.pr.).

1267. Agrigentum (area of: Mt. Adranone). Inscribed strigils. G.Manganaro, *Sikelika* 72/73 (ph.), publishes the following inscriptions on bronze strigils: 1) πὰρ Συμμάχου (72 no. 69; see *IG* XIV 2408 (9 a; from Praeneste)); 2) Σώτειρα (73 no. 77; for identical texts see our lemma no. 1348 sub (3) and *NSA*, 1961, 383, from Troina; see also *IG* XIV 2408 (11) from Praeneste); 3) Νεοπόλιος (two strigils; 73 nos. 79/80; for Νεοπόλιος see also our lemma no. 1280).

1268. Akrai (area of: Falabia). Fragmentary inscription, 4th/3rd cent. B.C. Fragment of local limestone. Ed.pr. G.Manganaro, *Sikelika* 55-57 no. 45 (ph.).

[--]ΕΤΙΑΙΤΕΙΔΕΚΥ[--|--]ΝΤΩΓΓΝΗ[--|--]ΝΤΩΜΠΑ[--|--]Κ[.]ΑΣΤΟΣ[--
||--]ΜΙΥΠΟΚΑΚ[--|--]ΙΣΟΡΟΦΑΝΕΔ[--|--]ΚΛΕΠΤΟΣΑΝΕ[--|--]ΑΣ vacat

Ed.pr. proposes the following restoration exempli gratia: [---- συντελεσθέντος δὲ τοῦ ναοῦ οὐκ]έτι, αἰτεῖ δὲ κυ[ρίως αἱρεθῆναι | ἐκ πά]ντωγ γνη[σίων πολιτᾶν ὅ]πως ὑπὲρ των συμφερό]ντωμ π[ᾶσι? κατασκευασθῆι | ὁ ναὸς καὶ ὁ θησαυρὸς] κ[λ]αστὸς, [ὃς ἐξηρέθη χρη||μάτων ἀτρε]μὶ (or ἠρε]μί) ὑπὸ κακ[ούργων, νυκτὸς | ἐμβαλόντων· αὐτὸς δὲ εἰσέτι ε]ἰς ὀροφὰν ἔδ[ωκε τάλαντον? καὶ εἰς στεφάνους, οὓς ἐ]κλέπτοσαν ἐ[κ τοῦ ἱεροῦ | ? δραχμὰς χιλί]ας.

1269. Akrai. Two inscribed clay plates, undated. Ed.pr. G.Manganaro, *Sikelika* 46 nos. 30/31 (ph.), publishes two graffiti engraved on the bottom of two plates: A) Νικόλα-ο[ς] and B) Ν⟨ι⟩κόλαος vacat φύλ{ε}αξ (with so-called Chalkidian xi).

1270-1271. Alountion. Two inscriptions concerning young men in the gymnasion, 2nd cent. B.C. G.Manganaro, *Sikelika* 65 nos. 54/55 (ph.), republishes the two inscriptions published by him in *ArchClass* 17 (1965) 202. Both stones are now in the Antiquarium of the S.Marco di Alunzio.

1270: 65 no. 54. **Fragmentary inscription, 2nd cent. B.C.** *ArchClass* 17 (1965) 202 (*SEG* XXVI 1060).

Γυ[μνασιαρχούντων] | Πίστωνος [τοῦ --]ΙΙΝ[---- τοῦ δεῖνος] | τοῦ Εὔξιος, Ζωίλου το[ῦ ---] | νεανίσκοι λαμπαδιστα[ὶ --] vacat

1. Γυ[μνασιάρχων?], *ArchClass* ‖ 2. [τοῦ Π]υθοδ[ώρου, *ArchClass* ‖ 3. νεανίσκοι λανπάδι τοῦ Ἀ[πόλλωνος, *SEG* (Moretti); for λαμπαδισταί see the next lemma.

1271: 65 no. 55. **Fragmentary inscription, 2nd cent. B.C.** *ArchClass* 17 (1965) 202. Inscribed on the front of the stone on which the preceding text was engraved.

Ἐπὶ ἱερομνάμονος Σα[ν]νίω[νος τοῦ δεῖνα] |, ἀγωνοθετᾶν Κλεάνδρου τοῦ Αρ[--] | Παρμ[-- τοῦ --] |, Ζωίλου τοῦ Θέστ[ωνος? --] ‖ λαμπαδιστ[αὶ --] vacat

1. Σαι νίων[ος, *ArchClass* ‖ 2. in fine τοῦ ΑΡΠ[--, *ArchClass* ‖ 3. Παρμον[ίδα] τοῦ ΑΡ[--, *ArchClass* ‖ 4. τοῦ Θέστ[ωνος], Θέστων, *ArchClass* ‖ 5. Λαμιαδ--, *ArchClass*.

1272. Alountion. Epitaph of Simulos?, undated. Local stone block now in the nave of the Cathedral of S.Marco di Alunzio. Ed.pr. G.Manganaro, *Sikelika* 42 no. 22 (ph.).

[Σ?]ιμύλου | [Κ]αλλιππίδα

1273. Castiglione di Ragusa. Epitaph of Pyrinos, ca. 600-580 B.C. In an article mainly based on literary and numismatic sources concerning the relations between Syracuse and other Sicilian cities, notably Kamarina and Morgantina, between the 7th and the 5th cent. B.C., G.Manganaro, *ZPE* 128 (1999) 115-123 (on 118/119 brief comments on *LSAG* 215 no. 20 = *CEG* 380 (ph.) and *SEG* XLV 1369), on 117 presents the text of an epitaph read from a photo in the journal *La Sicilia* of 23 February 1999, reportedly found at Castiglione. After examination of the stone in the Museum of Kamarina he publishes a corrected text in *ZPE* 135 (2001) 63-65 (ph. of the inscription only), which we present below. In the absence of photos of the complete object (for which see F.Cordano - G.Di Stefano - G.Voza, *Archeologia Viva* XVIII no. 77, September/October 1999, 78-81) we refrain from a detailed description of this apparently unique monument: a local limestone block with reliefs on three sides representing a pair of oxen, a horse with a hoplite shield attached to its flank, a lance, a sphinx, and the head and feet of a man behind the horse. The inscription, in Geloan alphabet, is engraved sinistrorsum under the horse's mouth on a surface prepared for it [For the inscription and the monument see now F.Cordano - M.Di Salvatore (edd.), *Il guerriero di Castiglione di Ragusa. Atti del Seminario, Milano 15 maggio 2000* (Rome 2002), Lazzarini]: Τõι Πυτίκα | Πυρίνõι | ἐποίε̄σε | Σϙύλος

'Al (figlio) di Pytikas Pyrinos fece Skylos'; rejected by L.Dubois, *BE* (2002) no. 551, who suggests interpreting both names as datives: either Τõι Πυτικα(ι) or Τõι Πύτι κα(ὶ) κτλ. ('It is for Pytikas/Pytis (and) Pyrinos that Skylos made me') ‖ the reliefs show that Πυρῖνος was a hoplite living from cattle-breeding; since the monument is a sort of *tropaion*, he may have died in battle. Σκύλος is either the sculptor or the commissioner of the monument, ed.pr., who assigns the inscription to Gela rather than Kamarina and comments on the names.

1274. Centuripae. Judicial prayer, 1st/2nd cent. A.D. *SEG* IV 61. Republished after re-examination by J.B.Curbera, *art.cit.* (cf. our lemma no. 1256) 397-400 (dr.), who reads in L. 2 ἐγδεικήσῃς instead of ἐ(κ)δεικήσῃς (the vertical hasta of the gamma was previously unnoticed), and in L. 3 ἀργυρέαν σπάδικαν instead of ἀργυρέ[ο]ν σπάδικα. He dates the text to the 1st/2nd cent. A.D. (1st cent. A.D.?, *SEG*). Κυρεία addressed initio is Kore/Persephone (often invoked in Sicilian defixiones) rather than Demeter; the goddess is called Cyria in *CIL* VIII 9020/ 9021 (*ILS* 4456/4457; from Amaula in Mauretania Caesariensis; cf. Diod. 14.70-77 on the transfer of the worship of Demeter and Kore from Sicily to Africa). The σπάδιξ is a palm branch rather than a stringed instrument: silver palms are well attested as objects dedicated to various gods.

1275-1276. Centuripae. Two epitaphs, undated. Ed.pr. G.Manganaro, *Sikelika* 41 nos. 14/15 (ph.), publishes two epitaphs now in a private collection in Centuripe.

1275: 41 no. 14. **Epitaph of Melisa.** Limestone funerary altar; on its front an inscription: Μέλισα Ζωπύρου

1276: 41 no. 15. **Epitaph of Herakleidas.** Limestone block: Εὐπρα[ξία] Ἡρακλεί|δαι Ἡρακλείδα | ἐποίησε

1277. Entella. Decrees by the people of Entella and Nakona. *SEG* XXX 1117-1123; XXXV 999; XLV 1356*; XLVII 1419* (*IGDS* 204-212). In an article on the conflict between Rome and the Campanians besieging Rhegion in 270 B.C. (cf. Polyb. 1.7 and 10), B. Bleckmann, *Chiron* 29 (1999) 123-146, on 130/131 adduces the Entella decrees as evidence of the persistence of a Campanian ethnic identity among the inhabitants of Entella, descendants of Campanian settlers of the 5th cent. B.C. This is due inter alia to Entella's relations with Segesta, which had a partly Campanian population (131 note 40: cf. the name Δέκκιος in *IG* XIV 282, and Δέκ[ι]ος in *SEG* XXX 1119 LL. 7/8; for this restoration see *SEG* XXXIV 934: Campanian rather than Latin; contra L.Dubois, ad *IGDS* 206: 'Δέκιος est bien-sûr latin'), with the Campanian colonists of Nakona and Aitna, and with groups of Oscan new-comers like the Mamertines and the Samnites (131 note 41: Σαννεῖος in XXX 1121 LL. 24/25 is the ethnic 'Samnite' rather than a civic subdivision of Petra; contra G.Manganaro, in the article mentioned in *SEG* XL 785; in LL. 27/28 a Μαμερτῖνος from Messana). On 142 note 76 B. lists the Oscan praenomina on record in the decrees: those already known (Γναῖος, Κῖπος, Μᾶμος, Μίνατος, Ὄππιος and Πάκκιος) and those previously unattested (Εἴελος, Καίσιος and Σώιος) [for Oscan onomastics cf. *SEG* XXXII 914 on p. 260; for Campanian influence on the institutions see *SEG* XLVII 1418].

1278. Gela. Inscriptions on two vases, ca. 500 B.C. *IG* XIV 595/596 (*LSAG* 248 nos. 20/21; *IGDS* 17; Arena II 78/79). S.De Vido, *Sicilia Archeologica* 32 (1999) 67-74, summarizes the earlier literature and readings. She argues that the inscriptions record private gifts (δῶρον is usually a private gift rather than a dedication in archaic inscriptions) of two ladies to a man called Πέδιος (Πεδίος) or Πεδός or a woman called Πεδιώ. Brief discussion of names derived from πέδιον.

1279. Gela. Inscribed anchor, Hellenistic period. Part of a lead anchor found in the sea near Licata and now in the Antiquarium in Licata. Ed.pr. G.Manganaro, *Sikelika* 74/75 (ph.): Ἀκτιονίκου: either the name of the ship's captain or the name of the ship ((πλοίου) Ἀκτιονίκου) which had won a regatta in the games at Aktion in honor of Apollo Aktios; see L.Dubois, *BE* (2000) no. 772: 'la seconde solution paraît préférable' [but regattas in games concern rowing; it is hard to see why rowing-boats need lead anchors; we may have an anchor of a ship proudly called 'Victor of Aktion', Pleket].

1280. Grammichele. Inscribed strigil, undated. Ed.pr. G.Manganaro, *Sikelika* 73 no. 78 (ph.), publishes the following text inscribed on a bronze strigil now in the Museum in Syracuse: Νεοπόλιος; for this name see also our lemma no. 1267 sub (3).

1281. Hadranum (Adrano). Inscribed strigil, undated. G.Manganaro, *Sikelika* 72 no. 70 (ph.), publishes the following inscription stamped on a bronze strigil now in the Museum in Syracuse: πὰρ Καλλικράτεος. Cf. our lemma no. 1286.

1282. Halaesa. List of names, undated. Sandstone fragment broken on all sides except at left. Ed.pr. G.Manganaro, *Sikelika* 68 no. 63 (ph.).

Ἐπ[ὶ --] | Ἡρα[κλειδ?-] | Ἀπολ[λ--] | Αἰσχύ[λος? -] || Εὐ[--] | --

Possibly a list of youngsters involved in gymnasion life, ed.pr., who, however, is fully aware of the highly speculative nature of this idea; the same applies to the text in our lemma no. 1331 sub nos. 4-6.

1283. Halaesa. Inscribed lead seal, 4th/3rd cent. B.C.? Ed.pr. G.Manganaro, *Sikelika* 77 (ph.), publishes a rectangular 'piombo "diplomatico"'; below a representation of Herakles the letters ΑΙΑΙΣΑ = Ἄλαισα ('per difetto di conio *lambda* sembra *iota*'); the lead seal was attached to an official document of the city of Halaesa.

1284. Halaesa. Inscribed brick, undated. Inscription with lunate letters on a brick now in the Antiquarium of Alesa. Ed.pr. G.Manganaro, *Sikelika* 47: Ἑρμᾶς | Ἔρυξ | [δρ]άμα | [παρ]άρραμα; M. interprets [παρ]άρραμα as a variant of παράρραμμα/παράρρυμα ('cover').

1285. Herakleia Minoa. Inscribed cup, Hellenistic period. Graffito engraved on the bottom of a Hellenistic cup. Ed.pr. G.Manganaro, *Sikelika* 46 no. 33 (ph.): Κοπρίου

The kappa is corrected from a gamma (K) and the omicron from a lunate epsilon (Є).

1286. Herbessos (Montagna di Marzo). Inscribed strigil, 5th cent. B.C. Bronze strigil now in the Museum in Agrigento. Ed.pr. G.Manganaro, *Sikelika* 71 no. 68 (ph.): ἆθλον πὰρ Καλλία. Is the strigil the prize for a victory in a contest held in honor of the deceased, heroic Kallias; or is Kallias the person who manufactured the object? Ed.pr. prefers the latter given the fact that there are many other strigils without ἆθλον but with πὰρ + genitive of a man. Ed.pr. refers to *IG* XIV 2408 (3) (72 no. 75; πὰρ Ἄνδρωνος), 2408 (5) (72 no. 74; πὰρ

'Απολλωνίδα) and 2408 (13) (72 no. 73; πὰρ Χρησίμου). See also our lemmata nos. 1267, 1280/1281, 1321, and 1348.

1287. Herbessos (Montagna di Marzo). Inscribed clay sling bullets, 3rd/2nd cent. B.C. Ed.pr. G.Manganaro, *Sikelika* 27-29 (ph.) [see also id., *ZPE* 133 (2000) 127], (re)publishes the following inscriptions engraved on clay bullets now in the Museum in Agrigento (except for nos. 3 and 7: private Collection). 1) Γελῶιος | Εὐπολέμου - |; 2) 'Αγάθαρχος | Αἰσχρίωνος - |; 3) 'Ηρακλείδας | Κοιάτορος - ||| (= *SEG* XLVII 1425); 4) Σάτυρος | 'Ιππία - Π(έντε); 5) Δεινίας | Εὐκλείδα - |||| Π(έντε); 6) Θεύδωρος | 'Ραικαίου - | Δ(έκα) ('Ραικαῖος: either a variant of 'Ρακαῖος, for which see our lemma no. 1335 sub (4), or to be connected with 'Ραικός, equivalent of Γραικός); 7) Σῶσος 'Ηρακλείδα - | Δ(έκα) (*IGDS* 168 a: 'Ηρακλεία ληία); 8) Κλείας | Νεμηνίου - | Δ(έκα) (Κλείας: variant of Κλέας); 9) Φιλίαρχος | [--]ετα - ||Δ(έκα); 10) Θράσων | Γελ[ελ]ωίου - ||| Δ(έκα); 11) [--]είδας | [--]νος [-].

The numbers indicate the λόχος of the individuals concerned rather than a civic subdivision.

1288. Herbessos (Montagna di Marzo). Graffiti. G.Manganaro, *Sikelika* 19-27, (re)publishes the following graffiti. Nos. 3-14 were found in two sarcophagi in one tomb and have been published by L.Mussinano, *Kokalos* 16 (1970) 166-183 (cf. *ibidem*, 14/15, 1968/1969, 200). M. rejects ed.pr.'s suggestion to divide these graffiti into two groups, one a generation older than the other. He presents these graffiti, with photos (except for no. 13) and commentary, on 21-24. He interprets ἀρὰ κακάμι as ἀρὰ κακά εἰμι ('parla l'Arà, individualizzata, di Rhatoras etc.', with parallels from Aeschylus and Plutarch; but see L.Dubois, *BE*, 2000, no. 772: '-- je ne suis toujours pas certain --'). M. suggests interpreting Fόλα (nos. 10 and 11) as equivalent of οὐλαί ('orzo sacrificale') and Fιτάριον (nos. 12 and 13) as equivalent of ἐξιτήριον ('victuals', sc. for the dead); for Μαίε̄ (nos. 7-9) he refers to *IGDS* 39 L. 9; Γέλε (no. 14) is interpreted as vocative of Γέλος (cf. Γελῶιος for which see *SEG* XLVIII 1238; contra *IGDS* 168 (d)). Nos. 15-22 were published by F.Crevatin, *Quaderni St. Antichità e epigrafia Univ. Trieste* 1 (1973) 39-53; M. republishes them, with photos, on 25/26. On 26/27 he publishes the graffiti nos. 23-30, engraved on ceramic fragments discovered by him in the Museum in Agrigento.

1) *SEG* XXXV 1009, XXXVIII 948; *IGDS* 167; Arena II 119 (M. 19; ph.); 2) *SEG* XXVIII 767; *IGDS* 166; Arena II 120 (M. 20; ph.); 3) 'Ρατορᾶ ἀρὰ κακάμι; 4) 'Αρὰ κακάμι | 'Ιταλο̄; 5) 'Ιταλο̄ ἀρὰ κακάμι; 6) 'Αρὰ κακάμι; 7) Μαίε̄ς κακὰ vacat ἀρ(ά); 8) Μαίε̄ς κακάμι; 9) Μαίε̄ς κακάμι (M written upside down: W); 10) Fόλα; 11) Fό(λ)α; 12) Fιτάριον; 13) [Fι]τάριον; 14) Γέλε; 14bis) Δε(ν)δενᾶ ἐμί (Δε(ν)δενᾶς: variant of Δενδᾶς); 15) Ι‡ΛΚΛΚΟΣ (inside the omicron the letters ΛΕ seem to have been inscribed; perhaps ἴξ ἄκακος ('innocuous worm': 'graffito -- di genere ingiurioso'; but in the end 'esso resta oscuro'); 16) Κλεόρϝε (instead of Crevatin's PATOPFE); 17) Εὐρία; 18) Λίχαι (dat. of Λίχας); 19) Μεσᾶ (genitive of Μεσᾶς?); 20) Ξιγας, Μύσχελος (also in *IGDS* 168 (b) and Arena II 121; Ξιγας is enigmatic, unless one transcribes (Σ)ιγᾶς); 21) ϙοι (either a Sikel word or the abbreviation of κοι(νός), sc. σκύφος, for which cf. *SEG* XLV 1378; [in *SEG* XLVIII 1247 app.cr. in fine this graffito is already mentioned]); 22) Αβιδ[--] (perhaps 'Αβιδ[ᾶς]?); 23) ΒΟΝΒ; 24) ΠΥ and, on another vase, Πυρρία [perhaps identical with Arena II 122 (a-b)]; 25) ⊟ύλλου (= Ὕλλου); 26) ἔλαβον Εἰρᾶι Κινᾶ ('Io ho preso (la coppa) a favore di Eiras figlio di Kinas' [but see L.Dubois, *BE* (2000) no. 772: '--- je ne vois rien de grec hormis la forme verbale']); 27) 'Αραότε̄ς (Manganaro, *Kokalos*, 22/23, 1976/1977, 256; cf. *SEG* XLVII 1450); 28) Πυρί (πυρί, dative of πύρ, indicates that the vase was to be put on the 'rogo funerario'); 29) Πιττυρίκου (cf. the name Πιτυρᾶς, connected with πίτυρον: see Robert, *Noms* 81 and 247); 30) Λυπον (= λυπο(ῦ)ν?: 'che reca pena'; graffito on a funerary amphora).

1289. Herbita. Inscribed lead object, undated. Ed.pr. G.Manganaro, *Sikelika* 77 (ph.), publishes an inscription on a lead object, probably a lead seal ('piombo "diplomatico"').

Δα(μόσιον) 'Ερβιτ|αίων

1290. Iaitas (Monte Iato). Clay sling bullets. *SEG* XLIV 754 (1) and (12). G.Manganaro, *Sikelika* 31/32 [see also id., *ZPE* 133 (2000) 216], suggests reading in both nos. ἐνδεκάτου Δαμάτριος Σάττου, with parallels for the name Σάττος/Σαττῦς/Σάττων/Σατταρᾶς. The numeral indicates the lochos of the soldier concerned.

H.P.Isler in *Sicilia Epigraphica* 393-405 (ph.; dr.), republishes all texts given in *SEG* XLIV 754.

1291. Iaitas (Monte Iato). Stamped seal, stamped tile and graffito. H.P.Isler, *AK* 42 (1999), reports on a seal with a bull or cow on the obverse and a stamp ΔΑ on the reverse, found in the agora (42; ph.; [cf. *SEG* XLI 777: δα(μόσιος)?, Lazzarini]), and on the clay pot with owner's graffito *SEG* XLVIII 1243 (47). Id., *Sicilia Archeologica* 32 (1999) 29 (ph.), mentions another tile stamped ἱερα[ί], found in the eastern quarter [cf. *SEG* XXVI 1068; XLIV 754 on pp. 227/228 sub (7)].

1292. Kamarina? Opisthographic lead tablet, 5th cent. B.C. *IGDS* 134 (A and B); Arena I 77 (only A); *Nomima* II 63 (only A). W.C.West III in *Atti XI Congresso* I 205-214 (dr.; Greek text and translation of A; Greek text of B), gives a provisional text, produced by D.Jordan, who carefully examined the tablet in Chapel Hill (North Carolina). Text A (front) is the original document, probably used in a case in court; it has been written in a 'blue' alphabet very similar to that of the tesserae from Kamarina (*SEG* XLII 846) and it is probably composed by Μύσκόν (A L. 1), who may have been a Kamarinan and one of the litigants. Document A 'should be understood as a deposition, submitted in amplification of a dispute involving the sale of cattle'. Apelles, involved as guarantor (A L. 2), was probably given the tablet; he reversed it

and wrote Document B, a curse, in a 'red' alphabet, typical of Gela (see B L. 1 for "Απελλις). Geloan colonists are known to have been present in Kamarina.

We do not reproduce West's text, partly because of its provisional character, partly because of the printing errors, especially in B, and the absence of a translation of and commentary on B.

1293. Kamarina. Contract of sale of a house with a shop, 350-250 B.C. *SEG* XXXIV 940 (*IGDS* 124). J.B.Curbera, *art.cit.* (cf. our lemma no. 1256) 402/403, argues that Γᾶος in L. 4 (coupled with Φερσόφασσα) is an epithet of Hades rather than an otherwise unknown paredros of Persephone. Both Γᾶος (= γάϊος) and Φερσόφασσα are colloquial forms more suitable for a prose text than Χθόνιος and Φερσεφόνα. For γάϊος in the sense of χθόνιος cf. Aesch., *Suppl.* 156, where Hades is called Ζεὺς γάϊος, the latter being generally considered a Sicilianism.

1294. Kamarina. Lead weights, 2nd cent. A.D. *SEG* XLIV 760. Republished and discussed by G.Di Stefano - M.Oddone - A.Savio, *RIN* 99 (1998) 195-211 (ph.; dr.); see also G.Di Stefano, *AIIN* 46 (1999) 267/268. Date: 2nd cent. A.D. (2nd cent. B.C., *SEG*).

1295. Kamarina. Inscribed bronze weight, undated. P.Pelagatti in *Archeologia della Sicilia sud-orientale* (Syracuse 1973) 137/138 no. 411 (dr.; no text). G.Colonna, *Kokalos* 26/27 (1980/ 1981) 178: Δαμιόσια (sc. μνᾶ) Κιαμπαινῶν; mentioned in *SEG* XLIV 767. G.Tagliamonte in *Atti del trentasettesimo convegno di studi sulla Magna Grecia* (Taranto 1999) 567/568, presents a photo and points out that the text seems to presuppose the presence of Campanians in the city and the existence of commercial relations with the Campanians on the island.

1296. Kamarina. Graffito on a clay vase, undated. A.Di Vita, *BA* 68 (1983) 44. G.Manganaro, *Sikelika* 45 no. 25 (ph.), republishes this graffito engraved on the vase before firing: [? Σ]ώσιος Σαραπιοδ[ώρου?] (owner of the vase) (Di Vita: *olla* ῥαπιο).

1297. Katane (area of: Castel di Iudica). Inscribed clay balls, 5th cent. B.C. Ten clay balls now in the Museum in Syracuse: two with A, one with B, two with H, one with □, two with A, one with M and one with O: ballots or dice?; letters engraved before firing. Ed.pr. G.Manganaro, *Sikelika* 77/78.

1298. Katane (area of). Inscribed tile, undated. Fragment of a red clay tile now in a private Collection; inscription engraved after firing. Ed.pr. G.Manganaro, *Sikelika* 46 no. 27 (ph.): [--]α Προβ[--|--]ηρ παλον [--|--]ον vacat

Restored by M. as follows: [--]α Προβ[ιανοῦ? | θυγάτ]ηρ πάλον [ἔλαχον | οἴκτρ]ον?; πάλος = 'sorte', 'destino'.

1299. Leonforte (Mt. Artesina). Epitaph of the son of Artemon, undated. Limestone plaque broken at left and now in the Antiquario of Aci Castello (Catania). Ed.pr. G.Manganaro, *Sikelika* 42 no. 17 (ph.): [ὁ δεῖνα? Ἀρ]τέμωνο[ς | χρηστέ, χ]αῖρε vacat

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1300. Leontinoi (area of: Coste di S. Febronia, near Palagonia). Two inscriptions. Two inscriptions engraved on the walls of a tomb. Ed.pr. F.Cordano, *Atti XI Congresso* I 679-681 nos. 1/2 (dr.).

1) Two inscriptions on the right wall, one sinistrorsum (a), the other lower one (b) from left to right: a) [. .]ΒΑΘΙΑΕ; b) ΒΑΡ . ΙΓΑ (below it a M) or perhaps ΒΑΡ[Ι]ΚΑ
2) Inscription sinistrorsum on the front wall: ΤΟϘΣΙ

1301-1302. Lilybaion. Two defixiones, late 3rd B.C. *SEG* XLVII 1442/1443. Republished and discussed by D.R.Jordan, *GRBS* 38 (1997) [1999] 387-396 (dr.; translations), with several new readings for text (A) of 1442; no new readings in text (B). He dates both tablets to the late 3rd cent. B.C. (275-200 and early 2nd cent. B.C., respectively, *SEG*). For *SEG* XLVII 1443 see also J.Curbera, *ibid.* 404/405.

1301: 391-396. **Judicial defixio against Zopyrion and S[--]yn.** *SEG* XLVII 1442 A. Sinistrorsum.

A: Καταδέω Ζωπυρίωνα τᾶς Μυμβυρ παρὰ Φερσε-
φόναι καὶ παρὰ Τιτάνεσσι καταχθονίοις καὶ παρ' ἀ-
π[ε]ὐχομένοισι νεκροῖς· vacat ⟨καταδέω δέ νιν⟩ {ἐς τοὺς ἀτελέστους} καὶ παρ-
ὰ {ἱ]αρίαις Δάματρος ⟨καὶ⟩ παρ' ἀπευχομέ[ν]α[ισ]ιν·
καταδέω δέ νιν ἐμ βολίμωι, α[ὐτὸν καὶ νοῦ]ν
αὐτοῦ καὶ ψυχὴν αὐτοῦ ὡς μὴ δύν[αται ἀντία]
λαλῖν· vacat καταδέω δέ νιν ἐμ βολίμωι, Σ[- ca. 5 -]
[..]ΥΝ, [α]ὐτὰν καὶ νοῦν καὶ ψυ[χὴν αὐτᾶ]ς

The Greek text of tablet B (LL. 1-3) seems to continue (δέ) that of A, J. || 2. καὶ Τιτάνεσσι, *SEG* || 2-3. ἐς τοὺς ἀτελέστους is probably an intrusion: either corruption from the formulary or traces of a gloss or of instructions for depositing the tablets, J.; παρὰ | π[ρ]ιχομένοισι νεκύοις ν ἐς τοὺς ἀτελέστους κτλ., *SEG* || 4. [ἱ]αρίαις (= ἱαρείαις); the Erinyes as 'priestesses of Demeter' (cf. Eur., *Or.* 261, where the Erinyes are called ἐνέρων ἱέρειαι), C., followed by J.; [.]αρίαις, with [ὡ]αρίαις in the app.cr., *SEG*; in fine perhaps even ⟨καὶ⟩ παρ' ἀπευχομέ[ν]α[ισ]ι ν(ε-κραῖς), J.; cf. app.cr. in fine || 5. α[ἴσθησιν?], *SEG* || 6. δύνα[ται --]ν, *SEG* || 7. λαλία[ν],

καταδέω, *SEG* || 7-8. female (perhaps Punic) name of a second target of the curse, J.; βολί[μ]ωι σ[ωφροίσ]ύν(αν), *SEG* || the final words of the second section (LL. 3/4) are meant to correspond to those of the first (LL. 1-3), revealing an interesting structure: the avenging Titans go with the male abominating dead (i.e., who send or enact curses), and the avenging Eriynes with the female, J.

1302: 387-390. **Judicial defixio against Apithamb.al.** *SEG* XLVII 1443.

A: {τὰν πρᾶξιν τὰν Απιθαμβ.αλ ποτὶ Νυμήριον}
Καταδίδημι παρὰ καταχθονίοισι θεοῖσι ⟨τὰν πρᾶξιν τὰν Απιθαμβ.αλ ποτὶ Νυμήριον⟩
καὶ Δαμ[έ]αν, ὅπως [μ]ὴ δύναται ἀντία ⟨λέγειν⟩,
ὅπως μ[ὴ] δύναται {λέγειν}
B: ποτὶ πᾶ[σα] πρᾶξι ἀντία λέγειν
μ[η]{δ}δὲ μισῖν

The inversion of LL. 1/2 is due to an error of the scribe, who probably confused his formulaic model with personalized details written in the latter's margin. Again, in LL. 3/4, λέγειν was meant to complete L. 3 and was written immediately under the end of this line, where it got confused with L. 4 when the scribe continued with what was in his formula; when he reached λέγειν, he had to turn over the tablet to continue, J. || 3. J's inversion of LL. 1/2 makes Dameas a co-defendant of Apithamb.al in the litigation instead of the second target of the curse || 5. πα[.] πρᾶξι, *SEG* || 5-6. understand πᾶσαν πρᾶξιν ἀντία λέγειν μηδὲ μισεῖν, J.

1303. Lipara. Epigraphy and onomastics. G.Manganaro in *Sicilia epigrafica* 425-437 (ph.), presents an outline of recent developments in the study of inscriptions from Lipara (cf. *SEG* XLI 796-820; XLII 851-868; XLIV 772 bis; XLV 1380/1381; our lemmata nos. 1304/1305). He gives an alphabetical list of the most interesting names on record (429-431), draws attention to the frequency of female names in -ώ (separate list on 431/432), and briefly comments on the names Ἀδερκᾶς, Ἀναδενδράς, Ἀρτοκρᾶς, Βαλλίων, Βαχίς, Βερ(ε)νίκα, Βλακωρνᾶς, Γαλεία, Εὐπώγων, Κεφαλᾶς, Λευδίκα, Μαγάδις, Μάρθα,Ναΐς, Νάνος, Νάπη, Νούγρα, Ὄφαλλος, Πάλακος, Παναρώ, Τυρβάσιος and Ὑρτία. M. also discusses part of the inscriptions recording the 44 Roman gentilicia known on the island.

1304. Lipara. Various inscriptions. Cf. *SEG* XLVIII 1246bis. We return to the publications mentioned in 1246bis and present the following texts. **1)** *SEG* XLII 853 (Parte I 29; ph.); **2)** *SEG* XLII 867 (Parte I 75; dr.); **3)** on ■ fragment of ■ mortar: ΑΛ (*ibidem* 76; dr.); **4)** *SEG* XLII 865 (*ibidem* 76; dr.); **5)** inscribed under the foot of a black glazed vase: ΑΓΗ (*ibidem* 76; dr.; ph.); **6)** *SEG* XLII 868 (*ibidem* 76/77 (dr.), where a reading εὔθυμα ἐμὶ τοί is suggested: 'sono una cosa lieta per te'); **7)** fragment of a Rhodian wine amphora with stamp: Ἐπὶ Τει[μ]|οθέου, | Δαλίου (*ibidem* 127); **8)** fragment of a red figure krater from Apulia; remains of a male figure; inscription Ἄρης (*ibidem* 138 and 151 no. 3; ph.); **9)** on 149 no. 22 (*ibidem*;

ph.) *SEG* XLII 855 is republished; **10)** on the bottom of a fragment of an oinochoe ΤΔΑΙΣ (*ibidem* 150 no. 1; ph.); **11)** *SEG* XLII 866 (*ibidem* 150 no. 2; ph.); **12)** on the bottom of an Attic vase: ΜΑ (151 no. 4; ph.); **13)** fragment of a vase: ΘΡΑ (151 no. 7; ph.); **14)** fragment of ■ vase: ΑΝ (151 no. 8; ph.); **15)** fragment of a vase: ΚΡΑ (151 no. 9; ph.); **16)** fragment of a vase: Β (151 no. 10; ph.); **17)** fragment of a vase: ΑΡ (151 no. 11; ph.); **18)** fragment of an amphora handle: ΦΑ (151 no. 15); **19)** lead weight with ΤΑΜΙΗ and *Cassiorum* (152; 'amministrazione aziendale' of the Cassii or 'casa di spedizione' of the Cassii (Manganaro); edd.pr. point out that Cassii are on record in two Greek epitaphs from Lipara); **20)** two terracotta loom weights with ΑΙ and ΑΡΙ (Parte II 145); **21)** two Rhodian amphora stamps: a) Ἐπὶ Πυθογέ|νευς, Πανάμου and b) Ἐπὶ [--]|στράτου, | Σμινθίου (Parte II 172 and 361; ph.); **22)** *SEG* XLII 863 (Parte I 261); **23)** on the foot of a 'Chalkidian' cup: Ἀ]πόλο̄νο[ς (Parte I 261; ΠΟΛΟΝΟ, edd.pr.; corr. Lazzarini).

1305. Lipara. Epitaphs. Cf. *SEG* XLVIII 1246bis. In the publication mentioned in *SEG* XLVIII 1246bis on 147-152 (ph.) the following epitaphs are published, all engraved on 'cippi parallelepipedi': **1)** Ἀθάνιος (Parte I 147 no. 2); **2)** Ἀπολλοδώ[ρου] (*ibidem* 147 no. 3); **3)** Ἄρυος (*ibidem* 147/148 no. 4); **4)** Διονυσίου (*ibidem* 148 no. 5); **5)** Ζωπύ[ρου] (*ibidem* 148 no. 6); **6)** Κληρέτας (*ibidem* 148 no. 7); **7)** Λυκίσκου (*ibidem* 148 no. 8); **8)** Νικασώ (*ibidem* 148 no. 9); **9)** Πολυγν[ό]τω (*ibidem* 148 no. 10); **10)** Τείσαρχος Ἀπολλωνίου (*ibidem* 148 no. 11); **11)** Τιμώ (*ibidem* 148 no. 12); **12)** ΤΟ[...]ΧΛ[--] (*ibidem* 148 no. 13); **13)** [Ἀδ]ειμάντου (*ibidem* 148 no. 14; [Ἀνα]ξιμάντου, edd.pr.; corr. Lazzarini); **14)** --] ΜΕΣΣΑΝΙΟΥ (*ibidem* 148 no. 15); **15)** --]ΕΡΑ (*ibidem* 149 no. 16); **16)** --]ΟΣ (*ibidem* 149 no. 17); **17)** Δαμαινέτου (*ibidem* 149 no. 18); **18)** --] ΑΙΜΙΛΙΑϹ | [---] ΓΗϹ (*ibidem* 149 no. 19); **19)** Π· Κλώδ[ιος or -ίου] | ΜΑΘΑΛ [-- (*ibidem* 149 no. 20; ΠΚΛΩΔ[--, edd.pr.; corr. Lazzarini); **20)** [--] ΙΟΥ | [--] ΘΑΣ (*ibidem* 149 no. 21); **21)** Κοττία | χρηστή, | χαῖρε (Parte II 82; ph.; in L. 1 edd.pr. give ΚΟΤΩΠΩ, on 223 ΚΟΤΟΓΙΑ; corr. Lazzarini); **22)** Λυκίσκω (*ibidem* 223; ph.); **23)** Ἀριστέα (*ibidem* 223; ph.); **24)** Κοννίων (*ibidem* 223); **25)** Χαίριδος (*ibidem* 223); **26)** Βαλλίωνος (*ibidem* 224).

1306. Lipara. Dipinto on a ceramic fragment, late Hellenistic period. Fragment of the neck of a clay vase; on it a dipinto in black; found in the Palazzo Vescovile in Lipara. Ed.pr. G.Manganaro, *Sikelika* 45 no. 24 (ph.): Ἡδύοινος

The wine in the vase was a 'dolcetto', ed.pr.

1307. Megara Hyblaia. Inscribed ceramic fragment, ca. 650 B.C. Guarducci, *EG* I 312-314 no. 4 (ph.; dr.). J.G.Vinogradov, *Atti XI Congresso* I 139 note 15, prefers to read e.g. hι]μέρο̄ ἰμί θεô h[ιαρός. (Guarducci: h]έρο̄ισι θεοῖ[ς] | --λ--). Cf. our lemma no. 1046.

1308. Menai(n)on (Mineo). Two epitaphs, undated. G.Manganaro, *Sikelika* 42 nos. 18/19, republishes two epitaphs published by P.Orsi in *NSA* (1903) 436/437 (ph.) (A) and *Rivista di Storia antica* 5 (1900) 56/57 (B) respectively.

A) ['Ο δεῖνα Εὐ]||βουλί[δα χρηστέ] |, χαῖρε (Orsi: Εὐ]βουλί[δα] |, χαῖρε)
B) [Αἰ]|σχρίωνα καὶ Νυ|μφόδωρο[ν] | Βομβυλίνου

1309. Menai(n)on (Mineo). New inscriptions. F.Cordano, *Atti XI Congresso* I 681/682 nos. 1-3 (ph.), presents the following texts from the necropolis S.Ippolito and now in the Museum in Mineo.

1) Sandstone block: Θεόδωρε | χρηστὲ καὶ | ἄμεμπτε (681/682 no. 1; early Imperial period)
2) Sandstone block: Εὐμέλνης (4th/3rd cent. B.C.)
3) Fragment of a sandstone block: Συ[--]ιου (4th/3rd cent. B.C.).

1310. Morgantina. Indigenous or perhaps Greek text, 6th cent. B.C. Fragmentary limestone stele now in the Aidone Museum. Ed.pr. C.M.Antonaccio, *Kadmos* 38 (1999) 87-96 (ph.). For the sake of completeness we mention this text ([-]ΥΡΙΕΙΑΙΡ[..]Ι[-]), which eludes interpretation; it is probably a dedication, or, less preferably, an epitaph. The letters do not recall any of the Greek or indigenous epichoric scripts, and the language may well be Sikel or Sikan. 'Given the characteristics of the stele, the language is unlikely to be Greek, but that is not impossible' (93).

1311. Morgantina. Defixio, 1st/2nd cent. A.D. *SEG* XXIX 927 (XXXV 1011; *IGDS* 195 = *SEG* XXIX 927-935). J.B.Curbera, *art.cit.* (cf. our lemma no. 1256) 400-402, reads in L. 2 Πλουτώ (a previously unattested local epithet of Persephone formed on the analogy of the name of her husband) rather than Πλούτω (vocative of Πλούτω(ν)). If this interpretation is correct, the divinities in this tablet would be the same as the triad Γᾶ, 'Ερμᾶς and Φερσεφόνα invoked on another tablet from the same group (*SEG* XXIX 929) and in many other curse tablets.

1312. Morgantina. List of names, undated. Bronze fragment acquired by P.Orsi in Aidone and now in the Museum in Syracuse. Ed.pr. G.Manganaro, *Sikelika* 62 no. 51 (ph.; dr.): Εὐμ[--] | Πισθ[--] | Αλλο[--]|ραιον [--] || Νικάτας [--] |κουν[.]ς [--] | καὶ Εὐει[--]. In L. 2 ed.pr. proposes Πισθ[αρᾶς?] and in LL. 6/7 [πρόξενοι] | καὶ εὐερ[γέται].

1313. Morgantina. Bronze tablets, undated. P.Orsi, *Rivista di Storia antica* 5 (1900) 52-54; V.Arangio-Ruiz, A.Olivieri, *Inscriptiones graecae Siciliae et infimae Italiae ad ius pertinentes* (Milan 1925) 128/129 no. 14. Four bronze fragments, re-examined by G.Manganaro, *Sikelika* 61/62 nos. 47-50 (ph.).

A) [---]ταμιᾶν [ἔσοδος ἀπὸ τελ]|ῶν τᾶν δαμοσιᾶ[ν -- ἡμί]|λιτρα, πέντε λί[τραι] | τρία τάλαντα π[εντα]|κάτια τάλαντ[α --] vacat. M. refers to *IG* XIV 421 II L. 15: ταμίαις ἔσοδος followed by λίτραι and τάλαντα; the gen. plur. ταμιᾶν remains anomalous
B) [--]ΚΙΛΓΙΑ | [--]ω ἡμιλίτριον | [-- τ]άλαντον | [--]ντα τρία || [τάλαντα?] (Arangio-Ruiz: --τ]άλαντα [--|--]ω ἡμιλίτρι[α --|-- τ]άλαντον ο|[-- τάλαν]τα τρία ζ[--]
C) and D) no new readings.

1314. Morgantina. List of birds to be bred for the temple, and sacrificial prescription, 3rd/2nd cent. B.C. Inscribed terracotta plaque broken below and at left; at right part of a frame is preserved; inscription engraved after firing; now in the Museum in Syracuse. Ed.pr. G.Manganaro, *Sikelika* 57-60 no. 46 (ph.); cf. also id., *ZPE* 128 (1999) 122 note 59 (ph.; translation) and 137 (2001) 190 note 18.

[--]ειν ἐλάφους | [--]ιας ὄρτυκας | [--]νέα ονεα | [--]νας περιστε||ρὰς? - |ι τὸ δαπά||νημα? ἐπ|α(ρ)κεῖν vacat | [--]υσίας ἀπο|[--] ἄρσενος δ[--] κατα'[- || --] ЄЄΚΟ[--|--]CΑ[--] --

Ed.pr. suggests restoring the text as follows: [? τρέφ]ειν ἐλάφους, | [πελε]ίας, ὄρτυκας, | [ὄρνιθας?], νέα ὄ(ρ)νεα, | [τρυγό]νας, περιστε||[ρὰς, μέχρ|ι τὸ δαπά|[νημα ἐπ|α(ρ)κεῖν vacat· | [ὀρνέων θ]υσίας ἀπο|[τρέπειν]· ἄρσενος δ|[ὲ οἰὸς] καται[γίζειν || τὸ δέρμα] ἐ{ε}κο[ντί --: 'allevare cervi, colombacci, quaglie, galline(?), pulcini, tortore, colombe (finchè) la spesa basta. Siano vietati sacrifici di volatili(?), ma si bruci sacrificando la pelle di montone di preferenza ---'; cf. L.Dubois, *BE* (2000) no. 772: 'Cette inscription --- reste énigmatique'.

1315. Morgantina. Altar of Zeus, undated. Small limestone altar now in the Museum in Syracuse. Ed.pr. G.Manganaro, *Sikelika* 47 no. 39 (ph.): Διός.

1316. Morgantina. Didactic inscription, 3rd cent. B.C. *IGDS* 193. G.Manganaro, *Sikelika* 48-50 no. 40 (ph.), republishes the text and interprets it as a schooltablet; in LL. 3/4 he reads ναῒ νέαι, νέα ναία (= νῆια: 'oars'), νέλοι τε μόνως νέοι, ἁ ναῦς ('per nave nuova, nuovi remi e giovani soltanto nuovi, la nave') (*IGDS*: ναὶ νέαι νέα ναία νέλοι τε μόνως, νέοι ἄν(δρ)ες vel ἁ ναῦς).

1317. Morgantina. Inscribed bricks and ceramic fragments, undated. Ed.pr. G.Manganaro, *Sikelika* 47 nos. 35-38 (ph.), publishes the following graffiti now in the Museum in Syracuse.

1) [--]ΟC[---|--]ΡΑΚΛΕΟCΙC[--|--|--]ΑΘΑΙΔΙΕΝΥCΙΟC||[--]ΕΛΟC[--|--]ΟΙΠ[-- (47 no. 35; inscription on fragment of a brick; perhaps in L. 2 ? Ἡ]ρακλέος, in L. 4 Παλ]άθαι and Διενύσιος)
2) [? Δ]αμόλσιον (47 no. 36; small clay fragment)
3) [? τ]ὸ • ναὸ • Ἀθ[αναίας? (47 no. 37; on fragment of a brick)
4) [--]ναι[--|--]ΕΑΛΛ[---|---]ς δὲ τ[--|--]φορου[--||--] πράσ[σειν? -- (47 no. 38; fragment of a brick; perhaps part of a honorary decree, ed.pr., who restores δοῦ]ναι [--|-- οἵ τ]ε ἄλλ[οι?--|--- ὅ]ς δὲ τ[ῶν πολιτᾶν | ? χρείαν εἶχε δια]φόρου [--|---] πράσ[σειν? --]).

1318-1319. Mytistratos (Marianopoli). Two dedications, 5th cent. B.C. *SEG* XLVII 1416. Two large columns of local limestone in the shape of an obelisk; now in the Archaeological Museum in Marianopoli; both columns may have carried a statuette of the deity to whom they were dedicated. Republished by G.Manganaro, *Sikelika* 53/54 nos. 43/44 (ph.).

1318: 53 no. 43. **Dedication.**

Νικόμαχος | Ηαγεσία | Γελλίας | Ἀντισθένεος || Λυκύμνιοι

2. hαλεκι[--], *SEG*; ⊟ for the aspirate || 3. 'gamma a "semirombo"', M. || 5. Λυκύμνιοι: probably members of 'una sorta di *phratria*', M., who suggests connecting Λυκύμνιοι with λύκος and refers to the Cretan Ἐπ(λυκοι and the Cypriote Παρεπ(λυκοι; L.Dubois, *BE* (2000) no. 772, relates the word to the Argive name Λυκυμνίς and postulates a toponym (or heros name) *Λυκύμων.

1319: 53 no. 44. **Dedication (somewhat later than the preceding text).**

Τοὶ Χιθαῖοι | ἀνέθηκαν | καὶ Πολέμαρχος | καὶ Γελλίας

1. Τοὶ Χιλαῖοι, *SEG* || 4. the gamma has now its familiar form: Γ.

1320. Naxos. Terracotta balls, 5th cent. B.C. *SEG* XXXVIII 953 (with *SEG* XLV 1472 app.cr. in fine). G.Manganaro, *Sikelika* 32/33, suggests interpreting Πολλίδαι and Ἑρμώνδαι as datives of proper names; he points out that the objects concerned have the shape of eggs and are gifts for the deceased (contra *SEG* XXXVIII: sling bullets, and *SEG* XLV: 'tessere di carattere pubblico').

1321. Pantalica. Retrograde inscription on a bronze tweezer, undated. Ed.pr. G.Manganaro, *Sikelika* 73 no. 81 (ph.), publishes ■ stamp of what possibly is a 'cucchiaio-pinza': Εὐδίκō.

1322. Prizzi. Didactic inscription, undated. V.Tusa, *Kokalos* 7 (1961) 113-121; S.Ferri, *PP* (1963) 302-305. G.Manganaro, *Sikelika* 50/51 no. 41 (ph.), republishes the text written on a brick from Prizzi and now in the Museum in Palermo. He interprets it as a schooltablet, used for writing exercises.

[ ]ΙΧΩΩΙΘΘΙ	ΕΥΑ[
ΕΥΧΩΙΦΙΑ	ΑΙΧΙ[
ΟΧΥΙΟΟΘΩΙ	ΟΥΧ[
ΑΙΧΥΦΗΞΙΩΙ	ΥΑΟ[
ΕΥΧΥΘΗΞΙ	ΑΙΧ
[ ]ΥΧΟΩΙΩΟΙ	ΗΥΧ
ΙΥΧΟΦΑΩΝ	ΕΧ
ΕΙΧΟΘΕΩΙ	ΕΥΧ
ΙΧΙΟΙΙΘΙ	ΗΥΧΙ
ΑΧΙΙΑΔΗΟΙ	ΟΥΧΕ
ΗΥΧΙΗΙΙΟΣ	ΑΧΑΞΙ
ΑΙΧΙΞΩΟΙ	ΙΑΧΑΘ

6. ΑΙΛΟΙ, F., who suggests that we have a magical text here.

1323. Scordia (area of: Mt.S.Basilio = Brikinniai). Epitaph(?) of Eumares, undated. Fragment of a sandstone architrave now in the Museum in Lentini. Ed.pr. G.Manganaro, *Sikelika* 41 no. 16 (ph.): Εὐμάρηι ΑΡΝ[--]

1324. Segesta. Honorary inscription for Artemon, 4th/3rd cent. B.C. *SEG* XLI 827. Republished by G.Manganaro, *Sikelika* 66/67 no. 56 (ph.), on the basis of a photo and squeeze made in 1968; afterwards the surface of the block probably deteriorated.

[Ἀρτε]μιδώρα Νύμφωνος τὸν αὐτάστα πατέρα | [Ἀρτέ]μωνα
Ἀλείδα γυμνασιαρχήσαντα | [ἀνέθ]ηκε κατὰ διαθήκαν vacat

1. Νύμφων turns out to be Artemidora's husband, M. || 2. Ἀρτέμων: see *IGDS* 213, where a Διόδωρος Τιττέλου honors his ἀδελφὰν Μινύραν Ἀρτέμωνος; obviously M. is the wife (not the daughter) of Artemon; ἀδελφάν means sister and not 'demi-soeur' (*IGDS*), M.

1325. Segesta. Mosaicist's signature, late 2nd/early 1st cent. B.C. *SEG* XLI 833. Contra G.Nenci (see *SEG* XLI app.cr.) K.M.D.Dunbabin, *op.cit.* (cf. our lemma no. 2443) 273 and note 23, argues 1) that an early 3rd cent. B.C. date is 'impossibly early for a mosaic of this technique'; parallels point to the late 2nd/early 1st cent. B.C.; 2) that 'given the difference between the two crafts' Διονύσιος Ἡρακλείδου should not not be identified with the homonymous gilder on record in *TAM* III 1 26 (*SEG* VI 629). D. follows Nenci in his argument that Dionysios came from Alexandria in Egypt: 'the first attestation of an Alexandrian mosaicist working outside Egypt, and clearly a reflection of the prestige of Alexandrian craftsmen'.

1326. Selinous. Archaic inscription. *SEG* XLVI 1270 (4). G.Manganaro, *Atti XI Congresso* I 149, now believes that we have two deceased: Ἀνεφθύλε and Κλεταγόρα; the latter carries a patronymic Δονυσ[.]α, not a demotic.

1327. Selinous. Sacred law, ca. 460-450 B.C. (or earlier). *SEG* XLIII 630; XLVIII 1250*. E.Curti - R.van Bremen, *Ostraka* 8 (1999) 21-33 (dr.; English translation), discuss the physical appearance of the text, the archaeological context and the rituals. They suggest that the texts may have included three separate sections. The upside down writing of the two columns may be a symbolic representation of their content: text B addressed a person excluded from the community; just as this person, after having performed a purification, turns around and becomes part of the community again, the two opposed columns symbolize the two opposite states of those they address (22/23). The combination of the cult of Δημήτηρ Μαλοφόρος and Ζεὺς Μειλίχιος in Selinous possibly copies a similar arrangement in the mother-city, Megara [in the same sense A. Avram - F. Lefèvre, *REG* 108 (1995) 7-23, for Kallatis, where the sacred space has been modelled in accordance with the religious topography of Megara, Chaniotis]. The rituals on record on side A were collective rather than performed by gentilician groups; they occurred every fourth year and may have aimed at a purification of the entire community on the occasion of the Olympic festival, but a follow-up on a private basis was permitted. The names of the (imaginary?) ancestors or founders Μύσκος and Εὐθύδαμος, with their opposite connotations (cf. Hesych. s.v. μύσκος· μίασμα, κῆδος; s.v. εὐθύδημον· ἁπλοῦν δημότην), may reflect the ritual passage from impurity to purity. With the set of actions around the tombs of these legendary ancestors the community renewed itself. The offerings to Ζεὺς Μειλίχιος and the Τριτοπάτορες 'in the area of Myskos' should not be located in the Campo di Stele, but in the sanctuary of Malophoros, where a structure underneath the naiskos of Zeus Meilichios is interpreted as the heroon of Μύσκος and two terracotta cylinders as the receptacles of the Tritopatores; the sacrifice to Zeus Meilichios 'in the area of Euthydamos' may have taken place in the agora.

W.Burkert, *Berlin-Brandenburgische Akademie der Wissenschaften. Berichte und Abhandlungen* 7 (1999) 23-38 (German translation of side B), compares the purification rituals prescribed in this section with Aeschylus' *Oresteia*. B. argues that this section is concerned with the purification of a person who has committed manslaughter (αὐτορέκτας); these are private measures taken on the initiative of the individual who wanted to be purified from an ἐλάστερος. The purification requires a person who accepts him and undertakes the role of the helper (B LL. 3/4: [ho]ποδεκόμενος; cf. Aesch., *Choeph.* 1038). The helper offers the minimum of hospitality: salt, wine and water. The impure person has to sacrifice a piglet 'at his own expense' (B L. 5: ἐξ αὐτō). The impure person should not be spoken to, given food, or sleep (B L. 6), i.e. he is subject to tabus that are known in connection with murderers. The prescription that he should not look around (B L. 5: περιστραφέσθō) recalls a Pythagorean rule: when a person travels abroad, he should not look back, because he is followed by the Erinyes (Hippolytus, *Haer.* 6.26; Iamblichus, *Protr.* p. 115.1); here the text alludes to experiences with ghosts (cf. Andoc. 1.130). The purification begins with a declaration (B LL. 2/3: προειπόν) that announces the status of impurity. After the private part of the purification has been accomplished, a normal sacrifice is offered on the public altar (B L. 10); a boundary is created with salt and gold (B L. 11; cf. Iamblichus, *VP* 133). The purified person is given the opportunity to reconcile himself with the avenging ghost by offering a sacrifice and establishing a private cult of the ἐλάστερος (cf. Aesch., *Agam.* 1569). B. suggests that although the epithets Ἐλάστερος (haunting) and Ἀλάστορος (causing not to forget) seem to have different etymologies [but cf. *SEG* XLVIII 1136], they are associated with each other in this demonic context. The cults of Ζεὺς Ἱκέσιος καὶ Ἀλάστορος (*FgrHist* 3 F 175) and Ζεὺς Προστροπαῖος are connected with Zeus' role as a haunting god (ἱκέσιος = 'eindringend'). In a slightly revised version of this article, id. in P.Flensted-Jensen, T.Heine Nielsen, L.Rubinstein (edd.), *Polis and Politics. Studies in Ancient Greek History presented to Mogens Herman Hansen on his Sixtieth Birthday, August 20, 2000* (Copenhagen 2000) 207-227 (English translation of side B), interprets the ritual as emerging from the private need of a murderer for purification and social recognition in a place other than his city. B. suggests reading [αἴ κ'] ἄνθρōπος [ἀνθρόπō ἐλ]άστερον in B L. 1 and [ho]ποδεκόμενος or [χο]ποδεκόμενος in B LL. 3/4, and places a punctuation mark after hαυτορέκτας in B L. 9. Cf. also our lemmata nos. 1253 and 1260 in fine.

In a general discussion of apotropaic rites addressed to the dead S.I.Johnston, *Restless Dead. Encounters Between the Living and the Dead in Ancient Greece* (Berkeley 1999) 47-58, summarizes the content of the *lex sacra* and focuses on the control of the ἐλάστερος by means of a meal, i.e., the precautions taken to separate the ἐλάστερος from the living. The πατρῷιος ἐλάστερος (B L. 7) is probably a ghost from within the family. The rites prescribed in side A and concerned with polluted ancestral spirits (Τριτοπάτορες) may be related to the idea of 'inherited guilt' and to the belief that the dead suffer the consequences of transgressions that they committed while alive. The rites, therefore, aimed at improving the circumstances of dead ancestors. The ἀγάλματα (A L. 21) may be statues of the Τριτοπάτορες.

M.Rausch in L.Braccesi (ed.), *Hesperia* 14. *Studi sulla grecità di Occidente* (Rome 1999) 86/87, briefly comments on A LL. 7/8: ceremonies to be performed prior to the ἐκεχειρία of the Olympic Games. Participation in the cult of Zeus and in the games were a 'für die gesamte Polis bedeutende Angelegenheit'; purification and truce were equally important.

L.Dubois in Κατὰ Διάλεκτον 331-346 (text; French translation), discusses the lettering and the dialect (phonology, morphology, syntax and vocabulary) and the terms αὐτορρέκτας (B LL. 8/9; 'celui qui a accompli l'acte de lui-même → le meurtrier'), καταλίνω (A L. 16), hομοσέπυος (A L. 3) and ποτηρίς (A LL. 15/16).

1328. Selinous. Dedication by the citizens of Selinous, 475-450 B.C. *IG* XIV 268; *Syll.*[3] 1122; *SEG* XLVI 1271*. Following suggestions of K.Hanell and C.Picard, A.Brugnone in *Sicilia epigrafica* 129-139, argues that this dedication in the Apolloneion was commissioned by a Delphic oracle: the long list of deities to receive an offering in its first part is typical of oracular responses (mostly on record in literature; cf. also e.g. *IG* XII 5 913, from Tenos); also the second part including the prescription of what to offer should be considered a quotation of the response of the oracle. The latter was consulted before the beginning of a military conflict; after victory (cf. L. 7: φιλία[ς] δὲ γενομένας) a prescribed sacrifice was to be made. B. supports G.Manganaro's restoration of the object offered as ἐνχ[ρ]ύσ|εο[ν] ἔλα[φο]ν (LL. 7/8; cf. *SEG* XLVI). She points out that the deer was an animal sacred both to Apollo and Artemis (literary sources; representations on vases). A dedication of a golden deer in Delphi ordered by the oracle, in a mythological context, is on record in the Πρεσβευτικός, a fictive oration assigned to Thessalos, son of Hippokrates, in the *Corpus Hippocraticum* (E.Littré, *Oeuvres complètes d'Hippocrate*, Paris 1861, 9.405-429).

G.Manganaro, *ibid.* 418, rejects L.Dubois's objection that Artemis is absent from the list of deities (cf. *SEG* XLVI 1271): Πασικράτεια (LL. 5/6) is Artemis.

1329. Syracuse. Fragmentary inscription, Roman period. Fragment of an epistyle; in a slightly recessed band an inscription; seen in a street near the theatre. Ed.pr. G.Manganaro, *Sikelika* 70 no. 67 (ph.): Κατὰ v v 'Αθηναίων

Part of a commemorative monument for a victory of Syracuse 'over the Athenians', ed.pr., who points to a *naumachia* in Rome in 80 A.D., celebrating the victory of Athens over Syracuse and suggests that we have an indication of the impact of Thucydides' oeuvre in later times.

1330. Syracuse. List of victors in musical contests, undated. P.Orsi, *NSA* (1891) 392. Republished by G.Manganaro, *Sikelika* 69 no. 65 (ph.; dr.):

> --] καὶ Εὔβουλ[--|--] T • Y • (= υ(ἱὸς)) Σεουῆρ[ος | διδά]σκαλος vac | [--] ὑ(ιὸς) Σπερκια[νὸς? || σαλπι]κτής? | [ὁ δεῖνα υ(ἱὸς)] 'Αφρικ[ανὸς? | κιθαρι]σ-[τής?] | --

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1331. Syracuse. Inscriptions concerning the gymnasion and its games. G. Manganaro, *Sikelika* 67-70 nos. 57-62 (ph.; dr. of nos. 2 and 3) and no. 64 (ph.), (re)publishes the following texts:

1) *IG* XIV Add. 58 a on p. 686 (inscription painted on a limestone plaque), restored by M. as follows: [Δόγματι τῶν πολι]τῶν vacat | [τὸν δεῖνα τοῦ δεῖνος πάντ]α καιρὸν | [παῖδας καὶ ἐφήβους π]αιδευό|[μενον καλῶς εἰς πᾶσαν ἀ]ρετὰν || [? 'Ερμᾶι καὶ 'Ηρακλε]ῖ vacat (67 no. 57)

2) *SEG* XIV 580; restored by M. as follows: ['Επὶ γυμνασ]ιάρχων | [--- τοῦ] Τιμαίου, | [--] τοῦ Τίμωνος | [οἱ ἀλειφόμε]νο[ι] | [---- (67 no. 58)
3) *IG* XIV Add. 9 a, p. 685, restored by M. as follows: [Οἱ ἔφηβοι οἱ στεφανωθέντες?] | Ζωτικὸς [τοῦ δεῖνος] | Δέκομος [τοῦ δεῖνος] | Εὐκτήμων [τοῦ δεῖνος] || 'Ονάσιμος [τοῦ δεῖνος |? Φιλ]ήμων [--- (67/68 no. 59)
4) P.Orsi, *NSA* (1920) 318; interpreted by M. (68 no. 60) as a list of youngsters from the gymnasion: [ὁ δεῖνα --- μέ]νεος vacat | [ὁ δεῖνα --]μένεος | [ὁ δεῖνα Καλ]λίβιος | [--]εος || -- (Καλλίβιος is supposed to be the genitive of Καλλίβις)
5) fragment now in the Museum in Syracuse: Εἰσ[--] | Εὐτύ[χης? --] | Αἰδο[--] | -- (68 no. 61; supposed to be a list of names, possibly of members of the gymnasion, like the list above under (4) and below under (6)
6) limestone fragment now in the Museum in Syracuse: Π[--]|Μ[--]|ΑΙ[--]|ΤΟ[--]|ΙΠΙ[-- (68 no. 62)
7) mince fragment now in the Museum in Syracuse: [--]ΝΙΚΑ v | [--]σα vacat (68/69 no. 64; ed.pr. suggests reading e.g. [-- ὑποκρίτης ἐ]νίκα [ὁ δεῖνα Σω]σᾶ)

1332. Syracuse. Epitaph of Akesia?, 4th/3rd cent. B.C. *SEG* XLI 837. G.Manganaro, *Sikelika* 43 no. 23 (ph.), suggests restoring the text as follows:

> 'Ακεσ̣[ία? τοῦ] | Καλλ[ικράτε]ιος τόδ[ε καλὸν?] | σῆμ[α -----] || 'Εριφρ[άδε]ιος ἡ μ[έδουσα ?] | μήτ[ηρ ἐποίει]

SEG: --ΑΚΕ[--] | Κάλλ[ων]ιος τόδ[ε] | σῆμ[α π]||ερίφρ[ον]ιος ἧν[υσε] | μήτ̣[ηρ]; early 4th cent. B.C.

1333. Syracuse. Epitaph of a herald?, Roman Imperial period. Fragment broken below and at left; now in the Museum in Syracuse. Ed.pr. G.Manganaro, *Sikelika* 69/70 no. 66 (ph.).

> [? Χαίροις π]αροδεῖτα vacat | [ὁ δεῖνα κηρύξας] καὶ σαλπίσας vacat | [-- δ]ρόμοις κιρκησίο[ις | ἐνθάδε κεῖται?]

1334. Tauromenion. Financial accounts, 3rd(?)-1st cent. B.C. *IG* XIV 423-430; *SEG* XXXVIII 973*; V.Arangio-Ruiz, A.Olivieri, *Inscriptiones graecae Siciliae et infimae Italiae ad ius pertinentes* (Milan 1925) 80-117 nos. 5-13; G.Manganaro, 'CASA' III (1964) pp. 43 and 53. U.Fantasia in *Sicilia epigrafica* 251-279, analyses these documents with special reference to the function of the σιτώνιον and the σιτοφύλακες. The latter are known especially from Athens (literary sources; also from Priene: *I.Priene* 81 LL. 5-8, and Kos: *Iscr. Cos* ED 180 L. 18: σιτοφυλακία as an euergetistic office) as urban officials controling the prices of cereals in the local market; in many cities, their task may have belonged to the ἀγορανόμος. The Tauromenian sitophylakes are exceptional in that they are handling the public cereals (σῖτος δημόσιος) themselves (two parallels are known from Polyaen. 5.1.3 and 3.16.1, concerning a Sikanian city and Kau-

nos, respectively). Detailed analysis of their revenues, expenses and balances (any of these in money or in kind, with several variants; tabular survey on 264-267) suggests that stocks delivered by public or sacred estates were collected by the ἀγέρται, and handed over to the sitophylakes, who guarded and sometimes sold (parts of) them, especially κύαμοι ('beans': apparently a local favorite, though the importance of beans as regular foodstuff should not be underrated) and μελίνη ('panìco' - some sort of millet: *setaria italica* or *anicum italicum* - rather than honey (so *SEG* XXXVIII) [cf. also G.Nenci, *'Il miglio e il panìco nell'alimentazione delle popolazioni mediterranee'* in D.Vera (ed.), *op.cit.* (cf. our lemma no. 2441) 25-36, especially 28/29]). The administration of the sitophylakes is probably to be related to a temple ('ambito santuariale'), like that of the ἱεραμνάμονες ἐπὶ σίτῳ on record in Tablet 5 of the archive of the Olympieion in Lokroi (*SEG* XLVIII 1270*). The σιτώνιον is a different institution. It is a purely financial instrument to cope with shortages of cereals. There are three separate funds - one initially financed from public subscriptions (παρὰ τῶν ἐπαγγειλαμένων), the other two founded by individual benefactors (Φρύνις and Εὐκλείδας) -, all administrated as a 'fondo corrente', i.e., fed by purchases and sales (if necessary at reduced rate) of cereals rather than by interest. Similar provisions are attested at Koroneia (*SEG* XLIII 205) and Samothrake (*SEG* XXXVI 788; XLVIII 1159). Discussion of the various (relatively high) sums on record. Finally F. establishes a relative chronology for the documents in five groups: 1) *IG* XIV 423/424; 2) Manganaro (1964) p. 43; 3) *IG* XIV 425/426; 4) *IG* XIV 427-430); 5) V.Arangio-Ruiz, A.Olivieri, *op.cit.* no. 13 and Manganaro (1964) p. 53. The documents mentioned under (5) date to 42 B.C.; the remaining nine should probably be assigned to a limited span of time not much before 42 B.C.

1335. Troina. Inscribed clay sling bullets, ca. 300 B.C. G.Manganaro, *Sikelika* 30/31, (re)publishes five clay bullets (ph., except for no. 5), found during excavations in Troina; nos. 1-3 and 5 were briefly mentioned in *NSA* (1961) 348/349.

1) [Τρ]ίτα φυ(λά) | [φα(τρία)] Εκγυ | [Φιλ?]όδαμο[ς - Γ]λαυ[κία?]
2) Πρώ(τα) φυλ(ὰ) φα(τρία) | 'Ριπ Ὄρθων | Ἐμενίδα
3) Δευ(τέρα) φυλ(ὰ) φα(τρία) | 'Ριπε Σῶσις | Καραίκου
4) Τρίτ(α) φυλ(ὰ) φα(τρία) Κατηλ | Κέφαλος | 'Ρακαίου
5) Δευ(τέρα) φυλ(ὰ) φα(τρία) Πλε | Κάνθαρος | Ἀγελόχου

M. draws attention to *IG* XIV 2407 (10-15 and 18/19), all inscribed clay bullets from the area between Assoro, Troina and Hadranum (Adrano). He lists the phatriai known so far: Εκγυ (possibly Ἐκγυ(ίνων) = Ἐγγυίνων; cf. the place Ἔγγυον, perhaps identical with Troina), Αλτρι, Κατηλ(ύσεις), Λακων, Νικα (or Ἀσία), Πλε and 'Ριπε(ῖς). He points out that one and the same φατρία is coupled with more than one of the three φυλαί. In *IG* XIV 2407 (18) we have the Etruscan name 'Υβέννας (cf. Vibenna); the name Καραῖκος (above no. (3)) may have to be related to Boiotian Καραῖος, Καράϊχος; for 'Ρακαῖος (above no. (4)) see our lemma no. 1287 sub (6). The bullets may well reflect the presence of mercenaries from Italy and Greece [see *SEG* XLV 1345 for an interpretation of these bullets and the historical context].

1336. Tyndaris. For an inscribed brick and tile see our lemma no. 1263.

1337-1338. Tyndaris. Two epitaphs, undated. G.Manganaro, *Sikelika* 42 nos. 20/21 (ph.), (re)publishes two epitaphs now in the villa of the 'Eredi del Barone Sciacca della Scala'; the text in our lemma no. 1338 had been published before in the rather inaccessible monograph of G.Parisi, *Tyndaris. Storia - Topografia - Ricerche archeologiche* (Messina 1950) 148 (dr.).

1337: 42 no. 20. **Epitaph of Artemidoros.** Sandstone stele.

Ἀρτεμίδωlρε Νεικία |, χαῖρε (Є, Ω, Ϻ)

1338: 42 no. 21. **Epitaph of Eparatos?** Sandstone stele.

['Ε?]πάρατε | [Κ?]αλλίου | [χ]ρηστέ |, χαῖρε

1339. Vassallaggi. Inscribed vase, undated. Ed.pr. G.Manganaro, *Sikelika* 46 no. 29 (ph.), publishes the following mercantile graffito engraved on a vase now in the Museum in Agrigento:
κοινὰ ΙΔΔΘ | ||||| Δ Δ Δ Δ, i.e., 'le cose comuni 121/44 (dracme)' (or '4 oboli e 4 dracme').

1340-1341. Unknown provenance. Two bronze fragments, undated. Ed.pr. G.Manganaro, *Sikelika* 62/63 nos. 52/53 (ph.), presents two inscribed bronze fragments now in private Collections.

1340: 62 no. 52. **Fragment.** Broken on all sides; guidelines: [---]νεο[--|--]ο δύνατ[--|-- στεφάνῳ? ἀ]πὸ ταλά[ντων --|--? ὁ] δὲ αἱρε[θεὶς --]. Perhaps fragment of a decree, ed.pr.

1341: 62/63 no. 53. **List of names.** Broken on all sides; inscription in two columns (A, B); punched letters.

	Col. A:		**Col. B:**
			Αισ[--]
	[---]ατά[ν]ου		Γρα[--]
	[--? Ἡ]γησάνδρου		Νεμ[--]
	[---]ας Κυπίου	4	Ἱππία[ς -]
4	[---] Καρᾶ		Πολυ[--]
	[--? Π]υρρία		Νικίας [--]
	[---]ος Καρᾶ		Κεντ[--]
	[--]υρίνου	8	Νικο[--]

A 3. Κύπιος: previously unattested, ed.pr. ‖ 4 (and 6). Καρᾶς: hypokoristikon of Καραῖος, ed.pr. ‖ 7. possibly Γ]υρίνου, ed.pr. [rather Π]υρίνου, for which see our lemma no. 1273, Lazzarini] ‖ II 2. perhaps Γρα[ῖος], ed.pr. ‖ 7. perhaps Κέντ[ος], ed.pr. ‖ ed.pr. wonders whether this is a list of ephebes, with patronymics.

1342. Unknown provenance. Epitaph of Latinos, 6th cent. B.C. (ca. 550-500?). *SEG* XLVIII 1252. G.Manganaro, *Atti XI Congresso* I 156, suggests that this inscription is a forgery.

1343. Unknown provenance. Inscribed ceramic fragment, 5th cent. B.C. Fragment of a pithos now in a private Collection in Palermo. Ed.pr. G.Manganaro, *Sikelika* 36 (ph.): ΑΘΑΝΕ[--]: either a theophoric name or the name of the deity Athena; see *IGDS* 141 (Ἀθαναίας on a pithos from Gela).

1344. Unknown provenance. Inscribed ceramic fragment, undated. Graffito engraved before firing on a clay tabula ansata; only left part preserved; now in a private Collection. Ed.pr. G.Manganaro, *Sikelika* 45/46 no. 26 (ph.; dr.).

Πειεη[--]ιως κ[--] | κυρε{ίας} | Νεικ[--]

The inscription is a kind of label on the vase mentioning the owner (Παιήων) Πειών; the engraver has repeated ει in the form of εη) and his wife (κυρ(ε)ία) Νεικ[--]), ed.pr.

1345. Unknown provenance. Dipinto on a ceramic fragment, undated. Dipinto in black on a fragment of a yellowish vase; now in the Museum in Agrigento. Ed.pr. G.Manganaro, *Sikelika* 47 no. 34 (ph.): Α - ΘΕ - | ΣΟΣΤΡΑΤΟ -| ΠΕΤ - ΙΠΙΙ -

1346. Unknown provenance. Inscribed cup, undated. Ed.pr. G.Manganaro, *Sikelika* 46 no. 32 (ph.), publishes the following graffito engraved on the bottom of a cup: Οὐιβία.

1347. Unknown provenance. Inscribed brick, undated. Large brick broken at left and now in a private Collection in Palermo. Ed.pr. G.Manganaro, *Sikelika* 46 no. 28 (ph.).

[--]λη • χρησ[τή, | χαῖ]ρε· • ἔ{σ}ζη[σε ἔτη] | εἴκοσι

1348. Unknown provenance. Inscribed strigils and tweezers, undated. Ed.pr. G.Manganaro, *Sikelika* 72/73 (ph.), publishes the following texts: 1) stamped on a bronze tweezer ('cucchiaio a pinza'), now in the Museum in Syracuse: πὰρ Βλόσωνος (72 no. 71); 2) stamped on a bronze strigil now in a private Collection: πὰρ Βλόσωνος (72 no. 72); M. points out that another specimen was found in Korkyra: *SEG* XXV 610, where instead of Ἀρβλόσωνος, [π]ὰρ Βλόσωνος is to be read [see also O.Masson, *Onomastica Graeca Selecta* III (Paris-Genève 2000) 280, who read Ἀρ. Βλόσωνος]; 3) stamped on a bronze strigil now in the Museum in Syracuse: Σώτειρα (72/73 no. 76); see our lemma no. 1267 sub (2); 4) stamped on what possibly is a fragment of a bronze tweezer now in the Museum in Syracuse: Ἐργία (73 no. 82); 5) stamped on a bronze spoon now in the Museum in Syracuse: Σόφιος ἐποίει (73 no. 83).

ITALY

1349. Italy. Latin inscriptions in Greek letters. G.Purnelle, *Atti XI Congresso I* 825-834, collects 28 inscriptions from IG XIV and *IGUR*, all Latin but written in Greek characters; analysis of the transcription of Latin words in Greek (serious attempt to render the pronounciation of the Latin), of the contents (the Latin formulas used are trivial) and of the reasons why Latin was transcribed in Greek: the engraver may have been Greek speaking or the commissioner, being Greek in origin, preferred Latin for status reasons but had it transcribed in Greek so that his fellow Greeks could read it easily.

For Jewish inscriptions from Rome in Latin but with Greek characters, see D.Noy, *ibidem* II 605/606 (cf. our lemma no. 2481): a symbolic link with the original culture; a 'demand-led rather than a supply-led (viz., stonecutters who could only cope with Greek) phenomenon'.

1350. Italy. Greek inscriptions in Lombardy. T.Alfieri Tonini in D.Foraboschi (ed.), *Storiografia ed erudizione. Scritti in onore di Ida Calabi Limentani* (Bologna 1999) 99-111, presents a survey of epigraphical activities and studies concerning the - few and late - Greek inscriptions from Lombardy, with special attention to L.A. Muratori (*Novus thesaurus veterum inscriptionum*; Milan 1739-1742) and others (inter alios J.Gruter, R.Fabretti and B.de Montfaucon). Brief aperçus on the scholarly history of *IG* XIV 2294/2295 and *SEG* XLIV 812; that of *IG* XIV 2308 (ph.; = T.Ritti, *Il museo maffiano di Verona* (cf. *SEG* XXXI 1658) 165 no. 99a) is discussed at some length; A.T. publishes an accurate copy made by Count Moscardo now in the Biblioteca Nazionale Braidense in Milan (from *Note overo memorie del Museo di Lodovico Moscardo Nobile Veronese, Academico Filarmonico, dal medesimo descritte, et in tre libri distinte*, Padua 1656 and 1672, p. 76).

1351. Aecae (area of: Orsara). Christian epitaph, 4th/5th cent. A.D.? Fragmentary limestone plaque found in Orsara (contrada Magliano) and now in the Palazzo dell'Ente Dio

cesi Lucera-Troia. Ed.pr. M.De Fino in M.Pani (ed.), *Epigrafia e territorio. Politica et società. Temi di antichità romane* V (Bari 1999) 48-50 no. 7 (ph.).

---- | [---]ΟΥ ΤΟ[---|---]ˀ ΕΛ̣Λ̣ΟΡΙΑ[---] | ----

1. Genitive in -ου followed by τό, ed.pr. || 3. either the name [Π]ελλορια[νά] (cf. Peloriana in *ICUR* 12256b; 528 A.D.) or [μ]εμ̣όρια ('memory' or used metonymously in the sense of 'monument') [the slightly curved oblique trace seems to exclude a *pi* initio, Tybout] || on 50-53 ed.pr. argues that Orsara belonged to the territory of Aecae rather than Vibinum (so T.Mommsen in *CIL* IX 6252).

1352. Capri. Fragment of an Athenian dedication, ca. 330 B.C. See our lemma no. 187.

1353. Gabies. Inscribed vase, before 770 B.C. *SEG* XLII 899; XLVIII 1266*. P.Poccetti in *Confini e Frontiera nella grecità d'Occidente. Atti del trentasettesimo convegno di studi sulla Magna Grecia, Taranto 3-6 ottobre 1997* (Taranto 1999) 638-640, defends the reading εὔλιν[ος] ('che fila bene') on linguistic grounds. He lists many other composite adjectives with εὐ.

1354. Gravisca. Dedication to Apollo on an anchor by Sostratos, ca. 500 B.C. *SEG* XXVI 1137 (XXXIX 1040*; cf. XLVIII 370); *LSAG*² 439 E. M.Cristofani in M.-C.Villanueva Puig - F.Lissarrague - P.Rouillard (edd.), *Céramique et peinture grecques: modes d'emploi. Actes du colloque international, École du Louvre, 26-27-28 avril 1995* (Paris 1999) 345-350, points to the important role of sanctuaries located near harbors in the contacts between Eastern Greece, Aigina and the Etruscan West. The wealthy merchant Sostratos from Aigina (cf. *SEG* XLVIII 370; Hdt. 4.152), whose name is also attested in Naukratis (cf. *SEG* XXXII 940-1017 on p. 266 (M.Torelli), dedicates an anchor to the Aiginetan Apollo in the sanctuary of Gravisca. Following Torelli's argument concerning an integrated commercial circuit with great traders at the top, C. comments on the participation of Etruscan aristocrats in these activities; the latter were based on exchange and φιλοξενία relationships prior to the state organization of commerce in the early 5th cent. B.C. by means of συνθῆκαι, σύμβολα and γραφαί. On 348 note 5 a tabular survey of Greek and Etruscan dedications to various deities found in Gravisca.

1355. Herakleia. Tabulae Heracleenses. *IG* XIV 645 (*SEG* XLVIII 1268*). M.Bile in *Katà Diálekton* 485-512, offers some linguistic comment, especially on the use of the article, the preposition παρά and the use of the accusative.

1356. Herakleia (Siris). Inscription on a vase, ca. 500 B.C. Graffito on the foot of a black glazed Attic kylix; found in the sanctuary of Demeter near Siris. Ed.pr. B.Otto in *Steine und Wege* 239/240 (ph.): ΙΟϟΔ

Probably to be read sinistrorsum: Διὸ̆ι, 'dem Göttlichen' (possibly Zeus), on the assumption that Achaian and Ionian iota alternate, ed.pr., who also considers the possibility of an owner's mark. In an addendum on 240 H.Taeuber prefers the latter and suggests reading Διογ(ένους).

1357-1359. Lokroi Epizephyrioi. Inscriptions on lead tablets, 6th - late 3rd cent. B.C. Three new inscribed tablets and one editum; found during excavations in the 1950s (nos. 1-3) and 1970s (no. 4); present whereabouts unknown. (Re)published by F.Costabile, *MEP* 2 (1999) 23-76 nos. 1-4 (ph.), who considers all texts *defixiones*. For nos. 1-3 we give the superior readings and interpretations of D.Jordan, *ZPE* 130 (2000) 95-103 (dr.); for the sake of clarity we present the complex text of no. 2 in a separate lemma (no. 1360).

1357: 24-29 no. 1; J. 95/96. **Area of: Centocamere. Label (?) mentioning Kybele /Koubaba, 6th cent. B.C.** Fragment: Ἐν ϙ(υ)βάβας

The small tablet, with relatively large letters, is a label 'inscribed for other than private reading' rather than a *defixio*, J. || [--]ελ ϙ(υ)βάβα (possibly E for H), C., who interprets [--]ελ either as the name of the *defixus*, whether abbreviated ([--]ελ(--)) or sinistrorsum (Λε[--]), or as a sequence of magical letters || ϙβαβα, tablet; Κυβάβα = Κυβήβη = Κυβήλη; for another attestation of Kybele at Lokroi see *SEG* XXXV 1820 (ph.; dr.) [now also in Arena, *Iscrizioni* V 45; cf. *SEG* XLVIII 1258]: [--]ς ϙυβάλας ([τᾶ]ς ϙυβάλας: a dedication of the type hιαρὸν τᾶς ...), C., who argues that the Lokrian Kybele cult came directly from Asia Minor (contra J.De la Genière; cf. *SEG* XXXV 1820); 'the spelling ϙ(υ)βάβα no doubt comes, through Sparta or not, from the Lydian form', J.

1358: 42-53 no. 3 (translation); J. 101-103 (ph.). **Area of: Parapezza. Judicial defixio, 4th/early 3rd cent. B.C. (earlier rather than later in this period).** Oblong tablet.

Θεστίας, Κα[λλι]κράτης, Γνᾶθις,
οἱ ἄλλοι ἀνταντα̣θ[έ]ντες,
καὶ ε̣ἴ τις ἀντα[ντ]ᾶ̣[ι] ἁμῖν

2. 'the others opposed (*sc.* by us) in court'; ἀνταντάω: previously unattested (cf. Hesych.: ἀνταντάν· ἐπίβουλον, ἀντίδικον), J. || 3. ἀντα[ντ]ᾶ̣[ι] or ἀντα[ντ]ᾶ̣[ς] (*sc.* ἐστιν), J. || Θέστα, σύ[ν]δ[ικοι] Κύδ̣ιμ̣ος, Γνᾶθις v | Θάλλ{ο}ιαν - Ἄνθ̣ο̣ν [μά]ρτυ̣[ρ]ας, | καὶ ἐ[κ]τίσαντα [πρ]ύτανιν, C., who identifies Θέστα either with the homonymous sister of Dionysios I, tyrant of Syracuse and married to a Lokrian woman (Plut., *Dion.* 21) or with a later homonymous family member. As to the presumed prytanis in L. 3, C. argues that he imposed a fine (ἐκτίνω: 'far pagare la penale/la multa'), apparently acting as a judge and condemning the *defigens* in a case against

Thesta. For criticism on these and further speculations, now rendered obsolete by J.'s readings, see L.Dubois, *BE* (2000) no. 768.

1359: 53-74 no. 4 (translation). **Area of: modern Locri. Defixio, late 3rd cent.** B.C. *SEG* XLVII 1483.

[-- καὶ h]ερμᾶ καὶ Γᾶ
[--] καὶ Φίντωνα
[καὶ -- ἐ]παντίθεμαι τοι-
[ς -- καὶ] hελανέα τὸν
[-- καὶ] Χαρυλλίδαν ἀδελφὰν
[αὐτοῦ --]αι Νόϋιλαν
[--α]ν Ταισίναν
[--α]ι Νοϋίαν
[--] Πακύλαν
[--] Λεύκιον
[--] Ταισίνου
[--]αν[.]τιδα
[--h]ελανέος

1. [-- h]ερμᾶ, *SEG*; at least one other divine name preceded Hermes and Ga: probably Kore or Persephone, C. || 2-4. [--] καὶ Φίντωνα· | [--] παρτίθεμαι τοι | [--]ελανεα, *SEG*; hελανέα (known name) or, less preferably, Κελανέα (for Κελαινέα; Κελαινεύς is a known epiklesis: 'black, dark'); e.g. Φίντωνα | καὶ *nomen defixi* ἐ]παντίθεμαι τοῖ|[ς χθονίοις καὶ] hελανέα κτλ., C. || 5. [-- Μ]αρυλλίδαν, *SEG*; 'Α?]χαρυλλίδαν or, less preferably, Εὐ?]χαρυλλίδαν, both previously unattested (but cf. Ἄχρυλις and Εὔχαρις), C.; contra D.: 'on doit alors penser non à un monstre **Ἀχαρυλλίς, mais à un dérivé féminin de Χάρυλλος' || 6. [-- κ]αὶ, *SEG*; κ]αὶ or ἐπαντίθεμ]αι, C. || 7. νταισίναν, *SEG*; previously unattested ethnic Ταισῖνος of the city of Ταισία known from the Delphic list of thearodokoi (*SEG* XXVI 624; XLVIII 589*; Col. IV L. 88) and located between Rhegium and Lokroi (Ταισιάτης is known from App., *Hann.* 44); cf. L. 11, C. || 8. [--] Νοϋίαν, *SEG* || 9. [--]. Ἀκύλαν, *SEG*; Πακύλ(λ)α: Oscan name, C. || 11. [--]ταισίνου, *SEG*; cf. above ad L. 7 || 13. [-- ε]λανεος, *SEG* || the large number of cursed persons suggests that this tablet is a judicial defixio, C.

1360. Lokroi Epizephyrioi (area of: Centocamere). Lead tablet with protective charm, 4th cent. B.C. Costabile 29-42 no. 2; Jordan 96-101 (see our lemmata nos. 1357-1359). Seven fragments (a-g); the larger fragments (a) and (b) join. J. shows that (a/b), (c), (f) and (g) belong to one tablet: (f) is placed at the upper left of (a/b); (c) joins (a/b) on the lower left; (g) comes right of (a/b) after a considerable lacuna. This disposition is apparent from comparison of the Lokroi text with that on a lead tablet from Phalasarna (*I.Cret.* II XIX 7; see *SEG* XLII 818 for J.'s revised edition, and below sub II; *SEG* XLVI 1235*). These two texts have a number of similar sequences (partly noted already by C.); cf. also a *defixio* from Selinous in the J.Paul Getty Museum [publication by R.Kotansky and J. forthcoming; see *SEG* XLII 818 app.cr. ad LL. 6/7 for part of the text]. Both the Phalasarna and Lokroi tablets are inscribed with ἐπῳδαί: basically hexametric verses referring to mystical bliss and ending in promises of protection from magic. According to C. the Lokroi fragments belong to several *defixiones*, to be dated to various periods: ((a/b) and (c) to 450 or perhaps 450-400 B.C., (d) somewhat later (5th/4th cent. B.C.); (e) and (g) to the Hellenistic period; contra J., who argues that we have one tablet to be assigned to a

4th cent. hand, though he does not exclude the possibility that (d) and (e) come from (an)other inscription(s). Our text is J.'s reconstruction in *stichoi* of what can be understood, based on fragments (a-c) + (f) + (g); in the app.cr. we give: I. J.'s text of LL. 6-11 of the Phalasarna tablet in *stichoi*, with the parts represented by the fragments from Lokroi in bold letters (J. 99); in smaller font: II. J.'s transcriptions of the Lokroi texts: (a-c) + (f) + (g) (in the integrated version, partially restored on the basis of the Phalasarna and Selinous tablets; J. 99); the unplaced fragments (d) and (e); **III.** the texts from Lokroi as presented by C. (we do not note C.'s restorations and alternative readings now superseded by J.'s text).

[2] [²- ca. 3 Ασκι Κ]ατασ[κι --]υσσκι Ασιαν Ενδασιαν ἐ[ν ἀμολγõι]·
[- ca. 3 –⏑⏑ –]νει Ἀπόλλ(?)[⏑⏑ ³| –⏑⏑] ὄνυμα Τετρακο⟨ς?⟩·
-ΛΟC σοὶ δ' ὄνυμ[α Τρεχ ⏑ –⏑⏑ – (plus more?) ἀνεμõλιος] ἀκτή·
[4] ὄλβιο[ς õι κατὰ δὲ ⁴| σκεδαθε̃ι] κ[ατ' ἀμαξι]δὸμ 'Αϊ'·
ΟΑ- καὶ φρασὶν [αὐτὸς ἔχε̄ι μακάρōν κατ' ἀμαξιτὸν αὐδ]ά(ν),
'Τραχ Τετρ[αχ Τετρα⁵|γος']·
[- ca. 3 Δαμναμεν]ε[υ], δάμασον δὲ κακõς ἀ[έκοντας ἀνάγκαι]·
[6] [- ca. 3 ὅς κέ με σίνε̄ται] καὶ οἷ κακ[ὰ κόλλο⁶|βα δõσι],
[- ca. 3 –⏑⏑]ν ὅς τε Διὸς μνάσαιτο (ν) ἑκάτ[οιο φ⏑ –×]
[- ca. 3 –⏑⏑ –⏑⏑]ας δὲ ἀρχ[–⏑⏑ –⁷|⏑⏑]βιος
οὔ κα δαλέσαιτο οὐδ' α[ἰ πολυφάρμακ⏑ –×]

4. ἀμαξι]δὸμ 'αϊ' for ἀμαξι]τὸν 'ἰώ', J. || 6. Selinous tablet (ineditum; see above): μνήσαιδ' (for -σαιτ') ἑκάτοιο Φ[--], J. || 7. Selinous tablet: [οὐ]κ ἂν δειλήσ[ετ]αιτ' {οὐδεὶς} οὐδ' αἱ πολυφαρ[--], J.

I. J.'s text of *I.Cret.* II XIX 7 (Phalasarna) LL. 6-11 in *stichoi* (cf. *SEG* XLII 818)

[6] ⁶Ασκι Κατασκι Κατασκι Αασιαν Ενδασιαν ἐν ἀμολγῶι [[αἴ]ξ?]
αἶγα βίαι ἐκ κήπο ἐλαύνετε τ[ῶι δ' ὄ]νομα Τετραγ[ος]· |
⁷σοὶ δ' ὄνομα Τρεξ (–⏑⏑ –) ἀνεμώλιος ἀκτή·
ὄλβιο[ς] ὧι κ(α)τὰ δὲ σ[κ]εδαθῆι κατ' ἀμαξιτὸν 'ἰώ'·
[8] Κ[ΟΙ]ΦΡΕCΙΛΛΥΤΟ[vacat?] ⁸| ἔχηι μακάρων {μακαρων} κατ' ἀμαξιτὸν α[ὐ]δάν
'Τραξ Τετραξ Τετραγος'·
Δαμναμε[ν]ευ vacat ⁹| δάμασον δὲ κακῶς [ἀ]έκοντας ἀνάγκα[ι]·
ὅς κέ με σίνηται καὶ οἷ κακὰ κόλλαβα δοῖσι,
[10] ἱερακόπτε[ρον?] ¹⁰| κελειόπετον χιμ[αί]ρας ἀμισαντον λεωκέρας λ[έ]οντος ὄνυξ,
λεοδράκοντος γλῶσαν γένειον· |
¹¹ὅ με καταχρίστ[ωι δ]ηλήσετοι, οὔτε ἐπηνίκτ[ωι]
οὔτε πατῶι [οὔ]τ' ἐπατωγῆι, σ[ῖν]τορ ἁπάντων (α)

II. J.'s transcriptions of Lokroi (a)-(g)

f a b g

\- -
[---]εοστηφεσ[--------]
[---ασκικ]ατασ[κι?]υσσασιανενδασιανε[ναμολγοι-------------------]νειαπολα[-------]

[-------]ονυ[ματ]ετρ̣ακο-α̣οσσοιδονυμ[ατρεξ---------------ανεμολιοσ]ακτηολβιοσ[οικαταδε]
[σκεδαθει]κ̣[αταμαξι]δομ̣αιοα-καιφρασιν[αυτοσεχειμακαρονκαταμαξιτοναυδ]ατραχτετρ[αχτετρα]
[γοσ----δαμναμεν]ε̣[υ]δαμασονδεκακοσα[εκοντασαναγκαι-----οσκεμεσινεται]καιοικακ̣[οκολλα]
[βαδοσι?------]νσατε̣διοσμνας αιτονεκαι̣[οιτφ----- -----------------]ε̣ηδευρχ[- -]
[------------]βιοσουκαδαλεσαιτοουδα̣[ιπολυφαρμακ------------------]οσνυ[---------]
[------------].αστε..(?)εανθ̣εβαμβλ̣λε[------------------------ v]a[cat]
horizontal stroke vacat

c

d: --------
[--]κ̣τ̣οε̣ατ[--]
[--]κτακρα.ca. 2?.[--]
[--]ετοναρ̣χ[--]
[--]σινετα[--]
[--]?ιν.ca. 2.ρ[--]
[--] vacat [--]
[--] vacat [--]

e: --------
[--].ε.[--]
[--]ερα[--]
[--]εματα[--]
[--]οεσσασ.[--]
[--].ουτον.[--]

III. C.'s transcriptions of Lokroi (a)-(g)

a/b: [δαμναμεν?ε]ὺς σκιασια ένδασινα ἐ[ν ἀμολγῶι]
[--τ]ετρακο-αφσσ[ο]ιδον ὑμ[---]
[--- κατ]α̣δ[ο]έδεμαι οα-αι φράσιν [---]
[---] δαμασον [δασινα ε] δεκακος α[---]
[---]ε̣διος μνᾶσαι τὸν [αμο] Ἑκατ̣[---]
[---ο?]υ καδαλέσαι ΤΟΟΥΔ[---]
[---].εαν Θεβ(αίαν) λαμβάνε̣ [---]
horizontal stroke

c:
[------]Σ[--]
[---]ΝΟΣΤ[--]
[--]ΡΙΟΣ[--]
[--] ἀστερ̣[οεντ? --]
horizontal stroke

d: [--]ΠΟΕΛ[--]
[--].ΤΑΚΡΑ[--]
[--]ΕΤΟΝΑΚ̣[--]
[--]ΣΙΝΕΤ[--]
[--]ΙΝVΔVΡ[--]

e: [--].Ε.[--]
[--]ΕΡΑ[--]
[-- ἀναθ]έματα [--]
[--]θεσσας . [--]
[--] οὗτοι [--]

f: [--]Α-Ασ[--]
[--]ΟΜ[--]
[--].[--]

g: [--].ΔΣΓΗΦΕΣ[--]
[--]ΝΕΙΑ πόδα[ς --]
[--]ΝΗ-Η ὄλβιο[ς --]
[--]Α ΣΑΧ τετρ[α --]
[--]ΚΤΑΝΟΙΚΑ.[--]
[--]ΣΔ̣Ε̣ΑΡ[-----]
[-----]ΟΣΝ[---]

1361. Lokroi Epizephyrioi. Votive tablets dedicated to Euthymos, 4th/3rd cent. B.C. *SEG* XXXVII 779; XLII 906. P.Arias, *MEP* 2 (1999) 176-184 (ph.), now prefers his earlier interpretation of the *siglum* ΘΥ on two of the tablets as θυ(σία) (cf. id., *NSA* 1946, 147) to his more recent suggestion θ(εοῦ) ὑ(δρεῖον) vel sim. (cf. *SEG* XXXVII). He refers to H.A.Shapiro, *Personifications in Greek Art* (Zürich-Erlenbach 1993), with many examples of θυσία, σοφία, σωφροσύνη, φόβος, πόθος, κακία and κῶμος engraved on vases and always

attached to persons involved in rites. Θ and Υ (on either side of a perirrhanterion) refer to the impending 'ceremonia lustrale'.

1362. Lokroi Epizephyrioi. Stamped tile, ca. 250-early 2nd cent. B.C. Cf. *SEG* XXX 1172 initio. C.Sabbione in M.Barra Bagnasco - M.C.Conti (edd.), *Studi di archeologia classica dedicati a Giorgio Gullini per i quarant'anni di insegnamento* (Alessandria 1999) 165-174 (ph.), reads ΑΓ Εὐθύμου instead of ἄρ(χοντος) Εὐθύμου or ΑΕΥΘΥΜΟΥ (cf. *SEG* XXX). He interprets ΑΓ as the abbreviated form of a *siglum* indicating a demotic (cf. the *sigla* in the Archive of the Olympieion: *SEG* XLVIII 1270*): equivalent of ΑΓΚ, ΑΓΦ (with the variant ΑΓΑ) or, on the assumption that the gamma has double value, ΓΑΓ. The latter demotic occurs in tablet 23 of the Archive for an Εὔθυμος son of Εὐθυμίσκος, who may be an ancestor of our tile manufacturer Euthymos.

1363. Neapolis. Dedication to the gods of the phratry, late 1st cent.-125 A.D.? *IG* XIV 722; *I.Napoli* 10. N.Buchreiter, *Patavium* 13 (1999) 99-106, summarizes earlier views on the date of the dedicant, the 'female entrepreneur' Καιδικία Μ. θυγάτηρ Οὐίκτριξ. She is also on record on Latin amphora stamps found in Tarragona, Carthage, Fondi, Florence, Rome, Tivoli, Lyon and Corinth (inter alia *CIL* II 4973 (3); VIII Suppl. 3 22637 (23); X 6252; XI 2 I 6695 (23); XV 2 I 3424 = *ILS* 8573; A.Desbat, H.Savay-Guerraz, *Gallia* 7, 1990, 208-211). The dates suggested range from the later 1st cent. A.D. (cf. Tacitus, *Ann.* 15.71.5: expulsion of a Caedicia from Italy) to the 2nd/3rd cent. A.D. (date assigned to some of the amphoras). B. argues in favor of the date indicated in the heading on the basis of the Lyon amphoras, which contained wine from Sorrento, notable for its long process of ripening (over 20 years); the amphoras may have been produced in the late 1st cent. and commercialized in the 1st quarter of the 2nd cent. A.D. On 103/104 note 3, B. collects the evidence for the Neapolitan phratries.

1364. Pithekoussai. Astronomical graffito?, ca. 700 B.C. *SEG* XLVI 1328. P.Monti, *'Homeric tradition in the Mediterranean navigation of the Pithekoussans'*, *Talanta* 30/31 (1998/1999) [2000] 115-132 (ph.; dr.), is a reworked and shortened version of id., *Tradizioni omeriche nella navigazione mediterranea dei Pithecusani* (*Rassegna d'Ischia* 1 Supplemento; 1996; *non vidimus*). On 124-131 M. elaborates his view (cf. *SEG* XLVI) that the graffito on the vase fragment represents the pentagonal constellation of Βοώτης (indicated by a beta in the Chalkidean alphabet). The figure derives from descriptions in Homer and can be explained as a visualization of a nautical experience, viz. of crossing the seas at night. The complete drawing (now lost) incised inside this locally manufactured krater probably included the four other constellations depicted on the shield of Achilles (*Il.* 18.483-489; here Boötes is absent, but cf. *Od.* 5.270-275); the reconstruction on 128 shows Boötes, Arktos, Orion, the Hyades and the Pleiades from left to right.

1365. Pithekoussai. Graffito on an Attic kantharos, ca. 450 B.C. or shortly afterwards. Fragments of a black-glazed Attic kantharos with geometrical decoration of the so-called St. Valentine-type; graffito incised at the inner side near the lip; found near the church of S. Restituta at Lacco Ameno; now in the museum of that church. Ed.pr. F.Durando, *Talanta* 30/31 (1998/1999) [2000] 181-188 (ph.; dr.): ΑΡΓΕΙΝ · ΣΘ or ΜΘ

Under the Σ (or M) the upper part of another letter: ■ or Φ, ed.pr. || the graffito is incised upside down so that it could be read dextrorsum by a person going to drink; probably ἀργεῖν σθ(ένος) (or, less preferably, the present imperative of σθένω): 'non fare nulla, forza', a witty convivial exhortation to enjoy leisure; if ΜΘ is the correct reading, the only possible interpretation would be a numeral (μθ' = 49), ed.pr.; L.Biondi apud ed.pr. rejects ed.pr.'s view that the text is written upside down and prefers a sinistrorsum reading: ΑΡΥΕΙΝ · ΜΘ I Ρ. This would yield ἀρύειν ('draw (wine)', 'drink', sc. from the kantharos), either followed by the numeral 49 to mean 'drink 49 times'/'take 49 pulls' (49 = 7 x 7, i.e., 'many, many times') or by a commercial *siglum* independent of the preceding text (perhaps μ(νᾶ) followed by the price).

1366. Puteoli. Letter of the Tyrians in Puteoli to Tyre, and answer of Tyre, 174 A.D. *IG* XIV 830 (*IGR* I 421; *OGIS* 595; *SEG* XL 852*). J.D.Sosin, *Tyche* 14 (1999) 275-284 (text and translation), summarizes the views of earlier scholars concerning the amount of the μισθός to be paid by the Tyrian *statio*. He follows W.Dittenberger (*OGIS*) and others in interpreting ∗ σν' in LL. 10/11, 13, 23, 25, and 33 as a Greek numeral, which yields the relatively low sum of 250 denarii, rather than as c(entum milia) n(ummum), i.e., 100,000 denarii (T.Mommsen, followed by J.H.D'Arms, *JRS* 64, 1974, 105, and others).

S. presents a new reconstruction of the debate in the Tyrian council (LL. 31ff.). Contra D'Arms, he argues that Philokles (LL. 31/32) is not a champion of the Puteolan Tyrians' cause. Philokles moves to deny them assistance, claiming that in the past the Tyrian *statio* at Rome covered the expenses for the Tyrians in Puteoli (LL. 32/33). This contradicts the latters' assertion that they could no longer pay the *misthos* because their numbers have dwindled (LL. 8/9). Philokles maintains (LL. 33-35) that the Puteolans requested the preservation of the alleged current arrangement (i.e., payment by Rome), and alternatively proposes that if the Roman *stationarii* are unwilling to continue their subvention they should take over the Puteolan *statio* (αὐτοὶ ἀναδέχονται in L. 35 refers to οἱ ἐν 'Ρώμῃ in L. 34 rather than to οἱ ἐν Πυτιόλοις in L. 33; ἀναδέχονται stands for the the subjunctive ἀναδέχωνται: 'they should absorb'. O for Ω is probably an orthographic variant: cf. ὀς for ὡς in L. 6, and Ποτιώλοις for Ποτιόλοις in L. 26). The erection of the inscription at Puteoli shows that Philokles' proposal, implying the legal dissolution of the Tyrian *statio*, did not pass. The following exclamations (LL. 36-38) mirror a spirited debate rather than unanimous assent for Philokles: after 'καλῶς εἶπεν Φιλοκλῆς', there follows an acclamation favoring the request of the Puteolans: 'δίκαια ἀξιῶσι οἱ ἐν Ποτιόλοις'. The next three acclamations - ''Αεὶ οὕτως ἐγείνετο καὶ νῦν οὕτως γεινέσθω', 'τοῦτο τῇ πόλει συμφέρει', and 'φυλαχθήτω ἡ συνήθεια' - can be interpreted as supporting either side, depending on whether the speakers accept the Puteolans' letter or Philokles' interpretation of it. After Philokles' intervention, the Puteolan ambassador Laches presents a document testifying that

the mother city founded two separate *stationes* (LL. 38ff.). In the lost final section, the Puteolan request for subvention by the mother city must have been granted.

As briefly noticed by S. (284 note 19), his interpretation implies that the mother city had competence in matters of a *statio*'s finance, if not over its routine administration (contra W.Ameling's argument against formal institutional ties; cf. *SEG* XL 852).

1367. Rhegium. Honorary decree for Cn. Aufidius, late 2nd/early 1st cent. B.C. *IG* XIV 612 (*Syll.*³ 715; *IGR* I 468; *IGDGG* 40). P.A.Stimolo, *AFLB* 42 (1999) 5-17 (cf. *An.Ép.* 1999 [2002] no. 540), identifies the honorand with the senator on record in the *senatus consultum de agris Pergamenis* of 129 B.C. and dates the text to the period indicated in the heading, i.e., before Rhegium acquired the status of *municipium*. Discussion of the three constitutional bodies, the ἁλία, the βουλή, and the ἔσκλητος. She argues that the latter consisted only of citizens enjoying full Greek citizenship, whereas the ἁλία may have had a mixed ethnic composition; accordingly, the constitution of Rhegium was partly aristocratic.

1368. Rome. Egyptians and other foreigners in Rome and its suburbium in the late antique period. As a sequel to C.Ricci's study (*SEG* XLIII 659; cf. also XLVIII 1257) D.Nuzzo, *VChr* 36 (1999) 211-238, focuses on the epigraphical and literary evidence for the presence of Egyptians in Rome from the late 3rd to the 6th cent. A.D. She gives texts of and brief comments on one Latin (*ICUR* 1170; N. 213 no. 1) and fourteen Greek epitaphs. The Greek inscriptions with indication of provenance are *ICUR* 4032 (*IGUR* 939; *IGCVO* 135; cf. *SEG* XL 873 app.cr. [where *IG* XIV 4032 should be corrected to *ICUR* 4032]; N. 213/214 no. 2; dr.); 4957 (*IGCVO* 88; *CIG* 9752; cf. *SEG* XXXII 1062; N. 216/217 no. 5; ph.); 4973 (*IGCVO* 131; cf. *SEG* XXXII 1062; N. 217 no. 6; ph.); 6415 (*IGCVO* 86; N. 215/216 no. 4; ph.; in L. 6 'Αλεξανδρέως should perhaps be understood as 'Αλεξανδρε(ύ)ς); 9307 (*IGCVO* 87; *CIG* 9640; cf. *SEG* XXXII 1062; N. 217 no. 7); 12856 (*IGCVO* 677; N. 215 no. 3); 12883 (*IGCVO* 89; *CIG* 9656; *SEG* XXXII 1066; cf. XLVI 1303 no. 12; N. 218 no. 8; ph.); 15868 (N. 218/219 no. 9; ph.). The inscriptions without indication of provenance but featuring other Egyptian characteristics (L for ἐτῶν; Egyptian month-names; εὐψύχ(ε)ι, though frequent in Egypt and especially Alexandria, is not exclusively Egyptian) are *ICUR* 2581 (N. 221 no. 2^); 10939 (221/222 no. 4^); 12864 (N. 222 no. 5^); 19855 (N. 222 no. 6^); *SEG* XXX 1215 (N. 221 no. 3^); XL 873 (N. 220/221 no. 1^; dr.). These 15 texts (i.e., ca. 5% of a total of ca. 230 inscriptions from Rome recording *peregrini* in the period concerned) yield a total of 20 Egyptians, mostly from northern Egypt, especially Alexandria. More (epigraphically recorded) Egyptians lived in Rome during the late Roman Imperial period than before. Though Egyptian names occur (῎Αμμων, 'Αμμώνιος; Apion), Roman onomastic elements prevail. Most Egyptians probably lived in the southern part of the city and in Trastevere. Discussion of the cult of Egyptian saints in Rome (especially St. Menas; cf. *ICUR* 3974, discussed on 229-232; dr.; see also H.Haussig in *Atti IX Congresso di Archeologia Cristiana (Roma 1975)*, Vatican City 1978, 325-332; H.'s text on 330).

Ead. in *Atti XI Congresso* II 699-710, examines the ca. 200 inscriptions from the cemeteries and catacombs in Rome's suburbium available in *ICUR* and recording foreigners. A map on 710 visualizes the relation between the provenance of foreigners and the cemetery in which they were buried. None of the cemeteries is characterized by the predominance of one specific provenance, though it remains true that in some of them more foreigners are attested than in others. The inscriptions she mentions in passing are too numerous to be enumerated here. For foreigners from Galatia, Syria and Egypt she heavily relies on Feissel's study summarized in *SEG* XXXII 1060-1067 [See now also D.Noy, *Foreigners at Rome. Citizens and strangers* (London 2000)].

1369. Rome. Christian epigrams. A.M.Panattoni, *RAC* 75 (1999) 711-717, presents some corrections of and additions to the alphabetical indices compiled by A.Ferrua (cf. *SEG* XXXVII 797). F. listed 28 (partly) complete and 14 acephalous epigrams; in the first category, *IG* XIV 1613 is listed twice and *ICUR* 1897 (*CIG* 6322 + add. on p. 1266) comes from Ostia rather than Rome; *ICUR* 4443 (see our lemma no. 1378) may be pagan rather than Christian and 16861 (*IGUR* 1264) is certainly pagan; 15884 is of Valentinian gnostic character. In the acephalous group, *ICUR* 3908 is a Latin epitaph in Greek letters; 7219 may be in prose rather than verse; 392, 8403, 13853 + 13860 (c), 13855 (a), and 13857/13858 may be pagan rather than Christian.

In *ICUR* 8630 (*IGUR* 1252) Κλείν[ην] rather than Καει.[--] (*ICUR*, with Κλείτην? in the add. et corr. on p. 408), Κ(λ)είν[ην] (*IGUR*) or Κλεί[την] (Ferrua, *RAC* 63, 1987, 105) should be read (P. 712 note 9); in 19771 Ἀγλάντι instead of Ἀτλάντι (P. 713).

1370. Rome. ''Ἰχθύς' in Christian epitaphs. C.Carletti, *VChr* 36 (1999) 15-30, comments on the Latin epitaph *ICUR* 4246, which reads: D(is) wreath M(anibus) | ἰχθὺς ζώντων | fish-anchor-fish | Liciniae Amiati be||nemerenti | [---]. He argues that this text results from three stages: 1) D(is) wreath M(anibus) | fish-anchor-fish | ⟦- name of deceased -⟧; 2) reuse on behalf of Licinia Amias; 3) addition of ἰχθὺς ζώντων. Stages (1/2) should be dated between the mid 2nd and early 3rd cent. A.D., but ἰχθὺς ζώντων was probably engraved much later, possibly in modern times ('*fortasse novicius*'). The expression is a *hapax*, whereas the single ἰχθύς occurs in 20 epitaphs from *ICUR*, dating (with one earlier and one later exception) to the 4th/early 5th cent. A.D.: list on 17-19, including seven Greek texts: *ICUR* 3999, 8705, 9375 (b), 10534 (x), 16898, 26499, and 27208. Discussion of D(is) M(anibus)/Θ(εοῖς) Κ(αταχθονίοις) on record in 267 epitaphs from *ICUR*, 174 of which are certainly Christian (i.e., 0.5% of the total of inscriptions in *ICUR*; mainly of Constantinian or post-Constantinian date), and of the fish-and-anchor motif (41 epitaphs, mainly of the 3rd cent. A.D.; not exclusively Christian).

1371. Rome. Various inscriptions. This year's 'Analecta Epigraphica' by H.Solin, *Arctos* 33 (1999) 169-202, include the following observations on Greek inscriptions (cf. also our lemma no. 1386):

***IG* XIV 1624** (S. 181/182): this inscription, in the 19th cent. in the Villa Ricci at Frosinone and now lost, should be assigned to Rome, as in *IG* XIV (deliberately excluded from *IGUR*); it is a careless product of the 2nd/3rd cent. A.D. rather than a forgery (as supposed in the commentary ad *CIL* X 696*);
***IG* XIV 1627** (*IGUR* 1222; S. 182): after reexamination S. reads and restores in L. 6 Κλυ[τεί]νη instead of Κλυ[τ]ίνη (*IGUR*; Κλε[ί]νη, *IG*, with 'an Κλυμενή' in the app.cr.);
***ICUR* 10625 (w)** (S. 190): the fragment ([--]ΑΥΛΗC[--]) perhaps contains the name Ἀγραύλη (cf. the Latin names Aglaure, Agraulus on record in inscriptions from Rome), either derived from the heroine's name Ἄγλαυρος (or Ἄγραυλος) or from the adjective ἄγραυλος;
***ICUR* 13050 (b)** (S. 190): [Μνημ]οναι[ύετε | --]ΕΥΘΡ[--]; in L. 2 the name Τεύθρας may be restored;
***ICUR* 13832** (S. 175/176): = *ICUR* 22787 (with the correct provenance: Coemeterium Maius). Text: ΓΡΗΓΟΡΕΙΑ | ΜΥΡΙΣΜΙΑΝΗ; either epitaph of G. erected by M. or viceversa or epitaph of G.M. (double name); G. may also be a 'Signumbildung ... und hat sogar den Anschein eines Gentilnamens erwecken können';
***ICUR* 19840** (S. 192/193): ΒΟΥΔΕΙΝ, engraved in the drawing of an ox, may be read as the name Βούδειν = Βούδιον (a variant of Βοΐδιον), probably of a woman (perhaps a small girl) belonging to the same family as Sperantius (previously interpreted as an appellative: βούδειν);
***ICUR* 22833** (S. 194): [--]ΡΟΝΙ; a name (either [Εὔφ]ρονι or [Σώφ]ρονι) rather than an exclamation εὐφρόν(ε)ι;
***ICUR* 26056** (S. 197): previously published in *Nuovo Bull. Arch. Crist.* 13 (1907) 228 as σύβιο[ς ἰ]δίῳ ἀνδρὶ Ἡσυχίῳ; *ICUR*'s suggestion to emend σύβιος (= σύμβιος) into the male (!) name Εὔβιος should be rejected;
***ICUR* 26175** (S. 197): previously published by G.De Rossi, *Bull. Arch. Crist.* 5 (1892) 112 no. 26 as ΧΡΥCΕΡ[--] (ΧΡΥCΕΡ · , *ICUR*);
***ICUR* 26187** (S. 197): probably to be restored as [Καλ]λιθέῳ;
***ICUR* 26192** (S. 197): in L. 1 Ἰσμήνη should be read ([--]ΙCΜΗΝΗ, *ICUR*);
***ICUR* 26204 (a)** (S. 197): previously published by De Rossi, *loc.cit.* 73 no. 314 as [--]ΕΛΠΙC ([--]ΙΑΠΙC, *ICUR*).

1372. Rome. Inscriptions from the catacomb of Calepodius, 3rd/4th cent. A.D. Anticipating the publication of *ICUR* XI, which will contain additions to and corrections of inscriptions published in previous volumes, D.Mazzoleni et alii, *RAC* 75 (1999) 597-694, present a survey of the Latin and Greek inscriptions from the catacomb of Calepodius. New investigations added ca. 200 Latin and 8 Greek inedita to the 142 texts already known (12 Latin inscriptions in *ICUR* II 4487-4498; 115 Latin and 15 Greek texts have been published by A.Nestori, *RAC* 44, 1968, 161-172; 47, 1971, 169-278; 48, 1972, 193-233; 51, 1975, 135-141; 61, 1985, 237-253: cf. *SEG* XXXV 1050). Discussion of the history of epigraphical research (M.Busia; 601-604); the dated inscriptions and those found *in situ* (A.M.Nieddu; 605-611); onomastics (A.Betori; 611-620); linguistics (F.Severini; 621-625); two epigrams (U.Utro; 625-635; for the Greek epigram see our lemma no. 1376); symbols and representations (B.Maz-

zei; 635-643); inscriptions referring to martyrs (E.Fossile - S.Pietrobono, 643/644); 8th/9th cent. graffiti of pilgrims (E.Fossile - S.Pietrobono; 644-647); 106 Latin inedita are published by various authors in the remaining part of the article.

Betori includes four Greek names in his list of 'notabilia' (616-619): Βαλερία Εὔρεσις (Nestori 1971, 268 with note 90: no reading), Καττίνα (N. 1972, 227: KATTINA) and Ἀγριπιανή (N. 1971, 255: ΑΓΡΙΠΙΑΝΗ); cf. also, on 613, Μαρία Χαρίτη (N. 1971, 252: ΜΑΡΙΑ ΧΑ | ΡΙΤΗ). He also presents the following new readings: in N. (1972) 230, he suggests restoring [Ἐν]θάδε κῖμε | [Γί?]γας ὁ καὶ | [Ἐπί?]δεσις (B. 612 note 77; [--]ΘΑΔΕ ΚΙΜΕ | [--]ΓΑCΟ ΚΑΙ | [--]ΔΕCΙC, N.); Βαλερία Εὔρεσις (see above; Nieddu on 606 considers Βαλερία and Εὔρεσις the names of two distinct persons); in N. (1971) 268 Ἀφροδισιάς instead of Ἀφροδίναι (ΑΦΡΟΔΙΝΑΙ, N.) should be read (B. 619; cf. also H.Solin, *Die griechischen Personennamen in Rom. Ein Namenbuch*, Berlin-New York 1982, I 317, who suggested Ἀφροδισίαι); N. 1971, 268 is a Latin epitaph: Irene instead of Ὑρένη (ΥΡΕΝΗ, N.; B. 619); Βαιβούλ[η] in the epigram presented in our lemma no. 1376 (B. 619); in N. (1972) 197 Σουσάννα κατ[ατεθεῖσ]α καλ(ανδῶν) Σεπ[τεμβρίων] instead of Σουσάννα κα[--] ακμ σε[.] (COYCANNA ΚΑ[--|--]ΑΚΜ CΕΠ[--], N.; B. 620).

1373. Rome. Manuscript by G. Marini. M.Buonocore, *'Il Codice Vaticano latino 9133 di Gaetano Marini'*, *Epigraphica* 61 (1999) 144-153, presents a description of this manuscript and a concordance with *CIG*, *IG* XIV, *IGUR*, *CIL* VI, and *I.Napoli*.

1374. Rome. Bilingual dedication to Iuppiter Capitolinus, 101 B.C.? *OGIS* 375; *IGUR* 9 (*CIL* VI 30922; I² 730). F.Canali De Rossi, *Epigraphica* 61 (1999) 37-46, argues that the dedicant, [Βασιλεὺς Μιθραδάτης Φιλ]οπάτωρ καὶ Φιλάδελφος, is Mithridates Eupator, son of M. Euergetes, rather than M. IV or M. Euergetes himself. The latter was the first Pontic ally of Rome according to App., *Mithr.* 10.30, and our dedication testifies to a renovation of that alliance. There is no evidence for the existence of a M. IV, nowadays considered the most likely candidate (cf. e.g. *SEG* XLIV 1732 ter) and believed to have reigned between 156 and 152 B.C. between Pharnakes I and M. Euergetes (*I.Délos* 1555 - in combination with two coins - is not a point-in-case: Laodike, ἡ βασιλέως Φαρνάκου καὶ Μιθριδάτου ἀδελφή, is the daughter of Pharnakes and the sister of the future M. Euergetes rather than the sister of Pharnakes and the presumed M. IV). The epithets Φιλοπάτωρ καὶ Φιλάδελφος fit in with what is known from Eupator's early reign: in 112 B.C. he killed his mother Laodike and married his sister Laodike probably to avenge his father, thought to be poisoned by his wife in 120 B.C.; later, he killed his sister/wife and must have dropped both titles in favor of Εὐπάτωρ. The dedication to Iuppiter Capitolinus was probably made during the presence of his ambassadors in Rome in 101 B.C. (cf. Diod. 36.15.1-3); identification of the ambassador Ναιμάνης Ναιμάνους with Nemάνης ὁ Ἀρμένιος, general of Eupator during the first Mithridatic War (App., *Mithr.* 19.72), would offer an additional argument.

1375. Rome. Latin/Greek epitaph of Pompeia Gemella and others, reign of Hadrian. *IG* XIV 331* (*IGUR* 902; *CIL* VI 3082*; cf. Robert, *Noms* 46 note 4). Discussed in the context of an article on the freedmen of the empress Plotina by K.Dietz, *WJA* 23 (1999) 175-180, on 177/178. Following Robert and *IGUR*, D. argues that the inscription is not a forgery and points out that A. Πομπήιος Ἴθαρος and Gemella were *liberti* of Plotina. He presents a stemma of the family based on the data of the two texts [which are complementary rather than bilingual in the strict sense]. Itharus' mother Ἰουλία ἡ καὶ Νανα and his grandfather Δημάδης came from Eumeneia in Phrygia (Εὐμένισσα, Εὐμενεύς), where they apparently were free *peregrini*. Itharus may have become a slave either because he had been exposed or sold as a child or by way of punishment or out of his own free will (in order to acquire Roman citizenship eventually).

1376. Rome. Christian (?) funerary epigram for Baiboule, ca. 250 - early 3rd cent. A.D. A.Nestori, *RAC* 48 (1972) 230/231 (text in majuscules, which we do not reproduce in the app.cr.). Republished by U.Utro, *RAC* 75 (1999) 626-635 (cf. our lemma no. 1372).

Τίς μοι φησὶ ἐν τὴν ὠκύμορ[ον -----------------]
νόσον τίς ἡ τοσαύτη τῶν φθόνων α[---------------]
τίσι οὐ σιγᾷ οὐδ' ἂν ἀποκρύπτεται ἐπὶ τ[ύμβου? ----]
δῖον πένθος ποῖος ὁ τῶν ἐν ἡμῖν πιστ[ῶν ----------]
ψαίται ποῦ τὸ καλὸν ἐκῖνο καὶ σεμ{μ}νοπρε[πής ---]
καὶ τῷ φῇς ἄτη ἥτις τὴν χορίαν θεασαμ[ένη -----------]
σὺν αὐταῖς τὸ μέλος τὸ γαμήλιον λαίη Βαιβούλ[η ---]
παρθενικὴ ἀναπαυσαμένη προ ς´ καλ(ανδῶν) [----]

1. N in THN was added in smaller script: perhaps an error of the mason, who considered ἐν τῇ to go with the nearby ὠκύμορον rather than with a term in the dative following ὠκύμορον, U. || 3. in fine tau or pi, U. || 3. either οὐδ' ἄν (with ligature of A and N) or οὐδ' αἵ (with contact of A and I), U. || 4. initio: or δι' ὄν [printing error for δι' ὅν?; or perhaps the end of an adjective: [--]ίδιον πένθος, Tybout]; in fine or πιστ[οῖς --], U. || 5. ψαίται: probably an unidentifiable verbal form, U. || the epigram is a 'lungo centone di tono più che di forma poetica' rather than a composition in proper hexameters (a later Latin epitaph on the back with a representation of two doves flanking a palm branch in the center shows that a considerable part of the text must be missing, e.g. in L. 1 almost half of the line). Its meaning remains unclear; τίς (LL. 1 and 2), ποῖος (L. 4), ποῦ (L. 5) and τῷ (L. 6; probably for ἔνι) here seem to imply silent meditation rather than a dialogue between the passer-by and the deceased; ὠκύμορος (L. 1) refers to the quick passing of life, apparently put to an end by sickness induced by Envy (L. 2); L. 3 perhaps refers to the silence of the grave; δῖον πένθος ('dolore divino'; L. 4) may be an allusion to the suffering the faithful had to undergo in imitation of Job; καλόν and σεμνοπρεπής (L. 5) refer to the beauty and harmony of the soul, LL. 6/7 to a dance and bridal hymn, perhaps sung recently by the deceased; λαίῃ is a poetical variant of φθέγγηται, referring to the echo of her voice still heard by her husband. Though no terms exclusively used by Christians occur, the epigram is probably Christian (cf. πιστός; παρθενική; ἀναπαύω), U.

1377. Rome. Epitaph of Eutropos, early 4th cent. A.D. *CIG* 9598; *ICUR* 17225; now in Urbino. A.Illuminati, *Atti XI Congresso* II 686/687 (ph.), comments on the representations on the stone: the deceased ('qui bibit in Deum'), a pigeon, a sculptor (the son of Eutropos?), who, with an assistant, makes a sarcophagus decorated with two lion heads and strigils, and to the right a sarcophagus with the name of the deceased in a field flanked by two dolphins. The inscription is on a slab which belongs to a loculus.

1378. Rome. Funerary epigram for a child, 4th cent. A.D. *ICUR* 4443 (*IGUR* 1399; cf. A.Felle, *ICUR. Concordantiae* (cf. *SEG* XLVII 1495) pp. 6, 17, 47, 62, 146, 158, 162, 188, 193, 264, and add. et corr. pp. 446/447). Republished after revision of the stone by A.M.Panattoni, *art.cit.* (cf. our lemma no. 1369) 715-717 (ph.; translation).

Παῖς ἀταλὸς ἀδί|δακτος ὃς ἐν μερόπ|εσσιν ἄνει κάτθανε|[ς ...].Y..[...]

1-3. Text in majuscules, *ICUR* || 1. Ἄταλος (name), Felle || 2-3. Μερόπ|εσσιν, Felle (following earlier commentators; 'inhabitants of Kos', to provide some [rather forced] connection with Phrygia with which the martyrial area in question is connected) || 3-4. λίαν εἶ, κάτθανε|ς ὠκ[ύμορος ...]ιυ[..]η[----], *IGUR*; 'che ti fai avanti tra i mortali', P.

1379. Rome. Epitaph of Abedōn (or Abelōn), 407 A.D. White marble plaque found in the fill of a tomb in the area of the catacomb of Callistus during excavations of the new basilica discovered in 1991 and excavated in 1993-1996. Ed.pr. V.Fiocchi Nicolai, *RPAA* 68 (1995/1996) [1999] 114 note 131 (ph.).

Ἔνθα κῖτε Ἀβε[.]ὼν ζήσας ἔτη τριάκοντα ἕνα, | ὑπατίᾳ Ὀν[ορίο]υ † ζʹ καὶ Θεοδοσίου τὸ δεύτερον, | υἱὸς [Ἀλ]εξάνδρας vacat ἀπὸ χώρας | Βυριγιοσάπου, μηνὸς Μαείου κεʹ, [ἰ]νδικτιῶνος εʹ

1. Ἀβε[δ]ών (for Ἀβδών) or Ἀβε[λ]ών (for Ἄβελ/Ἄβελος), ed.pr. || 4. Βυριγιοσάπου: previously unattested as toponym, ed.pr.

1380. Rome. Epitaph of Eutychis, ca. 350-early 5th cent. A.D. Graffito incised on the shutter of a loculus in a gallery of the catacomb of the 'ex Vigna Chiaraviglio' along the Via Appia. Edd.pr. R.Giuliani - F.M.Tommasi, *RAC* 75 (1999) 154/155 (ph.): Εὐτυχίς

1381. Rome. Epitaph, 5th/6th cent. A.D. Marble plaque; inscription in a tabula ansata; Latin cross in a circle on both ansae; found during the excavations of 1876-1878 or 1934-1936 under the basilica of St. John of Lateran. Ed.pr. G.Spinola in P.Liverani (ed.), *Laterano. Scavi sotto la basilica di S.Giovanni in Laterano* I. *I materiali* (Vatican City 1998) 94/95 no. 454 (ph.) (cf. *An.Ép.* (1999) [2002] no. 310).

Φηβο̣[---]ε̣ | κομ[---].ν | η πληα[---]ικοι | Ἀρτεμ[---]ενιδα

1. Personal name, ed.pr. || [2. perhaps ἐ̣|κομ[ήθη]ν for ἐ̣|κοιμ[ήθη]ν or κομ[ητήριο]ν for κοιμ[ητήριο]ν?, Tybout].

1382. Rome and the Roman Campagna. Tabulae Iliacae, early 1st cent. A.D. *IG* XIV 1284-1293; *IGUR* 1612-1633; *SEG* XLV 1465*. For an iconographical study of the Shield of Achilles (*IGUR* 1615: Ἀσπὶς Ἀχιλλῆος Θεοδώρηος καθ' Ὅμηρον) see R.Amedick, *JdI* 114 (1999) 157-206 (ph.; dr.). She argues that the model was probably from Alexandria and should be dated ca. 150 B.C.

1383. Rome. Orphic gold tablet, 1st/2nd cent. A.D. *SEG* XLVII 1509 (G.Zuntz, *Persephone*, Oxford 1971, 333-335, Tablet A 5). M.Chicoteau, *RBPh* 77 (1999) 205-207 (translation), once more adduces the text of this tablet to support his interpretation of one of the mural frescoes in the catacomb of Viale Manzoni as an illustration of Orphic rites.

1384. Rome. Portrait of Anaximander, 2nd cent. B.C. *IG* XIV 1231; *IGUR* 1500 (*SEG* XLVII 1508). H.Blanck in H.von Steuben (ed.), *Antike Porträts. Zum Gedächtnis von Helga von Heintze* (Möhnesee 1999) 47-51 (ph.), repeats his argument concerning the Hellenistic date (cf. *SEG* XLVII), which he now narrows to the 2nd cent. B.C. Re-examination of the stone showed that there is no Θ at right (47 note 3 [cf. already our addition in *SEG* XLVII]). B. adduces two similar relief portraits of philosophers from Rome, one of which is inscribed Εὔδοξος (A.Hekler, *Die Sammlung antiker Skulpturen. Museum der Bildenden Künste in Budapest*, Vienna 1929, 60/61 no. 49; K.Schefold, *Die Bildnisse der antiken Dichter, Redner und Denker*, Basel 1997², 312 and 527 [not in *IG* and *IGUR*]). B. argues that the reliefs were imported from Greece in antiquity. Apparently they were manufactured in 'sets' representing a canon of philosophers, to be used e.g. as decoration in private libraries or in gymnasia for educational purposes.

1385. Rome. Two graffiti, ca. 200-220 A.D. Ed.pr. P.Chini in *Atti XI Congresso* I 571/572 nos. 1/2 (ph.), publishes two graffiti found during excavations of ancient 'latrines'. A) Graffito on a large phallus: ψωλή; B) Graffiti left of A in one of two circles representing testicles: [.]ΛΕΙΧΗ, interpreted by C. as [χαράκ]α̣ λεῖχ(ε) ('mentulam linge').

1386. Rome. Graffito in the Oratory of Felicitas, ca. 4th cent. A.D. *IGCVO* 405; A.Cerrito in *Domum tuam dilexi. Miscellanea in onore di Aldo Nestori* (Vatican City 1998) 166/167 (non vidimus). H.Solin, *Arctos* 33 (1999) 198-201, discusses this enigmatic graffito (Ἀλεξάνδροιό ποτε δόμος ἔην, τὸ δ' ἔμπαλιν ἦν τὸ δίκαιον) written on a wall of the Oratory of Felicitas. It should be dated ca. 4th cent. A.D., and consequently has nothing to do with the female martyr Felicitas (represented in painting together with her sons in the mid 6th cent. A.D. in the same building; she died during the reign of Antoninus Pius), as supposed by ed.pr. G.B.De Rossi (*Bull. Arch. Crist.* 4, 1884/1885, 164, arguing that the house-owner Alexander was the husband of F.). The second half of the verse echoes *AP* 7.361: υἱὲ πατὴρ τόδε σῆμα· τὸ δ' ἔμπαλιν ἦν τὸ δίκαιον, as already pointed out by P.Franchi de' Cavalieri, *Hagiographica* (Città del Vaticano 1908) 102-104. It remains unclear, however, what 'Dies war einst Alexanders Haus, doch das Umgekehrte wäre gerecht gewesen' could mean. 'Alexander's house' must refer to the room in which the graffito was written: an Alexander owned the house in the 3rd or 4th cent. A.D.; it is also possible to read ὅδε instead of ἔην, which would imply that Alexander was the present owner, but that this should not be the case. S. rejects *IGCVO*'s explanation of the graffito as a reference to Christian *sacra* (τὸ δίκαιον as 'τὸ τῶν δικαίων (sc. εὐκτήριον sim.)').

1387. Rome. Protective charm on a silver amulet, 4th/early 5th cent. A.D. Silver amulet with drawing of an ouroboros; inscriptions outside (A) and inside (B) the ouroboros; found on the Esquiline and now in the Antiquarium Comunale. Ed.pr. G.Bevilacqua, *Bollettino dei Musei Comunali di Roma* 13 (1999) 19-27 (ph.; dr.); cf. S.Follet, *An.Ép.* (1999) [2002] no. 313.

A: προσσελ[..]ην παξομενους | ενλ̣α μελλααρ | γυρων
B: ε̣οια εθθ̇θξ magical sign θθθθθ magical signs [---]μβνωι̣ω | [--]πβω magical signs

A. (φυλακτήριον) πρὸς σελ̣[ήν]ην παξομένους ἐν λαμέλλᾳ ἀργυρῶν: 'amulet for those suffering from the moon (written) on a silver lamella': a protective charm against epilepsy considered a sacred disease caused by the moon, ed.pr.; 'Pour se protéger de la lune, à fixer sur lamelle d'argent', F. || B. the first four letters sinistrorsum.

1387bis. Siris. See our lemma no. 1356.

1388. Stabiae. Graffito, undated. Graffito on red wall-plaster. Mentioned by A.Varone in A.Barbet - P.Miniero, *La villa San Marco a Stabia* (Paris 1999) 350 (dr.): ΠΑΡCC, interpreted by V. as Πάρ(ι)ς.

1389. Sulmona (area of: Pettorano). Greek version of Diocletian's price edict, 301 A.D. *SEG* XXXV 1052. A.Mattiocco, *Bullettino della deputazione abruzzese di storia patria* 89 (1999) 59-103, argues that this fragment originally comes from central Italy, probably a coastal city of Campania; the marble is that of Carrara. The cardinal Giacomo Cantelmo (1640-1702), archbishop of Capua and Naples, is likely to have transferred the stone to Pettorano sul Gizio, where it was found [for this see already *SEG* XXXV 1052]. *Non vidimus*: see *An.Ép.* 1999 [2002] no. 565.

1390. Sybaris (area of: Torre Mordillo). Graffito under the foot of an Attic kylix, 500-475 B.C. C.O.Colburn, *NSA* (1977) 500 and 502 (ph.). Mentioned by G.Genovese, *I santuari rurali nella Calabria antica* (Rome 1999) 65: Διονυσ[--]. G. suggests restoring Διόνυσ[ος] [rather a proper name: Διονύσ[ιος] or Διονυσ[ίō]; in the same sense P.G.Guzzo in *Storia della Calabria. La Calabria antica* I (Rome 1988) 213 no. 21, Lazzarini].

1391. Tarentum. Relationships between colony and mother city. M.Nafissi in S.Hodkinson - A.Powell (edd.), *Sparta: new perspectives* (London 1999) 245-272, focuses on the role of the Spartan origins in Tarentine political culture and religious institutions. Literary sources prevail (mainly foundation stories; cf. also our lemma no. 2359), but inscriptions are frequently adduced, inter alia in the discussion of common cults, especially those stressing collective identity (247/248, with a list of Tarentine deities on 259 note 19 [for details we refer the reader to *SEG* XLV 1475; for θεὸς Τάρας see XLVII 1520]), and of the eponymous ephorate (248/249; *SEG* XL 901, from the early 3rd cent. B.C., is the earliest testimony; ephores are also known for Taras' colony Herakleia in Lucania, and for Thera, Kyrene and other cities founded by Sparta or its colonies; list of sources on 260 notes 23-25).

1392. Tarentum? Greek (?) inscription on an altar, 3rd cent. B.C. Small box-shaped terracotta altar with a relief representing two griffins attacking a horse, and an inscription. Offered for sale by M.G.Petropoulos, Galérie Rhéa, Zürich: cf. *Sales catalogue at TEFAF Maastricht 13-21 March 1999*, 5 no. 20. *Non vidimus*; we owe this reference to A.W.Johnston, who reads the text as follows: Ζ̣ΙΜΟΣ ΚΙ ΑΠΙΝΕΙ

ΤΙΜΟΣ ΚΙ ΑΠΙΝΕΙ; 'Tarentine ca. 3rd century B.C.', catalogue. 'The first letter has a horizontal bar at the bottom, and may be a Zeta and not a Tau (cf. *LSAG*^{2} 183, fig. 39 for the letter forms of Lakonia and Taras). Either way the text does not make sense, it is doubtful whether it is indeed Greek', J. (per ep.), who refers to similar altars found in Tunisian Kerkouana and in Sicilian Motya: cf. J.-P.Morel, *MEFRA* 81 (1969) 483-485, with 485 note 1.

1393. Venusia. A Jewish family, 5th/6th cent. A.D. Cf. *SEG* XLIV 845, 1483 in fine, and our lemma no. 2481. M.Williams, *JJS* 50 (1999) 38-52, argues that the recesses D 2 and D 7 in the Jewish catacomb are the successive burial areas of a single family active in the 5th/6th cent. A.D. She presents a stemma extending over seven generations (43) based on the

epitaphs: *JIWE* I 58-68 and 80-90 (Greek and Latin texts, often with a section in Hebrew). The Greek texts belong to the earlier group (D 2) except for the insignificant fragment 83 (*CIJ* 605): *JIWE* I 59 (*CIJ* 581), 60 (not in *CIJ*), 61/62 (*CIJ* 599, 590) and 64-66 (*CIJ* 596, 598, 591). The family, which W. labels the 'Faustini' after 'Faustinus the Father' on record in *JIWE* I 61/62 (τάφος (61) c.q. ἰνγόνιν (62) Φαοστίνι πατέρις), was of high social status and included many synagogal office-holders in the 5th cent. At some point in that century, a family member called Vitus to the town council (cf. *JIWE* I 86; cf. also *SEG* XLIV 845). By the early 6th cent. the fortunes of the 'Faustini' had begun to wane. Eventually they failed to participate in the government of the synagogue, perhaps due to the general economic decline at that time in the area of Venusia. When the males of the family ceased to hold synagogal office, the females no longer bore synagogal titles either: apparently the women owed their titles to the offices of the family's male members. The essentially Latin names show that the 'Faustini' were not recent immigrants. The use of Greek was a traditional means of expressing Jewish self-identity in the Latin-speaking West [see also our lemma no. 1349]. But the Greek used by the 'Faustini' is unusually Latinate (cf. the Latin declension in *JIWE* I 61/62 cited above), and was replaced by Latin in the course of the 5th cent. - a shift that may be connected with Vitus' admittance to Venusia's Latin speaking municipal elite. An increase of the Hebrew element in the epitaphs (though formulary and not always correct) can be interpreted as a compensatory device for expressing Jewishness.

GAUL

1394. Gaul. Various inscriptions. See F.Gateau - M.Gazenbeek, *op.cit.* (cf. our lemma no. 1399) 129 no. 011 (24*2), 265 no. 100 (19*3), 304 no. 100 (44*2), 367 no. 100 (85*), for a brief republication of *IG* XIV 2478 (Les Baux-de-Provence) and 2479 (Glanum; for Γοργονίς see *SEG* XLVII 1529); *SEG* XIX 639 (Glanum); *Gallia* 6 (1948) 143 (Glanum; graffito on a wall: ἰχθύς (2 x) and representation of a fish).

1395. Ernaginum (Saint-Gabriel). Inscribed lead mirror. F.Gateau - M.Gazenbeek, *op.cit.* (cf. our lemma no. 1399) 413 no. 108 (34*; ph.), publish the following text on a lead mirror: Λικίνιος Τουτεινος ἱερᾶι 'Αφροδ[ε]ίτῃ χάριν (and not χαρη; for χάριν see J.-C.Decourt, *BE* 2000 no. 758). For parallels see *SEG* XXXVII 825-834.

1396. Fréjus (area of: St.Tropez). Fragmentary epitaph, undated. *SEG* XXXV 1062. Republished by J.-P.Brun - M.Borréani in *op.cit.* (see our lemma no. 1401) 685/686 no. 119.4*.

1397. Massilia. Inscriptions. J.-C.Decourt, *BE* (2000) nos. 750 and 752, draws attention to: 1) *Catalogue du Musée des Docks romains de Marseille* (new edition; no date), 66 no. 86: Rhodian amphora stamps: 'Επὶ ΟΚ and 'Αρ(ισ)τ(ίωνος); 66 no. 100: graffito 'Αρίστωνος (so Decourt, instead of 'Αριστίωνος); 67 no. 105: graffito τῆς ὑγίης on twelve skyphoi; 103 nos. 254-1 and 3: stamps on amphoras from Marseille: ΚΡΙΝΑ and Βάλβος. 2) A.Hermary - A.Hesnard - H.Tréziny, *Marseille grecque. La cité phocéenne, 600-49 av. J.-C.* (Paris 1999): 61/62 (ph.): [Δ]ιονύσō (archaic; *BE*, 1972, no. 624); 62: cults of Ζεὺς Πατρῷος (*BE*, 1998, no. 582; 2nd/1st cent. B.C.) and Λευκοθέα (*IG* XIV 2433; 3rd cent. A.D.; for this inscription see also D.Lengrand, *RAN* 32, 1999, 303/304, with French translation); 74/75 (ph.): Χαῖρε, on a mosaic (3rd cent. B.C.); 85 (dr.): Κράτης 'Αἰπελλᾶ Συρί|σκῃ τῇ | εὐσεβῇ || συνβίῳ | μνήμης χάρ[ι]ν (reign of Hadrian); 89 and 93: *IG* XIV 2445; J.-C.Decourt reads: [Κ]λεύδημος Διονυσίου | γεραιτέρο(υ)ς νικήσας | ἐφήβους εὐταξίαι | καὶ γυμνασιαρχήσας δίς; 112 (ph.): *IG* XIV 2432 (σύμβολον | πρὸς | Οὐελαυνίους; 2nd/1st cent. B.C.); 121 (ph.): *IG* XIV 2466 (stadium; 2nd cent. A.D.).

1398. Massilia. Inscription now in Avignon. *IG* XIV 2441. O.Cavalier in M.Fano Santi (ed.), *Le collezioni di antichità nella cultura antiquaria europea* (Varsavia-Nieborów 17-20 giugno, 1996; Rome 1999) 86 (ph.), points out that this inscription is now in the Musée Calvet in Avignon; in an earlier stage it was part of the Cabinet Sallier in Aix-en-Provence. The same is true for *CIG* 1989 (*IG* X 2 1 437, where it is said to be lost).

1399. Massilia (area of: Noves). Epitaph of Andronikos, 1st cent. B.C. F.Gateau - M.Gazenbeek, *Les Alpilles et la Montagnette* (Carte archéologique de la Gaule, 13/2; 1999) 228 no. 066 (33*), present the 'stèle maison', briefly mentioned by A.Roth Congès in M.Bats et alii (edd.), *Marseille grecque et la Gaule* (1992) 468 (transcription in Latin letters): 'Ανδρόνικος Κουίντ(ου) (ου not engraved on the stone).

1400. Olbia. Dedications. A.Hermary - A.Hesnard - H.Trézini, *Marseille grecque* -- (cf. our lemma no. 1397) 93, summarize the contribution of the graffiti from the temple of Aristaios (*SEG* XXXV 1068; see XXXIV 1037); they give photos of two graffiti; *non vidimus*; see J.-C.Decourt, *BE* (2000) nos. 759, who reads: 1) [--]μόστρατος 'Αρισταί[ῳ]; 2) Εἰς τέμενός με ἀνέθηκεν 'Αρισταίου παρὰ βωμὸν Πουλύμαχος Δίου τεκτονικῆς μέτοχ[-- [perhaps τεκτονικῆς μέτοχ[ος τεχνῆς]?].

1401. Olbia. Stamped amphoras. J.-P.Brun - M.Borréani in *Carte archéologique de la Gaule* 83, 1/2 (1999) 445, publish a Rhodian amphora with 'Αλεξιμάχου, Πανάμου, and two Massilian amphoras with Μάγων and Κρίνας respectively. *Non vidimus.* See J.-C.Decourt, *BE* (2001) no. 575.

1402. Saint-Gilles-du-Gard. Fragmentary dedication, undated. *IG* XIV 2444. Republished by M.Provost in *Carte archéologique de la Gaule* 30, 2/3 (1999) 625/626 no. 258.11*; the stone is lost; but Provost could use a cast kept in the Archaeological Society of Montpellier: Δάμας 'Ηρῴδου [πρεσ]|βύτερος χορηγήσ[ας ---] | [---]ης. See J.-C.Decourt, *BE* (2001) no. 573.

1403. Sigean (area of: Pech Maho). Commercial transaction, ca. 450-440 B.C. *SEG* XXXVIII 1036 (XLVIII 1308*). See now J.-C.Decourt, *'Le plomb de Pech Maho: état de la recherche en 1999'* in *Archéologie en Languedoc* 23 (1999) 93-106 and reproduced again in 24 (2000) 111-124. *Non vidimus*. See J.-C.Decourt, *BE* (2000) no. 760 and (2001) no. 578. F.Delrieux - C.Pébarthe, *ZPE* 126 (1999) 155-161, suggest reading in LL. 1/2 ἀκάτι[ον] ἐπρίατο· [ἐ]πρί[ατο τε -- παρὰ τῶν] vacat | 'Εμποριτέων· ἐπρίατο τε/[---] vacat ('Il a acheté une barque: (une partie de la marchandise) auprès des Emporitains, tandis que l'autre l'a été (auprès de --)'). Reflections on the numismatic aspects of the text.

SPAIN

1404. Spain. Stamped Amphoras. I.Canós i Villena in M.Mayer (ed.), *Sylloge Epigraphica Barcinonensis* III (1999) 13-34, (re)publishes the following stamped amphora handles: **A. From Pontós (Alt Empordà): 1)** Κόσμου (3rd cent. B.C.; Graeco-Italian); **2)** ["Α]νδρωνος (3rd cent. B.C.; Graeco-Italian); **3)** [--]ωίππου (3rd cent. B.C.; Graeco-Italian); **4)** Μο[--] (3rd cent. B.C.; Graeco-Italian); **5)** Φ (3rd cent. B.C.; from Massilia; published before in local Spanish periodical); **6)** Διω[--] (3rd cent. B.C.; from Massilia); [for nos. 2 and 4-6 see our lemma no. 1407 nos. 1/2, 8, 10 and 3; as to no. 3, is this the same stamp as the no. 11 in our lemma no. 1407: [Φι]λίππου?, Pleket]; **B. From Ullastret (Baix Empordà): 7)** 'Αντα[--] (undated; Graeco-Italian); **8)** [--]ίπου (undated; Graeco-Italian); **9)** Α[--] (undated; Graeco-Italian); **10)** Μαι[--] (undated; Graeco-Italian); **11)** Βιω(τός) (undated; Graeco-Italian; for Βιω(τός) see *MDAI (R)* 85, 1978, 96/97); **12)** Ε (undated; from Massilia); **C. From Ampurias: 13)** [--]ώππου (M.Almagro, *Las inscripciones ampuritanas griegas, ibéricas y latinas*, Barcelona 1952, no. 36; undated Graeco-Italian); **14)** Ω (M.Almagro, *op.cit.* no. 57; undated; from Massilia); **D. From Guissona (La Segarra): 15)** Νουμ[--] (undated; Graeco-Italian); **E. From Isona (Pallars Jussà): 16)** [--]άρχου (3rd cent. B.C.; Tyrrhenian; published before in an inaccessible local Spanish periodical); **F) From Roses (Alt Empordà): 17)** Κ (3rd cent. B.C.; Massilian; published before in a local inaccessible Spanish periodical); **18)** Χ; **19)** [--]να; **20)** Ε; **21)** Γα; **22)** Δ. Nos. 18-22 are all undated, originated in Massilia, and have been published in local inaccessible Spanish periodicals.

1405. Barchín del Hoyo. Bilingual curse tablet, 1st cent. B.C. or A.D. Small lead disk inscribed on both sides in spirals from the circumference inward. Found near the

southeast gateway of the settlement, which was abandoned at the end of the 3rd cent. B.C. Edd.pr. J.B.Curbera - M.Sierra Delage - I.Velázquez, *ZPE* 125 (1999) 279-283 (ph.; dr.). They argue that the prayer formula and the author's justification are characteristic of 'prayers for justice' (see *SEG* XLI 1831). However, since the text uses a magical device (spiral writing) and mentions the underworld gods, it is a hybrid between a prayer for justice and a curse. Edd.pr. point to the differences between the Greek and the Latin text. The latter presents two hellenisms (Δ for D, and accusative in -n). The author, who knew Greek better than Latin, added a Latin translation because this was the language of the region, or because he as a professional scribe wrote for somebody who had no Greek but did know Latin. The personal names, Nikias and Time, seem to indicate that the victims came from Greece or the Greek East; perhaps slaves employed in the iron mines in the area.

A: 'Υπὲρ ἐμοῦ κα[ὶ] ὑπὲρ τῶν ἐμῶν τοῖς κατὰ "ΑΙδην δίδω-
μι, παραδίδωμι Νεικίαν καὶ Τειμὴν
καὶ τοὺς ἄ[λ]λους οἷς δικ-
αίως κατηρασά-
μην

B: Pro me pro meis devotos defixos inferis,
devotos defixos inferis, Timen et Nici-
am et ceteros quos merito
devovi supr[a. Pro] me,
pro mei[s],
Timen,
Nician,
Nicia[n]

|| 2. F of inferis is formed with three strokes, edd.pr. || 3. M of Niciam is corrected from N, edd.pr.

1406. Ilici (La Alcudia). Amphora stamps, last third of the 2nd/1st cent. B.C. Two stamps on an amphora of the 'Brindisi type' found in La Alcudia (Ilici; Elche, Alicante) and now in the local Archaeological Museum. Ed.pr. J.Molina Vidal, *Epigraphica* 61 (1999) 259-261 no. 21 (dr.): **A:** C. Anini f. **B:** Σωτήριχ(ος)

Soterichos/Sotericus was a slave employed by C. Aninius, manufacturer of amphoras of the 'Brindisi type' at Apani; similar stamps are known, e.g. *CIL* IX 6079 (51), ed.pr.

1407. Mas Castellar-Pontós. Amphora stamps, 225-175 B.C. Twenty-three (possibly) Greek and some Latin amphora stamps found on the site of Mas Castellar-Pontós (20 km both from Emporion and Rhode). Ed.pr. M.García Sánchez, *Pyrenae* 28 (1997) 257-269 (dr.) and 29 (1998) 231-236 (dr.). The stamps are of Graeco-Italian provenance, dated 200-175

B.C. and of known type unless stated otherwise (the fragmentary state of most stamps makes the search for parallels difficult): **1/2)** Ἄνδρων̣ος (260/261 nos. 1/2; sinistrorsum); **3)** ΔΙΩ (261 no. 3; unknown provenance; possibly unknown type; abbreviation of a name, perhaps Δίων on record on other amphora stamps); **4-7)** Θ̣ or Ọ (262 no. 4; 232 nos. 2-4; unknown type; 225-200 B.C.); **8)** ΜΟ[--] or [--]ΟΜ or ΣΟ[--] or [--]ΟΣ (in the latter case perhaps [Ἄν-δρων]ος; 262 no. 5; probably unknown type); **9)** Μ̣[.]ΟΣ̣ΟΥ (262/263 no. 6; unknown type); **10)** Φ (263 no. 7; from Massilia; 5th cent. B.C.; possibly ■ numeral); **11)** [--]Λ̣ΙΙΙΠΟΥ (263 no. 8; possibly [Φι]λίππου: cf. below sub 20/21; possibly unknown type); **12)** Η̣ (263/264 no. 9 (the dr. shows ⊏)); **13-16)** C̣Ε (the first letter probably represents ■ gamma or digamma; 264 no. 10; 234/235 nos. 9-11; unknown type); **17)** Α̣Ο̣[--]Σ or Α̣Θ̣[--]Σ (231 no. 1; the last letter probably a san; unknown type); **18)** ΜΑΜ[..]Ο̣[--] or ΜΑΜ[..]Θ̣[--] (232/233 no. 5; unknown type); **19)** Σ or Μ (233 no. 6; a stamp Σ is known from Lokroi Epizephyrioi); **20/21)** Φιλίππου (233/234 nos. 7/8; unknown type); **22)** C̣Μ̣Ο̣Ν̣[--] (235 no. 12; or Latin?; unknown type); **23)** [--]Ν̣ΙΟΝ (235 no. 13; or Latin?; unknown type). For nos. 1-3, 8, and 10 see our lemma no. 1404 nos. 2 and 4-6.

On 265 no. 2 a graffito near the neck of an amphora: ΝΛΝ (possibly followed by a trident; either Greek or Latin).

1408. Murcia (area of: Cabo de Palos). Inscribed anchor, 3rd-1st cent. B.C. Lead anchor inscribed on both sides. Mentioned in *SEG* XXXVI 1582 sub (3) (only text A) and XLIV 1679. Republished by M.Romero Recio, *Ostraka* 8 (1999) 541-549 (dr.), who ignores the publication mentioned in *SEG* XLIV.

A: Ζεὺς Κάσιιος σῴζων B: Ἀφροδίτε Ι σῴζουσα

A. Ζεὺς Κάσιος: often connected with seafaring, ed.pr. || B. this text also below a painting of a ship in Pompeii (A.Maiuri, *RAAN* 33, 1958, 15-18), ed.pr., who argues that Zeus and Aphrodite are invoked as saviors of the ship [the fact that two gods are mentioned on one anchor disproves the idea that we have the name of a ship here: see *SEG* XLIV 1679, Pleket].

1409. Rhode. Stamps on ceramics, 250-200 B.C. Y.Solier, *RAN* 2 (1969) 29-48; E.Sanmartí Grego, *La cerámica campaniense de Emporion y Rhode* (Barcelona 1978); J.Principal-Once, *La importación de vajilla fina de barniz negro en la Cataluña sur y occidental durante el siglo III a Cr. Comercio y dinámica de adquisición en las sociedades indígenas* (BAR S 729; Western Mediterranean Series, 2; Oxford 1998) 104-111. M.Duran, *ZPE* 128 (1999) 107-114, argues that the two stamps generally referred to as 'ΝΙΚΙΑ-ΙΩΝ·Σ' should be read as genitives: Νικία and Ἴωνος (for the extremely small omikron D. refers to *SEG* XXVII 650; dr.). The Doric genitive Νικία, attested inter alia in Rhodes (*IG* XII 1 774; *SEG* XII 360; *I.Lindos* 172 F; *Tit.Cam.* 17 and 19) and Sicily, lends support to the ancient tradition that Rhode was a colony founded by Rhodes. Contra M.J.Pena, *ZPE* 133 (2000) 109-112, who after an analysis of the literary sources (notably Strabo 3.4.8 and 14.2.10), concludes that this tradition

was probably invented by an early Hellenistic Rhodian author (perhaps the geographer Timosthenes) on the basis of the similarity of the two toponyms. As an additional argument P. points out that the phrase ἐπὶ σωτηρίᾳ τῶν ἀνθρώπων, reported by Strabo (14.2.10) to have been used by others (ἱστοροῦσι δὲ καὶ ταῦτα κτλ.) to characterize the beneficial character of alleged Rhodian maritime expeditions far from home even before the foundation of the Olympic Games, has a parallel in the honorary decree from Delos for the Rhodian Antigenes (*IG* XI 4 596; ca. 250 B.C.): ναύαρχος ἐπὶ τῆς φυλακῆς τῶν νήσων καὶ ἐπὶ σωτηρίᾳ τῶν Ἑλλήνων.

1410. Tarraco. Inscribed piece of stucco, Roman period. *SEG* XVII 487. I.Canós i Villena in *Sylloge* -- III (cf. our lemma no. 1404) 35-37 (ph.), suggests that the text (φορβα φορβη) is a magical formula meant to support the invocation of a deity (Hekate/Selene). She refers to Athenian *defixiones* (*SEG* XXXV 213-221 and 225/226) with the formula φορβαβαρφορβα.

PANNONIA

1411. Pannonia. Graecisms in Latin inscriptions. P.Kovács, *ACD* 34/35 (1998/1999) 395-406, studies the influence of Greek in the Latin inscriptions from Pannonia. This can be traced in both spelling (use of Greek letters) and language: influence of Greek declension (Greek feminine genitive singular -es or -aes for -ae); psilosis (e.g. Eliodorus for Heliodorus) and e- for ie- (e.g. Erapuli for Hierapoli); h for ch (e.g. Hristo for Christo); H instead of *spiritus lenis* (e.g. Heutychus for Eutychus).

1412. Carnuntum. Bilingual dedication to Aequitas/Eudikia, probably 247-249 A.D. *IGR* I 1393; ILS 9257; P.Kovács, *Corpus* -- (cf. *SEG* XLVIII 1313) no. 6. E.Weber in *Steine und Wege* 391-395 (ph.), argues that the dedicant, the governor L. Pomponius Protomachus (called Πρωτόμαχος in the Greek epigram, which W. thinks may have been written by himself), came from the eastern part of the Roman Empire. Pomponii are found among local elite families in Attica, and especially in Sparta (*IG* V 1 495 and 547; cf. *SEG* XI 788 and 798) and Ephesos (*I.Eph.* 1014, 1655, and 2256). W. favors the latter possibility on account of the unusual cognomen Protomachos, which points to Asia Minor rather than the Greek mainland. After revision of the stone F.Kränzl apud W. (391 note 2; followed by W.) points out that in L. 1 L(ucius) instead of T(itus) should be read.

AFRICA PROCONSULARIS

1413. Carthage. Amphora stamps, ca. 205-146 B.C. Cf. *SEG* XLIII 691. Ed.pr. G.Jöhrens in A.von den Driesch et alii, *Die deutschen Ausgrabungen in Karthago* III (Mainz 1999) 239-258 (ph.; dr.), publishes 41 amphora stamps found during the German excavations between 1974 and 1994: 36 Rhodian (nos. 1-36; ca. 205-146 B.C.), two Knidian (nos. 37/38; no. 37 is possibly Knidian; 188-167 B.C.) and two Chian stamps (nos. 39/40; no. 39: before 175 B.C.; no. 40: undated); no. 41 is an anepigraphic stamp (emblem: amphora) possibly from Corinth. There are no new types. On 239 J. states that the results of J.Lund's study on Carthaginian import of Rhodian amphoras (cf. *SEG* XLIII 691; based on ca. 500 stamps) are 'mit Vorbehalt zu betrachten', since too many stamps found in Carthage are undated or still unpublished. On 248/249 J. suggests restoring the Rhodian stamp J.Ferron - M.Pinard, *Cahiers de Byrsa* 9 (1960/1961) 111/112 no. 271 as [ἐπ]ὶ [Πεισ]ιστρά[του] instead of [ἐπ]ὶ [Ἀρ]ιστρά[του].

1414. Carthage. Inscriptions on bronze weights, late 4th-late 6th cent. A.D. Three square bronze weights. Ed.pr. M.Mackensen in A.von den Driesch et alii, *op.cit.* (cf. our lemma no. 1413) 543/544 nos. 58-60: 1) ν(ομίσματα) β′ (543 no. 58; ph.; dr.; inscription inlaid in silver in a square silver frame; small dot above N; 8.36 gram (deviation of -0.74); probably late 4th cent.-ca. 450 A.D.); 2) S C L I = s(o)l(idi) ι′ (543/544 no. 59; ph.; dr.; inscription engraved; 43.19 g (deviation of -2.31); a horizontal stroke above S and two vertical strokes above L incorrectly indicate a weight of 2 *unciae* (54.6 gram = 12 *solidi*); ca. 550-600 A.D.); 3) κ′ (544 no. 60; dr.; punched; the numeral probably refers to the twenty carat *solidus* introduced in Constantinople by Justinian in 542 A.D. with a standard ('Sollgewicht') of 3.79 gram; the weight - 68.18 gram - corresponds to 18 new *solidi* with a minimal deviation; mid 6th cent. A.D.).

CARIA

1414bis. Caria. Relations with Rhodes. See our lemma no. 1067.

1415. Alabanda. The name of the city and some of its citizens. C.Habicht, *EA* 31 (1999) 19/20, draws attention to *OGIS* 234 (*CID* IV 99; 203 or 202 B.C.), in which the Delphic Amphiktiony honored Παυσίμαχος Ἰατροκλέος Ἀντιοχεὺς τῶν ἐκ τοῦ Χρυσαορέων ἔθνεος. The text shows that at the time Alabanda carried the name Antiocheia. He adduces L.Robert's view that it was Antiochos II (261-246 B.C.), who awarded this name to the city. In the period 268/267-266/265 B.C. the city was still called Alabanda, as shown by *F.Delphes* III 3 193, a Delphic decree in honor of Διονυσικλῆς Ἰατροκλέους Ἀλαβανδεύς. L.Robert convincingly argued that this Dionysikles was not Pausimachos' brother; the name Iatrokles was very common in Caria.

H. notes two descendants of Dionysikles. In *Syll.*[3] 1226 (from Alabanda; late 2nd/early 1st cent. B.C.) a Ἰατροκλῆς Ἰατροκλήους τοῦ Διονυσικλήους is honored as ἀνὴρ ἀγαθός.

Finally, H. briefly discusses the decree of Alabanda in honor of Πύρρα[κος?] [now available in F.Canali De Rossi, *ISE* III (Rome 2002) no. 169] and wonders whether it should be dated to the same period as *Syll.*[3] 1226 [contra Canali De Rossi: 164 B.C.; see *SEG* XLVI 1386].

1416. Amos (Rhodian Peraia). Contracts concerning land-lease, ca. 200 B.C. *SEG* XIV 683-685 (XLIII 693); *I.Rhod.Per.* 352-354; Bresson, *Recueil Pérée* 49-51. E.E. Rice, *art.cit.*. (cf. our lemma no. 1064) 47/48, suggests dating these documents to the late 3rd/early 2nd cent. B.C. and associating them with a period of expansion in agricultural development that was apparently directed by the federal Rhodian state (47/48).

1417. Aphrodisias. The first *procurator* from Aphrodisias and his family. J.Reynolds in *Steine und Wege* 327-334, comments on the family of T. Flavius Athenagoras Agathos, the first *procurator Augusti* known for Aphrodisias, on record in *CIG* 2782 (honors for his son-in-law) and *MAMA* VIII 517 (honors for himself, his wife and his son). Four other known texts (*MAMA* VIII 462 and 474-476) can be linked to the family on the basis of the new text presented in our lemma no. 1420, recording Flavia Apphia, the mother of the *procurator*. These five texts form an ensemble from a tomb of the 1st cent. A.D. subsequently incorporated into the East Gate of the city wall. Except for the ineditum, all texts are abbreviated decrees of the Council and People. On the basis of this dossier R. constructs a stemma (329) ranging from an Eumachos born ca. 50 B.C. to the *procurator*, perhaps born in the last quarter of the 1st cent. A.D. Dedications made by certain or probable relatives supplement this evidence (list on 334); Eumachos Diogenes, presumably to be dated in the late Augustan/early Julio-Claudian period, is certainly a relative; he is mentioned in a series of more or less identical texts on four columns of the temple of Aphrodite - a relatively modest gift (*CIG* 2748; *LBW* 590/591 = 1587; T.Reinach,

REG 19, 1906 [= Reinach] 220-222 nos. 122-124; *MAMA* VIII 437/438); his epithet φιλόκαισαρ suggests a priesthood of the imperial cult. The family seems to be 'of less than central prominence' ... and 'in the second rank as benefactors' (328), but Eumachos Diogenes married into one of the top families, perhaps marking an advance in his own family's ambitions.

After reexamination of the stones R. republishes *MAMA* VIII 517 (Appendix A on 330/331; ph. of Col. a/b) and the four known texts from the family tomb (Appendix B on 331-333; ph.). *MAMA* VIII 474-476 have also been checked on the squeezes used by T.Reinach. We note her new readings and restorations.

MAMA VIII 474 (Reinach 130 no. 58): in L. 3 κ[αλλίσ]ταις (*MAMA*) rather than μ[εγίσ]ταις (Reinach); in L. 12 φιλ[οδο]ξίαις rather than φιλ[οδο]σίαις (Reinach; Σ is not excluded by R., who considered φιλ[εργε]σίαις but she finds Ξ more likely);

MAMA VIII 475 (Reinach 114 no. 34): in LL. 8/9 γυμνασίαρ|χ{ι}ον instead of γυμνασίαρ|χον;

MAMA VIII 476 (Reinach 205 no. 82): in LL. 1-5, R. suppresses an additional lost line posited by *MAMA* (*MAMA*'s L. 3: [τὴν δεῖνα]); in LL. 8-11 πά[σῃ διὰ] | παντὸς τοῦ βί||ου δόξ[ῃ διενέγκα]|σαν instead of πά[σης διὰ] | πάντος [εὐκοσμί]||ου δόξ[ῃ διαφερού]|σαν ἀ[ρετῆς] (though the final alpha in L. 11 cannot be completely excluded; κοσμηθεῖ||σαν would be rather long for the space in LL. 10/11);

MAMA VIII 517: in Col. (b) LL. 1-3 Τίτον [Σ]αλ|λούστιον Φλά|βιον instead of Τίτον [Σ]αλ|λούστιον Σάν|κτον; in Col. (c) L. 7 καὶ Τίτου instead of Κα[ρμιν]ίου. For (a) and (b) there are now duplicate texts (not yet published) on a base set up by ἡ πατρίς, confirming R.'s new reading in (b). The dedicator, Μίλων τρὶς τοῦ 'Ερμίου τοῦ Μίλωνος, probably recurs in *MAMA* VIII 413 (c), which R. hesitatingly assigns to the reign of Hadrian ('but he may have lived to a much later date').

1418. Aphrodisias. Late antique honorary statues. Cf. *SEG* XLVIII 1325. R.R.R. Smith, *JRS* 89 (1999) 155-189, studies the public honorary statues and inscribed bases erected from ca. 300 to ca. 600 A.D. at Aphrodisias. Though there was but little new construction, the urban history during this period is not one of decay: the numerous existing monuments and facilities were maintained, or reorganized if necessary (extensive use of spolia). The statues have been found more or less in their original spatial context, centered in and in front of the bouleuterion, in the forecourt of the Hadrianic Baths and the adjoining east stoa of the South Agora, and in front of the west colonnade of the Tetrastoon in front of the theatre. The 34 extant bases record 9 imperial figures (*ALA* nos. 2-4, 20/21, 23 and 25-27; all before 400 A.D., presumably due to later restrictive legislation), 16 officers of the imperial government (*ALA* nos. 5-7, 14-16, 24, 31/32, 36/37 (37 = *SEG* XV 661; XLVII 1555), 41 and 62-65; throughout the period) and 9 local elite members (mainly late 5th/early 6th cent. A.D.). They have been erected by a variety of bodies and individuals, mainly by the πόλις/πατρίς (not the βουλή and δῆμος any longer). In six cases statues can be connected with the inscribed bases they stood on (reconstruction dr., texts and translations from *ALA* on 161-169): Julian/Theodosius (*ALA* 20; cf. *SEG* XLVIII 1325), Arcadius and Valentinian II (*ALA* nos. 25-27), the governor Oecumenius (*ALA* no. 31 [see now R.R.R.Smith, *JRS* 92 (2002) 134-156]), the governor (?) Alexander (*ALA* no. 32), the local benefactor Pytheas (*ALA* no. 56) and the governor of Caria and vicar of the dioecesis Asiana Fl. Palmatus (*ALA* no. 62 = *SEG* XXIX 1070; cf. *SEG* XLVIII 1325). Sculpture underwent a change in style, attributes, clothes and technique during the 4th cent. A.D. Honorific statues were smaller, fewer and set up in front of old monuments, not as part of them. They stood on reused bases bearing unprofessionaly cut inscriptions, mostly epigrams of elevated style and empty content, giving few and vague details of the honorand's identity and activities. On 174/175 S. comments on the 'new anarchic style of lettering', which he explains by the breakdown of the mason's profession due to a drop in demand occurring ca. 250-300 A.D., rather than by a deliberate taste for variety and low substantive content, which eventually led to the mainly decorative use of epigraphy in early Byzantine churches (as suggested by C.Roueché, *ALA* pp. XXII/XXIII; ph. of the unpublished early 3rd cent. A.D. honorary inscription for T. Flavius Sallustius Athenagoras on the back of *ALA* no. 21, and of the statue base for Fl. Palmatus - *ALA* no. 62; late 5th/early 6th cent. A.D. - to illustrate the change in the style of lettering). S. relates the changed expression of late antique sculptural self-representation to new political ideals rather than to a changed relation to the divine (alleged abstraction as an expression of spirituality). The lofty epigrams which take the place of crisp records in prose were a useful way of masking the lack of real euergetistic substance: the stress is on general qualities, viz. the ruler's justice, virtue, integrity and uncorrupt practice; on 185-188 S. draws on the collection of epigrams in L.Robert, *Hellenica* IV (Paris 1948) to illustrate these ideals. These developments are due to the new political relationship of a provincial capital with the Constantinopolitan center of power. City politics were now organized by a governor with a concomitant new autocratic style of office-holding, and there was less competition among local aristocrats.

1419. Aphrodisias. Senatus consultum de Aphrodisiensibus, 39 B.C. J.Reynolds, *Aphrodisias and Rome* (London 1982) no. 8. F.Caruso in *Epigrafia e territorio* -- (cf. our lemma no. 1351) 7-15, comments on the origin of the Scribonii Libones. Their tribus (Falerna) is only known from L. 5 of the SC: Λεύκιος Σκριβώνι(ο)ς Λευκίου υἱὸς Φαλέρνα Λίβων; probably the consul of 34 B.C.). Latin inscriptions and literary sources point to Caudium or Capua. These Campanian Scribonii Libones may be people originating in a peregrine client family which acquired Roman citizenship before the Social War with the help of members of the *gens Scribonia* originating (or residing long since) in Rome.

1420. Aphrodisias. Inscription on a tomb recording Fl. Apphia, 1st cent. A.D. Rectangular marble block from the tomb of the family mentioned in our lemma no. 1417; exposed in 1988 in the south-facing wall of the tomb. Ed.pr. J.Reynolds in *Steine und Wege* 333 (ph.).

[Φ]λ(αβία) 'Απφία γυνὴ Φλ(αβίου) Μ[ι]|θριδάτου 'Αγαθοῦ v | θυγάτηρ Μηνοδό|του Βραβέως vacat || vacat

---

The deceased is the mother of T. Flavius Athenagoras Agathos, *procurator Augusti*: see our lemma no. 1417.

1421. Bargylia. Honorary decree for judges from Samos, undated. See our lemma no. 1147.

1422. Bargylia. Dedication to Demeter and Kore, 4th/3rd cent. B.C. Gray marble statue base moulded above and below. Ed.pr. W.Blümel, *AST* 16,1 (1998) [1999] 404.

[-- Διο]δώρου ἱέρεια [καὶ?] | Διόδωρος Μητροδ[ώρου
ἀνέθη]|καν τὴν εἰκόνα τῆ[ς --] | Δήμητρι καὶ Κόρηι

Palaeography and the *iota adscriptum* in Κόρηι point to the 4th/3rd cent. B.C., ed.pr.

1423. Bargylia. Dedication to Sarapis and Isis, Hellenistic period. Marble statue base moulded above and below; on top 'Einlassungen'. Ed.pr. W.Blümel, *AST* 17, 1 (1999) 252.

[--]Α[--]ΟΝ[----|----]ΩΣ[----] | καὶ Δράκων υἱοὶ Σόλω[νος] | τοῦ
ἀδελφοῦ τὴν εἰκόνα || Σαράπιδι καὶ Ἴσιδι

Drakon and others dedicated an εἰκών of their brother Solon to Sarapis and Isis, ed.pr. [or 'so-and-so and Drakon, sons of Solon, dedicated the *eikon* of their brother'?, Pleket].

1424. Halikarnassos. Kallikles and his family. See our lemma no. 1118.

1424bis. Halikarnassos. Decree. See our lemma no. 1109.

1425. Halikarnassos. Epitaph of Tryphera, early 1st cent. B.C. *SEG* XXXVI 977. C.Habicht, *EA* (1999) 23/24, points out that this text is already in *CIG* 2669. The stone is in the Museum in Budrum. The correct reading is:

Τοῦτο | τὸ μνημῖον | ἐστὶν Τρυφέρας | τῆς Διοσκουρίδου ||
Τρυφέρα Ὑγείνου | [ἀ]γαθή, χαῖρε

2. μνημεῖον, *CIG*; μνημῖον, *SEG* || 3. Τρυφέρας, *CIG*; Τρυφείας, *SEG* || 5. Τρυφέρα, *CIG*; Τρυφεία, *SEG*; Ὑ[γε]ίνου, *CIG*; Υ[....] |, *SEG*; Ὑγείνου, H.

1426. Halikarnassos. Milestone, 201/202 A.D. (A) and 308-310 A.D. (B). Two texts; B superimposed on A. Ed.pr. E.Varinlioğlu, *AST* 17, 1 (1999) 235/236; see also *An.Ép.* 1999 [2002] no. 1593 (a-b).

A: Milestone for Septimius Severus, Caracalla, Geta and Iulia Domna.

Αὐτοκράτορι Καίσα[ρι] Λ[ουκίῳ], | Σεπτιμίῳ Σε[ουήρῳ Εὐσεβεῖ] | Περτίνακι
Σεβασ[τῷ, ἀρχιερεῖ] | μεγίστῳ, δημαρχι[κῆς ἐξουσίας τὸ θ'], || πατρὶ πατρίδος,
[ὑπάτῳ τὸ β', κ]αὶ | Αὐτοκράτορι Καίσα[ρι Μ(άρκῳ) Αὐρηλ]ίῳ | Ἀντωνείνῳ
Εὐσε[βεῖ Σεβαστῷ], | ἀρχιερεῖ μεγίστῳ ⟦[καὶ Πουβλίῳ | Σεπτιμίῳ Γέτᾳ ἐπιφαν(εσ-
τάτῳ) Καίσαρι]⟧ || καὶ Ἰουλίᾳ Δόμνῃ [Σεβαστῇ] | μητρὶ κάστρων· αἱ ὁ[δοὶ ἀπο-
κατεστά]|θησαν ἐπὶ ἀνθυπά[του Λολλιανοῦ] | Γεντιανοῦ | μί(λια) [.]

3. Σεβασ[τῷ τὸ β'?, ed.pr., who refers to *SEG* XVI 665 (b), where τὸ β' is tentatively restored by Bean-Cook, who, however, realized that the restoration was problematic; in *An.Ép.* τὸ β' is omitted (also in LL. 7 and 10) || 12-13. for this proconsul and his date see *SEG* XLV 1561, 1594, 1627, 1655 and 1669.

B: Milestone for Galerius, Licinius, Maximinus Daia and Constantine I.

Τοῖς κυρίοις ἡμῶ[ν] | Οὐαλ(ερίῳ) Μαξιμιανῷ καὶ | ⟦Οὐαλ(ερίῳ) Λικινιανῷ
Λικινίῳ⟧ | ἀνεικ[ή]τοις Σεβαστοῖς καὶ || ⟦Γ(αλερίῳ) Οὐαλ(ερίῳ) Μαξιμίνῳ καὶ⟧ |
Φλ(αουΐῳ) Οὐαλ(ερίῳ) Κωνσταντείνῳ τοῖς | ἐπιφανεστάτοις Καίσαρσιν | vacat
ἡγεμονεύοντος Οὐαλ(ερίου) | Βαταοῦ τοῦ διασημο(τάτου) | μί(λια) ς'

8-9. The governor of Caria Valerius Batavus seems unattested, *An.Ép.*

1427. Herakleia on the Salbake. Bilingual determination of the boundaries of two villages, 110/111 A.D. Ed.pr. R.Haensch in *Lokale Autonomie* 115-139, on the basis of a copy made available to ed.pr. by a Turkish inhabitant of Germany; the text was said to have been found ca. two km. from Medet (= Apollonia on the Salbake) and ca. ten km. from Herakleia; no further information available. Ed.pr. corrected the copy in quite a few places; since his corrections are obvious, we do not represent the readings of the Turkish copy in the app.cr.

A: [?Iussu Imper(atoris) Ca]esaris Nerva[e Traiani | Aug(usti) Germ(anici) Dac]ici vici Cosa et Anticosa | [dedicati? Di]anae Sbruallidi et (?) ad[iu]dic]ati Heracl[eo]tis a [P]omponio [B]a[sso ||? te]rm[i]nati s[u]nt ■ B[aebi]o Tullo procos. | [A]siae per C(aium) Valerium Victorem | [p]raetorem designatum legatum | [pr]o pr(aetore)?

B: Ἐξ ἐπιταγῆς Αὐτο|κράτορος Νέρβα Τρα|ιανοῦ Καίσαρ[ο]ς Σε[β]|αστοῦ Γερμανικο[ῦ] || Δακικοῦ κωμῶν Κο|σων καὶ Ἀντικοσω[ν] |, καθιερωμένων Ἀρ|τέμιδι Σβρυαλλιδι, | προσκριθεισῶν Ἡρα||κλεώταις ὑπὸ Πομπω|νίου Βάσσου, ὅροι ἐτέ|θησαν ὑπὸ Βαιβίου Τούλ|λου ἀνθυπάτου Ἀσίας, | διὰ

Γαΐου Βαλερίου Βίκτ[ο]||ρο[ς στ]ρατηγοῦ ἀποδειδε[ι]γμένου πρεσβευτοῦ καὶ | ἀντισ[τ]ρα[τ]ήγου vacat

B. 5-6. Κοσα and 'Αντικοσα: unattested villages, ed.pr. || 7-11. Ἄρτεμις Σβρυαλλις: epithet previously unattested, ed.pr., who on 136-139 argues that we have a variant of Βρυαλλις; he refers to Σβεδιώτης (ethnikon) and Ζεὺς Βεδιώτης in Cilicia, to Μήτηρ Θεῶν Σπαρζηνή (Robert, *La Carie* 365 no. 188) and Turkish Barz(a) (ova) (from Kidrama) and to the alternation Πάλαξος/Σπάλαξος (see Ζεὺς Σπαλώξιος in *SEG* XXXIII 857); suggestions about possible identification of deities represented on Herakleian coins with Sbryallis; for Σβρυαλλις see also W.Blümel, *Kadmos* 37 (1998) 167/168; Pomponius Bassus: attested as senator under Domitian and Trajan; he was *legatus pro praetore* of Trajan's father, who was governor of Asia in 79/80 A.D., but he could also have intervened as proconsul, as special envoy of the emperor or as *iudex datus*. Pomponius is not likely to have been proconsul of Asia in his career, ed.pr.; for two sacred villages, closely related to a sanctuary but also subordinated to a city, ed.pr. refers to *La Carie* 285 ff. no. 166 (Apollonia on the Salbake and two ἱεραὶ κῶμαι); Pomponius assigned the two villages to Herakleia either in 79/80 or later (before 110/111 A.D.); both villages were situated close to Apollonia; they may have been enclaves of Herakleia in Apollonian territory; as a result conflicts about precise boundaries may have arisen which necessitated precise demarcation, ed.pr., with references to other imperial interventions in conflicts between cities about temples or between cities and temples || 12-13. Baebius Tullus: probably proconsul of Asia in 110/111 A.D., ed.pr. || 14-15. Βίκτ|ρο[ς], ed.pr.; Βίκτ[ο]|ρος, C.Brixhe, *BE* (2000) no. 554; C.Valerius Victor is previously unattested; he acted as *legatus pro praetore proconsulis Asiae* and moreover was *praetor designatus*, ed.pr. || ed.pr. points out that Herakleia may well have taken advantage of the position of one of its citizens (T.Statilius Crito) as physician at Trajan's court; he also points to Herakleia's second name Ulpia, possibly as a result of or in anticipation of the imperial decision about the boundaries of the sacred villages and their attribution to Herakleia; finally, he adduces Robert, *La Carie* 180 ff. no. 178 (*ILS* 9471): in this text a certain Λ. 'Αβούρνιος Τορκουᾶτος honors a homonym (['Α]βουρν[ίῳ]), possibly his father; the honorand had been an equestrian officer under Trajan and had represented his city περὶ τῆς τῶν ὅρων ἀποκαταστάσεως; this demarcation of boundaries may have been the one described in the new text [For the resolution of territorial disputes and the authoritative demarcation of fixed boundaries in the provinces of the Roman empire see G.P.Burton, *Chiron* 30 (2000) 195-215; on 206-208 lists of the adjudication of boundaries by provincial governors and/or fiscal procurators, by special *legati* or *iudices dati* of the emperor. The inscription from Herakleia is no. 38 in R.'s list, Pleket].

1428. Iasos. Proxeny decree for a Macedonian, late 4th cent. B.C. *I.Iasos* 60. C.Habicht, *EA* 31 (1999) 24/25, argues that the Macedonian Dionysios, proxenos of Samos (*MDAI (A)* 72, 1957 [1959], 171/172 no. 4 = *IG* XII 6 1 19; between 321-306 B.C.), is also on record in *I.Iasos* 60. He restores LL. 7-9 of the latter as follows:

[γ]νώμη· ἐπειδ[ὴ Διονύσιος ....ους]
[Μ]ακεδὼν ἐξ 'Α[μφιπόλεως ἀνὴρ καλὸς]
[κἀγαθός ἐστιν κτλ.

and (24 note 33) LL. 13/14 as follows:

[καὶ εἶν]αι αὐτ[ὸν καὶ ἐκγόνους προξένους]
[καὶ εὐ]εργέτ[ας τῆς πόλεως τῆς 'Ιασέων]

7-8. ἐπειδ[ὴ ---- | Μ]ακεδὼν ἐξ Α[-- ἀνὴρ καλὸς καὶ | ἀγ]αθός ἐστιν, *I.Iasos* || 13-14. [καὶ εἶν]αι αὐτ[ὸν πρόξενον --- | καὶ εὐ]εργέτ[ην τῆς πόλεως τῆς 'Ιασέων], *I.Iasos* || H. suggests that Dionysios was active under and for Antigonos Monophthalmos on Samos (between 319 and 306 B.C.) and in Iasos (between 313 and 308 B.C., when Ptolemaios took over Iasos from Antigonos). R.Billows, *Antigonos the One-Eyed* (1990) 380 no. 31, suggests that the Dionysios, who was honored in Athens between 306-301 B.C. (*IG* II^2 560) is identical with the homonymous Macedonian from Amphipolis.

1429. Keramos. Honorary decree, 3rd/2nd cent. B.C. *I.Keramos* 6. G.Reger, *art.cit.* (cf. our lemma no. 1067) 84/85, doubts whether the ἀναγκαιοτάτη συμμαχία of Keramos with the Rhodians is compatible with the historical situation soon after 168 B.C. (as suggested by E.L.Hicks, followed by L.Robert). Keramos may have sought an alliance with Rhodes after Stratonikeia, with which Keramos was possibly connected through a *sympoliteia*, was given to the Rhodians in the late 3rd cent. B.C.

1430. Knidos. Location of the city. A.Bresson, *REA* 101 (1999) 83-104 (maps), returns to the vexed question of the (re)location of Knidos. Renewed study of the literary and epigraphical evidence leads him to support the view of G.E.Bean - J.M.Cook that in the Archaic period and the 5th cent. B.C. the main settlement of the city of Knidos should be located at Datça-Burgaz (contra the prevailing recent opinion; cf. *SEG* XXXIX 1116 and XLII 995 initio; but see XLIV 900). The Triopion (the federal sanctuary of the Doric cities in southern Asia Minor), however, is to be located at Tekir rather than Kumyer (Bean - Cook), Emecik (D.Berges - N. Tuna, *AA* 1990, 34/35) or Kumyer (D.Müller, *Topographischer Bildkommentar zu den Historien Herodots. Kleinasien und angrenzende Gebiete mit Südostthrakien und Zypern*, Berlin 1997, 298-317). At that time, a small harbor-city called Τριόπιον belonging to the Knidian territory (cf. *I.Knidos* 501 from Kumyer, showing that the western pensinsula belonged to the Knidian ensemble in the Archaic period) established itself around the sanctuary. In the 1st half of the 4th cent. B.C., Datça-Burgaz was still the main center, as appears from important inscriptions found *in situ*: *I.Knidos* 603-605 and *SEG* XLIV 901 (XLVIII 1337). In the 2nd half of the century the weight shifted to Tekir, where Triopion became part of a newly built Hippodamic city. All securely dated decrees show that by then the main Knidian settlement had become that at Tekir; *I.Knidos* 1-9, found at Tekir and dated from the early to the mid 4th cent. B.C. in *I.Knidos*, possibly belong to the 2nd half of the century (*I.Knidos* 5 (*SEG* XXXIX 1117), the only one of these texts of which a photo has been published, should be dated to ca. 330 rather than ca. 400-350 B.C.). Alternatively (but less probably), it might be assumed that due to the growing importance of Triopion since ca. 400 B.C. either part of the civic assemblies took place in the sanctuary or copies of decrees were erected there. Datça-Burgaz continued to exist into the Roman Imperial period as a minor settlement, as is clear from numerous inscriptions, mainly epitaphs (listed on 93 notes 34/35). This relocation of the city center, not connected with a refoundation or with synoikism, was apparently not conceived of as a water-shed in civic history, which may explain the silence of the literary sources. Another Knidian city was Πόρινδος: cf.

I.Knidos 255, and especially 22 recording 19 πρόσταται Πυρίνδιοι; *I.Knidos* 21 mentions 15 ἐπὶ Νεαπολιτᾶν πρόσταται; on the assumption that there were only two groups of prostatai, Pyrindos may be identified with Datça-Burgaz; another, more plausible, possibility is identification with Kumyer (presupposing three rotating groups of prostatai).

On 104-114, B. studies the identity of οἱ ἐν Κνίδῳ Χερρονήσιοι who dedicated a statue of Zeus in Olympia according to Paus. 5.24.7 (cf. also Aelian., *VH* 2.33: Χερρονήσιοι οἱ ἀπὸ Κνίδου). Following J.M.Cook (and contra Pausanias), he argues that they were the inhabitants of the well-known autonomous polis of Chersonesos of Bybassos, on the peninsula south of the Knidian peninsula. They can be identified with the Χερσονήσιοι known from coinage and the Athenian tribute lists (*ATL* I 562/563).

1431. Knidos. List of astynomoi, Hellenistic period. Limestone block broken at right; on top two holes; found on the terrace of Dionysos. Ed.pr. W.Blümel, *AST* 16,1 (1998) [1999] 406/407.

Ἀστυνόμοι τ[οὶ ἄρχοντες? τὰν]
χειμερινὰν ἑξάμηνον [τὰν]
ἐπὶ δαμιουργοῦ Γοργίδ[ου -]
[. . .]ς Αὔλου, Κλεύνο[μος -]
[. . .] Μνασίου, Κάρπιο[ς -]
[.]ος Δημητρίου, ΚΑΙ[- -]
[.]αίου, [- - - - - -]ΑΝ[-]
τὰν δικαιο[σύ]να[ν - - - - -]

For a similar list of astynomoi ed.pr. refers to *I.Knidos* 37 || 3. Γοργίδ[ου rather than Γοργία; in L. 5 the genitive of Μνασίας is Μνασίου, ed.pr., who points out that Γοργίδας is attested in Rhodes || [8. did the astynomoi erect a statue of Δικαισύνα?, Pleket].

1432. Knidos (area of: Datça). Epitaph of Agnoia, undated. Inscription on a grave monument recorded by H.P.Borell in his notebook. Ed.pr. D.Whitehead, *PRIA* 99 (1999) 110 no. 151 (see also id., *ZPE* 131, 2000, 81/82 no. 5): [Ἀ]γνοία

'On an ancient tomb at Tatza, on the continent opposite Rhodes', Borell; ed.pr. identifies Tatza with Datça and notes that the text is neither in *I.Rhod.Per.* nor in Bresson, *Recueil Perée* [not in *I.Knidos*, where the inscriptions of Datça have been collected, either, Chaniotis].

1433. Mylasa. Decree of a Cretan city for Mylasa, late 2nd cent. B.C. *I.Mylasa* 657. Gray marble block found in 1997 in Milas during demolition of a building; Hula had copied the text in 1894 and, on the basis of that copy, the text was included in *I.Mylasa*. Republished by W.Blümel, *AST* 16,1 (1998) [1999] 403/404.

[- - - - - - - - -]ΙΔΙΑ[- - - - - - - - - - - - - - - -]
[- - - -]ΑΙ Μυλασεῦ[σι - - - - - - - - - - - - - - -]
ἄριστον· ὑπάρχειν δὲ καὶ Δ[- - - - - - - - - - τὰ αὐ]-
τὰ φιλάνθρωπα ἃ καὶ τοῖ[ς ἄλλοις? - - - - - - - - -]
εἴθισται· ἵνα δὲ καὶ τοῖς Ε[- - - - - - - - - - ἐς τὸν ἀ]-
εὶ χρόνον τῶν φιλανθρώ[πων - - - - - - - - - - - - -]
ΩΛΕΣΙΝ ὑπόμναμα ὑ[πάρχηι ποτὶ Μυλασέας - - τό]-
δε τὸ ψάφισμα παρὰ μὲ[ν ἁμῖν - - - - - - - - - - - - -]
καὶ πρότερον ἀνεγέγρ[απτο - - - - - - - - - - - - - -]

Underlined letters seen by Hula but now lost || 1. not in *I.Mylasa* || 2. [--]Α Μυλασεῖ[ς --, *I.Mylasa*; perhaps χαρίξασθ]αι Μυλασεῦ[σι, B. || 3. δὲ καὶ Δ[--, *I.Mylasa* || 7. initio ΟΛΕΣΣΕΙΝ, *I.Mylasa*; π]|όλεσιν is attractive but it is against the rule of syllabic division, B.

1434. Mylasa. Honorary inscription for Titus Flavius Protoleon Sophanes, Roman Imperial period. Large marble statue base moulded above and below and now in the Museum in Milas. Ed.pr. W.Blümel, *AST* 17, 1 (1999) 251/252; see also *An.Ép.* (1999) [2002] no. 1594.

Οἱ συνέφηβοι | τὸν ἀνδριάντα ἀνέθηκαν Τίτου Φλαβίου | Πρωτολέοντος Σω|φάνους ἥρωος, τοῦ | γενομένου πρώτου | τῆς πόλεως τοῦ καὶ | τὸ ἀλιπτήριον πολει|τευσαμένου καὶ || πολλὰ παρασχομέ|νου τῇ πόλει τειμῆς | χάριν αἰεὶ μνημονευ|τοῦ

8. ἀλιπτήριον: a place where ephebes (and others) anointed themselves or the bath-complex within a gymnasion, ed.pr. || 8-9. πολειτευσαμένου: 'who financed the aleipterion', ed.pr. [or 'who was in charge of the aleipterion'?, Pleket].

1435. Nysa. Honorary inscription for P. Aelius Alcibiades and his wife, reign of Hadrian. Stone found during excavations in the agora. Ed.pr. W.Blümel, *AST* 17, 1 (1999) 252/253.

[Ἡ] βουλὴ καὶ ὁ δῆμος ἐτείμησαν | [Π]όπλιον Αἴλιον Ἀλκιβιάδην τὸν | [ἐ]πὶ τοῦ κοιτῶνος τοῦ Σεβαστοῦ | [καὶ] Αἰλίαν Δωρίδα τὴν γυναῖκα αὐτοῦ || vacat τοὺς ἑαυτῶν εὐεργέτας vacat

2-3. P.Aelius Alcibiades was *a cubiculo* of the emperor Hadrian, ed.pr., who points out that he is on record in various other inscriptions from Nysa (see *PIR*[2] A 134).

1436. Nysa (area of: Sultanhisar). Epitaph of Iason, Roman Imperial period. Rectangular marble block found between Sultanhisar and the ruins of Nysa; reused in Roman times (see app.cr.). Ed.pr. W.Blümel, *AST* 16,1 (1998) [1999] 405.

Τὸ μνημεῖον | [-----|-----] | Ἰάσονος τοῦ || Ἀπολλωνίδου | Φαίδρου· ζῆ

L. 1 in late-Hellenistic, LL. 4-6 in Roman Imperial script, ed.pr.

1437. Stratonikeia. Constitutional history and institutions. On the basis of numerous inscriptions and literary sources V.Caldesi Valeri, *MEP* 2 (1999) 185-233, discusses the following subjects: 1) history of the city from its foundation until the 2nd/3rd cent. A.D. (185-197). The city was founded near the sanctuary of Ζεὺς Χρυσαορεύς, the seat of the Carian Chrysaoric League, between 276 and 268 B.C.: cf. *SEG* XV 652 (Ptolemaic rule; 276 B.C.) and XXX 1278 = *I.Stratonikeia* 1030 (268 B.C.; first attestation of Seleukid rule). It was under Seleukid (until ca. 240 B.C.), Rhodian (until 227 B.C.), Macedonian (until 197 B.C.; cf. *I.Stratonikeia* 3/4), and again Rhodian (until 166 B.C.) control. Subsequently the city came under Roman influence (discussion of the SC's of 81 and 39 B.C. , both testifying to Stratonikeia's loyalty to Rome during conflicts and Rome's support in reward: *RDGE* 18 (*OGIS* 441) and 27 = *I.Stratonikeia* 505 and 11, respectively). In the 70s A.D. Stratonikeia is mentioned among the free Carian cities (Pliny, *N.H.* 5.109); under Nerva ἐλευθερία and πολιτεία, apparently temporarily suppressed, were restored (*I.Stratonikeia* 509; 96/97 A.D.); 2) βουλή and δῆμος until 166 B.C. (197-201): first on record in the letter of Seleukos II (?) *SEG* XXX 1279 (XLI 947; *I.Stratonikeia* 1001); cf. also *I.Stratonikeia* 7 (shortly before 166 B.C., where ὁ σύνπας δῆμος refers to the federal union of several local koina (at least that of the Παναμαρεῖς) and Stratonikeia. The eponymous official is the στεφανηφόρος of Stratonikeia, also in decrees of the Panamareis (cf. *I.Stratonikeia* 4 = *SEG* IV 387; list of Stratonikeian stephanephoroi on 200/201 note 61); 3) the φυλαί after 166 B.C. (201-204). There are no decrees of local federations after 166 B.C.; they probably became the phylai of Stratonikeia. Phylai and demes are the civic subdivisions ca. 150 B.C. at the latest: cf. *I.Stratonikeia* 1039 (*IGR* IV 247) [Cf. now also R. van Bremen, *'The Demes and Phylai of Stratonikeia in Karia'*, *Chiron* 30 (2000) 389-401 and V.Gabrielsen, *C&M* 51 (2000) 161-171]. Each phyle provided five πρυτανεῖς: cf. *I.Stratonikeia* 510, where ΕΟ and ΚΘ in LL. 8 and 10 should be considered mason's errors for ΚΟ: all five prytaneis are Κο(λιοργεύς); 4) the βουλαί (204-213). There are 20 attestations of ἡ βουλή and 12 of αἱ βουλαί (lists on 204-206 notes 72/73); the plural only occurs in inscriptions from the 1st cent. B.C. and later, but this does not imply that more than one boule did not exist earlier. From *I.Stratonikeia* 524 (honors for an agoranomos who served τὴν θερινὴν ἑξάμηνον) and 526 (two boulai dated by one stephanephoros) it can be deduced that there were two boulai each holding office for a half year. This implies that each of the (presumably) 20 phylai provided 2 x 5 bouleutai, yielding an annual total of 200 bouleutai (100 per boule). The number of prytanies, then, must have been 40, i.e., one per 9/10 days with each phyle holding the prytany twice a year in non-consecutive periods (tables illustrating possible rotation schemes on 211/212). Cf. also *I.Stratonikeia* 172, recording a gift by a priest of 402 drachmai to the boulai (apparently to

be divided among its members), which can best be explained by assuming that each of the two boulai consisted of 100 bouleutai plus one grammateus, each bouleutes receiving two drachmai. The mention of αἱ βουλαί instead of ἡ βουλή may either be due to the fact that the issue at stake was discussed and decided upon in a period with two consecutive boulai or that an official serving a full year was honored (consequently by both the semi-annual boulai); 5) formulas in honorary decrees (214-220). Two basic types: δοκεῖν (mostly ἔδοξεν τῇ βουλῇ καὶ τῷ δήμῳ) and, in the 2nd/3rd cent. A.D., τιμᾶν (δῆμος/βουλὴ (βουλαί) ἐτ(ε)ίμησαν); 6) the γερουσία (220-226). The (ἱερὰ) γερουσία of Stratonikeia is based on the 'Ephesian model', i.e., the so-called 'economic-religious type': a body of elderly elite-members concerned with decisions in religious matters. In decrees, it is always mentioned in combination with βουλή and δῆμος; 7) the population of the temple in Lagina (226-230). Οἱ κατοικοῦντες τὸ περιπόλιον (ἱερόν) or οἱ ἐν τῷ ἱερῷ κατοικοῦντες (again mentioned together with βουλή and δῆμος) are probably an old religious group connected in some way with the temple and involved in its economic activities, surviving from the period of the Chrysaoric League,perhaps as heirs of λαοί; 8) the ἄρχοντες (230-233) are on record since the 1st cent. B.C.; they are probably a remnant originally belonging to the koina and surviving after the latters' incorporation in 166 B.C. They were apparently charged with the presentation of proposals (ἀρχόντων γνώμη) and the organisation of *spectacula*, and are also involved in matters of legal nature [See now also P.Debord, *'Questions Stratonicéennes'* in A.Bresson - R.Descat (edd.), *Les cités d'Asie Mineure occidentale au II^e siècle a.C.* (Paris-Bordeaux 2001) 157-172].

1438. Stratonikeia (area of: Lagina). Honorary inscription for Demetria, Hellenistic period (perhaps after 167 B.C.). Marble block belonging to a statue-base found in the sanctuary of Hekate in Lagina. Ed.pr. M.Ç. Şahin, *EA* 31 (1999) 35/36 (ph.; translation) and 34 (2002) 15 *Add. et Corr.* no. 4.

Οἱ ἐνεκτημένοι καὶ κατοικοῦντες τὴν Κωραζίδα Δημ[ητρίας]
τῆς Μέλανος κατὰ θυγατροποΐαν δὲ Ἡρώδου Λοβό[λδιδος],
γυναικὸς δὲ Ἡρακ[λεί]του τοῦ Διονυσοδώρου κλ̣[ειδοφόρου?]

1. Κωραζίς: now apparently a deme of Stratonikeia; soon after the end of Rhodian rule in 167 B.C. Koraza became a deme of Stratonikeia; οἱ ἐνεκτ. καὶ κατοικ. are people from other phylai, who owned land and lived in the territory of the deme Koraza, ed.pr.; in fine Δημ[οστράτης] or Δημ[αινέτης] are not to be excluded, ed.pr. || 2. Λοβόλδιδος: Lobolda was a Stratonikeian deme [for the demes of Stratonikeia see R.van Bremen, *Chiron* 30 (2000) 389-401; see 401 note 44 for brief comment on the inscription from this lemma].

1439. Stratonikeia. Decree concerning the registration of cities which recognized the asylia of the Hekate temple. *I.Stratonikeia* 507 (*OGIS* 441). C.Habicht, *EA* 31 (1999) 29, points out that the correct text of *OGIS* 441 LL. 139-141 has not been adopted in *I.Stratonikeia*: an entire line (L. 140) and the first four letters of L. 141 have been omitted erroneously.

1440. Stratonikeia. Dedication to Antoninus Pius and the city, reign of Antoninus Pius. *I.Stratonikeia* 1009. C.Berns - H.Mert, *MDAI(I)* 49 (1999) 197-212 (ph.), publish various architectural fragments from the nekropolis of Stratonikeia, which is now being destroyed by mining activities. Four late Hellenistic architrave blocks have reliefs representing a chariot race; one of these bears the Antonine dedication *I.Stratonikeia* 1009: a private dedication after an earthquake (ἐκ τῶν σισμῶν; the connection with two other blocks now and the full restoration based on it as presented in *I.Stratonikeia* are uncertain). B.-M. argue (198-203) that these blocks, originally belonging to a prestigious tomb, were built into a section of the city wall during its restoration by a citizen after an earthquake. They suppose that this restoration was celebrated with a chariot race and that the old relief blocks were selected as a *spolium* to commemorate this. On 208-212 a discussion of the variously shaped tombstones and funerary buildings once adorning the nekropolis; many were inscribed (references on 212 notes 77-79: stelai, columns and altars).

1441-1444. Stratonikeia. Epitaphs. Ed.pr. R.Özgan, *op.cit.* (cf. our lemma no. 1445), publishes the following epitaphs (ph.).

1441: 146/147 no. GR 2. **Epitaph of [--]oros, ca. 175-200 A.D.** Upper part of a white marble stele with relief representing two standing men joining hands, and at left a smaller figure (servant); below the relief an inscription which is largely worn away or has been erased; now in the Museum in Bodrum.

[- - - - - - - - - - - - -]ωρος
[- - - - - - -]δωρος [- - - -]
[- - - - - - - - - - - - - - - -]

Ed.pr. gives only L. 1.

1442: 154 no. GR 9. **Epitaph of Ameinias, Late Hellenistic period.** Lower right part of a white marble stele with relief representing a standing warrior, wearing a 'Lederpanzer' and a chiton and carrying a shield in his left hand; below the relief an inscription; now in the Museum in Bodrum: Ἀμεινίας Διονυσίου

1443: 164/165 no. GR 18. **Epitaph of Pistos?, ca. 160-180 A.D.** White marble stele with curved top; in a recessed niche the bust of a bearded man; below the bust an inscription; now in the Museum in Bodrum.

Ἀξιόπιστος ΑΙΑΖΙΟ | Πίστῳ τῷ πατρὶ μνίίας χάριν vacat

The text is not very legible and 'sollte noch einmal am Stein überprüft werden', ed.pr. || 1. A+IO; the chi has the shape of a cross.

1444: 170/171 no. GR 24. **Epitaph of [--]peis, end of the 2nd cent. A.D.** Lower part of a white marble stele; in a curved, recessed niche the bust of a woman; below the relief an inscription; now in the 'Grabungsdepot' in Stratonikeia.

[--]πεις Κοσμίας | vacat μνῄας χάριν

1. '[--]peis, daughter of Kosmia', Pleket].

1445. Stratonikeia. Funerary reliefs. R.Özgan, *Die Skulpturen von Stratonikeia* (Bonn 1999), republishes, with photos and detailed description of the representations on the reliefs, the following texts. He dates the stelai on stylistic grounds.

I.Stratonikeia	**Özgan no. and pp.**
1202	GR 27 (172/173; ca. 180-230 A.D.)
1229	GR 22 (168/169; ca. 250 A.D.)
1259	GR 26 (171/172; ca. 250-300 A.D.)
1262	GR 21 (167/168; ca. 250 A.D.)
1263	GR 19 (165/166; Severan period)
1362	GR 16 (163; undated)
1363	GR 15 (162; 2nd cent. A.D.)
1364	GR 14 (161; late 1st cent. B.C./ beginning of 1 st. cent. A.D.)
1371	GR 17 (163/164; 1st cent. A.D.)
1372	GR 23 (169/170; ca. 250 A.D.)
1375	GR 20 (166; ca. 200 A.D.)
1377	GR 10 (155; undated)
1378	GR 5 (149/150; ca. 150-100 B.C.)
Pfuhl-Möbius	
651	GR 8 (153/154; ca. 100 B.C.)
2112	GR 27 (172/173; ca. 180-230 A.D.)

1446. Thyssanous. List of priests of Asklepios, ca. 300-135 B.C. *I.Rhod. Per.* 151; Bresson, *Recueil Pérée* 118. For several priests who held office in Kamiros see our lemma no. 1064.

1447. Tralleis (area of: Karaceksi Mezarlığı, ca. 35 km. northwest of Tralleis). Fragment of a honorary decree of a koinon, Roman Imperial period. Fragment of a gray marble statue base moulded above; found in the ruins of a Byzantine church. Ed. pr. W.Blümel, *AST* 16,1 (1998) [1999] 405/406.

[-- τὸ κ]οινὸν τῶν [---|-- Χ]αιρημονὶς [---|-- πρ]εσβεύσαν[τ ---|-- τὴν σ]ύνκλητον [---||-- Αὐτοκράτ]ορα Καίσα[ρα ---|--] ἔκτισε. [---|--]αι τυχο. [----]

No ancient site is known sofar at Karaceksi, ed.pr. || 2. Χαιρημονίς: female name attested in Aphrodisias and Magnesia, ed.pr.

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1448. Ephesos. Acclamations. C.Roueché in *100 Jahre Ephesos* 161-168, studies the Ephesian acclamations and the places where they were engraved; 'they are all concentrated in the area of the Marble Street or the southern part of the Embolos focussing, apparently, on the Hadrian Gate Area'; the Marble Street was 'the focal area for civic ceremonial'. In an Appendix she presents all the extant acclamations: *I.Eph.* 317, 1191 (a) and (b), 1192 (1-4), 1193-1196, 1198, 1358, 2090 and 4138; *SEG* XXXIX 1186.

No. 13 in her catalogue is new: (Νικᾷ ἡ τύχη) (τῶν Πρασίνων) (monograms; see *I.Eph.* 1198 (2): Νικᾷ ἡ τύχι Πρασίνων). See also our lemma no. 1487.

1449. Ephesos. Associations. P.Trebilco in *100 Jahre Ephesos* 325-334, studies the organizational structure of the Christians, the Jews and of pagan groups. Among the latter he discerns two types: self-contained and city-wide associations; the latter are on record in *I.Eph.* 20 (*SEG* XXXIX 1211: οἱ ἁλιεῖς καὶ ὀψαριοπῶλαι), 2212: οἱ ἐν Ἐφέσῳ ἀργυροκόποι and 3216: οἱ προμέτραι); for the former T. refers to *I.Eph.* 2200 A (five collegia of slaves and freedmen) [T. (331 note 29) admits that, if there is just one association for an occupation/trade, it is city-wide; but he does not seem to realize that this considerably blurs the distinction between 'self-contained' and 'city-wide'. The more specialization/division of labor there was, the more 'self-contained' associations, which at the same time were city-wide, came into existence, Pleket]. Among the Christians there does not seem to have been one overarching organizational structure but rather a system of house-churches (literary evidence). Among the Jews, on the other hand, T. discerns such a structure (*I.Eph.* 1676/1677; *CIJ* 745/746: οἱ (ἐν Ἐφέσῳ) Ἰουδαῖοι).

1450. Ephesos and Aphrodisias. J.Reynolds in *100 Jahre Ephesos* 133-137, reviews the epigraphic evidence from Aphrodisias concerning the city of Ephesos and individual citizens: Reynolds, *Aphrodisias and Rome* nos. 5, 8 and 12; *I.Eph.* 2121 (Claudia Antonia Tatiane is not necessarily identical with the Aphrodisian homonym); *SEG* XXXIX 1229; *I.Eph.* 1258; *CIG* 2823 (κοσμητεῖρα of Artemis Ephesia in Aphrodisias); *I.Eph.* 233 (Aphrodisian dedication to Domitian); Aphrodisian performers in contests in Ephesos (Roueché, *Performers and Partisans at Aphrodisias*, 1993, nos. 72 and 89).

1451. Ephesos. The Curetes and the mysteries of Artemis. G.Rogers in *100 Jahre Ephesos* 241-250, examines the role of the Curetes in the celebration of the mysteries of Artemis. The Curetes belonged to 'the governing order of the polis'. Their συνέδριον was connected with the Prytaneion. Their epithets were εὐσεβής and φιλοσέβαστος. Brief remarks on the expanding list of cult attendants of the Curetes. R. argues that these attendants functioned during the celebration of the mysteries and enable us to reconstruct the rituals, though it cannot be excluded that the expansion of their number relates to other tasks directed by the prytanis from the Prytaneion. Close analysis of the relations between Curetes and prytaneis. In *Steine und Wege* 125-130, R. examines the implications of the adoption by the Curetes of εὐσεβής and φιλοσέβαστος (from the reign of Nero) as epithets: devotion to Artemis is coupled with that to the emperor.

F.Graf in *100 Jahre Ephesos* 255-262, tends to locate the duties of the Curetes in the Prytaneion and to connect them with the gods worshipped there; he compares the Cretan Curetes with the Ephesian ones but admits that in Roman times a transformation took place: 'iniatorische Jungkrieger' became adult citizens of important families and the connections with the emperor and his cult developed from Augustus onwards.

1452. Ephesos. The cult of Isis and Serapis. S.A.Takács in *100 Jahre Ephesos* 269-274, examines *I.Eph.* 1600 (*SIRIS* 300), 1503 (*SIRIS* 301; *OGIS* 496) and 1213 (*SIRIS* 302; *SEG* XV 709). She doubts whether 1600 has anything to do with Hadrian. The restoration of Διὸς Πανελλ]ηνίου is problematic. In L. 30 the restoration Ἴσ]ιος is equally doubtful. *I.Eph.* gives [Δ]ιός. S. rejects the view that many people adhered to these cults, that predominantly women were attracted by them and that there arose a bitter struggle between the cult of these deities and Christianity [The brief comments on the three inscriptions do not bear out these views, Pleket].

J.Walters, *ibidem* 315-324, briefly analyses *I.Eph.* 1213 and 1503; he adds *I.Eph.* 1230 (*SIRIS* 303) and 1244 (*SIRIS* 299). The cults depended on private initiative and their expansion has nothing to do with general psychological factors or the decline of civic paganism.

1453. Ephesos. The Embolos. H.Thür in R.Pillinger et alii (edd.), *Efeso paleocristiano e bizantina. Frühchristliches und byzantinisches Ephesos. Referate des vom 22. bis 24 . Februar 1996 im Historischen Institut beim Österreichischen Kulturinstitut in Rome durchgeführten internationalen Kongresses aus Anlaß des 100-jährigen Jubiläums der österreichischen Ausgrabungen in Ephesos* (Vienna 1999) 104-120, discusses the architectural development of the Embolos ('Kuretenstrasse') between ca. 350 and 650 A.D. and adduces inscriptions bearing on or found in this street, inter alia those mentioning the Ἔμβολος (*I.Eph.* 1300, 2000, 2117, 3008, and 3059); inscriptions on the Gate of Hadrian (*SEG* XXXIX 1185-1187; 1185 = *I.Eph.* 422A; 1187 = *I.Eph.* 1192 (3)); the 'Demeas-inscription' (*I.Eph.* 1351; Merkelbach-Stauber, *SGO* I 03/02/48; T. argues that the statue of Artemis was incorporated in the gate's façade); the building inscription of the 'Alytarchenstoa' (*I.Eph.* 447; ph.; to be dated before 440 A.D. on the basis of *I.Eph.* 44, found in the building); an acclamation and monograms on the capitals of the

'Nordhalle' (*I.Eph.* 1192 (1): ὀρθοδόξων and πρασίνων (*I.Eph.*); R.Heberdey in his 1904 *Skizzenbuch* suggested τυνχάν and Πανρονᾶς; dr.); restoration of baths by Scholastikia (*I.Eph.* 453); *I.Eph.* 1352 (providing a *terminus ante quem* for the 'Kuretenhalle' belonging to this thermal complex) should be dated to the 6th cent. rather than 440/441 A.D. (D.Feissel apud T.; 440/441, *I.Eph.*).

1454. Ephesos. The Olympieion and the Hadrianeion. Contra C.P.Jones (cf. *SEG* XLIII 748; supported by H.Engelmann: cf. *ZPE* 112, 1996, 131-133, and *SEG* XLVIII 1355), P.Scherrer in *Steine und Wege* 137-144 (cf. already *SEG* XLVII 1618 sub (3)), argues that Olympieion (Paus. 7.2.9) and Hadrianeion (*I.Eph.* 212: ὁ θεοῦ 'Αδριανοῦ νεώς) are unofficial names for the second Ephesian neokoria temple officially called ναὸς τῶν Σεβαστῶν (not attested explicitly, but cf. the city title δὶς νεωκόρος τῶν Σεβαστῶν and the title of the priest of the provincial imperial cult: ἀρχιερεὺς τῆς 'Ασίας ναῶν τῶν ἐν 'Εφέσῳ). While following Jones' rejection of the view that the contest of the 'Αδριάνεια received the additional title of 'Ολύμπια, S. argues that the epithet 'Ολύμπιος occurs only in connection with Hadrian (as Ζεὺς 'O.) and that the 'Ολύμπια were founded ca. 89 A.D. and reintroduced under Hadrian (in connection with the first and second neokoria, respectively; cf. *SEG* XLVII 1618). He identifies the Hadrianic neokoria temple with the large (pseudo)dipteros found in the north-west corner of Ephesos (see S.Karwiese in the publication mentioned in *SEG* XXXV 1103).

1455. Ephesos. The production of inscriptions: letter-writers and -cutters. C.Mayer in *Steine und Wege* 105-112 (ph. of *I.Eph.* 18, 204, 407 a, 663, 859 a, and 1126; dr. of letter forms in 18 and 663), presents some results of her unpublished dissertation *Untersuchungen zum Schriftbild ephesischer Steininschriften. Von den Mithridatischen Kriegen bis zum Ende des ersten Jahrhunderts n. Chr.* (Vienna 1995), in which she studied the dated inscriptions. After an introduction on the successive stages involved in the production of inscriptions (redaction; disposition of the text and drawing or painting of the letters on the stone; cutting of the letters; for the latter two cf. *IG* XIV 297 = *CIL* X 7296: *tituli heic ordinantur et sculpuntur* / στῆλαι ἐνθάδε τυποῦνται καὶ χαράσσονται), M. discusses *I.Eph.* 18, which was prepared by one writer but engraved by five masons of varying ability. In her dissertation M. distinguishes twelve groups of inscriptions which can each be assigned to one writer. She discusses the first group, consisting of (sections of) *I.Eph.* 9, 204, 252, 663, 859 a, 993, 1126, and 1395. Their *ordinator/scriptor* was active for some 20 years at least: the oldest inscription is dated between 40 and 34 B.C. (*I.Eph.* 663) and the latest (shortly before) 18/17 B.C. (*I.Eph.* 9); if *I.Eph.* 9 (south-side) LL. 20-38 (46/45-39 B.C.), which shows some deviations, is included, this span should be widened to ca. 30 years. *I.Eph.* 203, 663, 993, and 1395 can be assigned to one mason.

1456. Ephesos. The publication of official acts, 4th-6th cent. A.D. D.Feissel in R.Pillinger et alii (edd.), *op.cit.* (cf. our lemma no. 1453) 121-132, outlines the contents of his forthcoming corpus *Inscriptions protobyzantines d'Éphèse (IVe-VIe s.). Les actes des empereurs et de l'administration impériale*. This will contain 32 official documents in Greek or Latin (edicts; rescripts; letters; constitutions [for the latter type of document in general see *SEG* XLV 2233/2234]) issued by the central or provincial government (imperial; prefectorial; proconsular; episcopal) from the 4th to the 6th cent. A.D. (list on 130-132, foreshadowing the topographical organization of the corpus). Most documents are reconstructed on the basis of fragments, both known and unpublished (total of more than 150 stones and fragments). The original place of publication of 25 inscriptions is known or can be traced. All come from the principle centers of civic and religious life: seven have been published along the Embolos (nos. 8-14; 4th-6th cent. A.D.), seven in the porticus of Nero (nos. 15-21; 550-600 A.D.), eight in the cathedral of St. Mary (nos. 22-29; late 5th/6th cent. A.D.) and three in the church of St. John (nos. 30-32; before 533 A.D.). This situation, reflecting the emergence of two powerful administrative authorities (the provincial governor and the metropolitan bishop), contrasts markedly with previous usage: the 20 similar documents known from the 1st-3rd cent. A.D. were all engraved on the buildings where the main political bodies met: odeon/bouleuterion, theater (seat of the ekklesia), and 'Staatsmarkt' (seat of the gerousia).

1457. Ephesos. Late antique epigraphic production. T.Antonopoulou in *100 Jahre Ephesos* 169-178, studies the quantitative aspects of the epigraphic production of early Christian and Byzantine Ephesos on the basis of a collection of edicts, honorific inscriptions, dedications, building inscriptions and funerary texts. She compares the Ephesian picture with that of Thessalonika. Some conclusions for early Christian Ephesos: no civic decrees but imperial constitutions and gubernatorial documents; honorary inscriptions for emperors and governors; dedications to and invocations of the Christian God; building inscriptions largely concern churches and fortifications.

1458. Ephesos. Linguistics. F.J.Murcia Ortuño, *Sintaxis de las inscripciones griegas de Efeso* (Amsterdam 1999). See C.Brixhe, *BE* (2000) no. 534.

1459. Ephesos. M.Claudius Publius Vedius Antoninus. H.Engelmann, *100 Jahre Ephesos* 157-160, briefly discusses *I.Eph.* 728 and 1491/1492. He suggests that the rejection of Vedius' building program by the demos (1491) was due to the inflationary boom caused by the building boom: 'alles wurde erheblich teurer'. He adduces *IGR* IV 144 (Kyzikos), showing that Antonia Tryphaina's building program necessitated a price-stop.

1460. Ephesos. Popular assembly and theatre. F.Kolb in *100 Jahre Ephesos* 101-105, briefly analyses *I.Eph.* 27 (*SEG* XLI 974; foundation of Vibius Salutaris) and 28-35, showing that the boule, the urban phylai, the gerousia, ephebes, paides and some corporations had reserved places in the lower part of the theatre both during festivals and meetings of the as-

sembly in the theatre. The identity of 'Volks- und Festversammlung' can be explained by the increasing importance of decisions taken by acclamation. K. refers to *I.Stratonikeia* 15 LL. 11 ff. (ψήφισμα of the δῆμος, to which the πλῆθος adhered through acclamations, possibly in the theatre) and to an inscription from Pisidian Termessos, in which the dēmos issued a decree 'when τὸ σύμπαν πλῆθος convened in the theatre' (ca. 200 A.D.; *TAM* III 1 5). In the Termessian theatre the urban phylai no longer had reserved places!

1461. Ephesos. Prohibitions of urinating in public. E.Trinkl in *Steine und Wege* 173-180, publishes a relief representing Zeus originally forming part of the north wing of the eastern arch of the Arkadiane. She argues that its function was to warn potential urinators from fulfilling their intentions. On 179 T. briefly discusses some inscriptions erected by the city in prominent public areas to the same purpose: *I.Eph.* 567-569 (ph. of 567/568). Hekate and Artemis are invoked to punish offenders in 567 and 569, respectively. On 178 note 24 a list of inscriptions concerning the Zeus cult at Ephesos.

1462. Ephesos. Trajan and Ephesos. D.Schowalter in *100 Jahre Ephesos* 121-126, considers evidence for honors awarded to Trajan by the city and compares it with honors for Trajan in other cities, especially Pergamon; brief discussion of the Vibius Salutaris foundation (*I.Eph.* 27; *SEG* XLI 974), which mentions statues of Trajan to be carried in the procession, and of *I.Eph.* 424 (dedication of the Nymphaeum, with Trajan's statue).

1463. Ephesos. Women and men in public office. S.J.Friesen in *100 Jahre Ephesos* 107-213, collects all the evidence for high priests, prytaneis and agonothetai in Ephesos (female and male). *I.Magnesia* 158 shows that ca. 54-59 A.D. the first woman acted as high priest of the provincial emperor cult. Women made up ca. 27% of the high priesthoods in the first 250 years of our era; for the prytany the percentage is 23%, for the agonothesia 11%. All these functions seem to have become accessible to women in the first half of the first cent. A.D. U.Soldan, *ibidem* 115-119, examines the female prytaneis in the city in Roman Imperial times; she argues that women were not nominal but real prytaneis who exercised the function personally; analysis of the duties of the prytanis; one third of the prytaneis were women according to S. [more than Friesen's 23%; wealth and membership of an important family were essential preconditions for the performance of women as magistrates, Pleket].

1464. Ephesos. Revision of known inscriptions. H.Engelmann, *ZPE* 126 (1999) 163-165, points out that *per errorem* several Ephesian texts have been published twice in *I.Eph.* under different numbers; as a result the numbers which carry an asterisk have to be deleted: 282 (c)* = LL. 1-4 of 1489; 850* = 3056 (end of LL. 15-18); 2430* = 774; 2569* = 4285; 2573* = 2504; 2929* = 1087 (ph.); 2932* = 907 (a). In addition, a number of texts, published before in *JÖAI* 53 (1981/1982) and 55 (1984) and subsequently incorporated in *SEG*, appear to have been

published as inedita: *SEG* XXXIII 875 = *I.Eph.* 1918; XXXIII 876 = *I.Eph.* 695 (a); XXXIII 877 = *I.Eph.* 514 (b) (see infra); XXXIII 878 = *I.Eph.* 743; XXXIII 880 = *I.Eph.* 3516; XXXIII 881 = *I.Eph.* 2909; *SEG* XXXIV 1123 = *I.Eph.* 330.

On 163-168 E. republishes the following texts.

1) 163. *I.Eph.* 514 (b) (*SEG* XXXIII 877):

['Υ]π[ὲρ τῆς τοῦ Αὐτοκράτορος Καίσα]-
ρος Τίτου ὑγ[ιείας καὶ διαμονῆς τῆς 'Ρω]-
μαίων ἡγεμονίας ὁ [δῆμος ---------]
4 [Λουκίου] Ἐ̣[ρενν]ί̣ο̣υ̣ Π̣[ερεγρείνου γραμ]-
[ματεύοντος --------------------]

1. Nothing in *SEG* ‖ 2. ιος Τίτου υἱ[ὸς --- δήμου 'Ρω], *SEG* ‖ 3. ἡγεμονίας .[--], *SEG*; perhaps ὁ [δῆμος ἀνέθηκεν or ἀντικατέστησεν], E. ‖ 4. [---].ου.[--], *SEG*; L. Herennius Peregrinus is on record in *I.Eph.* 412, 462, 695, and 4101; in 78/79 A.D. he had restored statue bases damaged by an earthquake, E., who refers to *ZPE* 97 (1993) 284-286.

2) 163. *I.Eph.* 812: a new fragment joins 812; this yields the following text (ph.):
'Η βουλὴ καὶ ὁ [δῆμος] I vacat ἐτείμη[σαν] vacat I Γάϊον Οὐαλέρι[ον --I.]α συνέγδημο[ν --‖ο]υ̣ [.....]νίου τ[--I.......]ον, ἄν[δρα I .....]ον καὶ π̣[ρὸς αὐ|τοὺς φιλό|τ̣ε̣ι̣μ̣[ον --]

4. συνέγδημος = *comes*: see *I.Eph.* 888.

3) 164. *I.Eph.* 1933 (a): belongs to the last line of the inscription engraved on the base of the equestrian statue of T. Iulius Celsus Polemaeanus: ἀπαρτισάντων τῶν κληρονόμων Ἀκύλα (*I.Eph.* 5102; underlined letters are those of 1933 (a)).

4) 164. *I.Eph.* 2244 (d) (ph.): rediscovered and now in the 'Domitiansdepot'. In L. 5 of this bilingual text E. reads C. l(ibertus) instead of C. f(ilius) (*I.Eph.*).

5) 164. *I.Eph.* 2517 (ph.): lettering and type of marble show that this fragment belongs to the so-called 'große Spenderliste' (*I.Eph.* 1687 and *SEG* XXXIX 1176). In L. 1 of 2517 E. restores [Βά]σσα Φ[--]; in LL. 4/5 [σὺν I θ]ρεπτῷ.

6) 165. *I.Eph.* 2906 (ph.): now in the 'Domitiansdepot'; no new readings, except for a iota in L. 2 in fine; the lettering points to the Hellenistic period; the text pertains to financial interests of the Artemision.

7) 165. *I.Eph.* 2912: in LL. 2/3 εἰς ἐ]πευωνισμ̣[ὸν is not to be excluded (*I.Eph.*: θερα]πεύων ˀΙσι[ν]).

8) 166. *SEG* XXXIII 950 (ph.): now in the 'Domitiansdepot'. E. offers the following text: Τοῦτο τὸ I [ἡρῷ]όν ἐστ[ι] I Στρα□τῶ I Στράτωνος; LL. 1/2 on the moulding; in L. 3 a 'Vertiefung' in the stone, probably for a metal ornament, E. (*SEG*: [T]οῦτο τὸ μνη|[μεῖ]όν ἐστ[ιν] I Στράτω[νος] I Στράτωνος).

9) 166. *SEG* XXXIV 1161 (ph.): now in the 'Domitiansdepot'. E. offers the following text: [------ καὶ] I ὁ περίβολος κα[ὶ --- καὶ αἱ τῆς] I καμάρας σορ[οὶ number καὶ αἱ number] I ὀστοθῆκαί εἰ[σιν (τοῦ δεῖνα) ἀπὸ δεκα]‖δαρχίας φιλοσ̣[εβ. καὶ τῶν τέκνων] I vacat αὐ[τοῦ] vacat (*SEG* had in LL. 4/5: ---- λαμπα]‖δαρχίας φιλο[τίμως ---- καὶ τῶν τέκνων] ‖ vacat αὐ[τ --- ζῶσιν] vacat; E. refers to *I.Eph.* 2202 (a), 2219,

and 2222 (c); we have the tomb of an ex-decurio [E. prints φιλο[σεβ. in L. 5 but the photo shows φιλοσ[--], Pleket].

10) 168. *SEG* XLV 1592 (dr.): in L. 1 read Περπίνα (= Perpenna) instead of Περίτινα.

11) 167. D.Knibbe in *Berichte und Materialien*, Heft 1 (Vienna 1991) 12, published a graffito incised on a 'Stierkopfplatte' of the Monument of the Parthians (cf. *SEG* XLI 975): 'Ρώμη διαμενεῖ. E. points out that διαμενεῖ is not on the stone.

1465. Ephesos. Honorary inscription for Q. Caecilius Atticus, late Hellenistic period. *SEG* XLI 964, cf. XLIII 747. Republished by C.P.Jones, *ZPE* 124 (1999) 89-94, with commentary (no new readings). The honorand K. Καικίλιος Ἀττικός was *praefectus divi (Caesaris) et imperatoris Caesaris* (= Octavian). These titles point to the period 38 (?) - 27 B.C. The honorand was identified by edd.pr. with Q. Caecilius Atticus, recorded in several Latin inscriptions from Tuber as a *tribunus militum* (ca. 30-20 B.C.). J., however, argues that the Atticus from Ephesos is T. Pomponius Atticus, the famous friend of Cicero and Cornelius Nepos, who was adopted by his uncle Q. Caecilius in 58 B.C. The fact that Atticus had never visited Ephesos is no obstacle to the identification, nor is the date (Atticus died in 32 B.C.). Atticus acted in Ephesos in the service of Octavian, who, after the agreement of Brindisi in 40 B.C., had the right to intervene in the affairs of the Greek cities within M. Antonius' realm. Atticus of Tuder may be an adoptive son of the famous Atticus; he apparently stayed aloof from Roman politics. At the end, J. formulates some implications for the picture of Atticus by Cornelius Nepos, inter alia on the omission of Atticus' panhellenism.

1466. Ephesos. Honorary inscription for L.Calpurnius, after the Mithridatic war? *I.Eph.* 630 B. F.Canali De Rossi in *100 Jahre Ephesos* 98, wonders whether the honorand helped the ambassadors in an affair concerning the asylia of the Artemis temple. In the erased LL. 3-5 M.Antonius may have been mentioned; if so, L.Calpurnius, patron of the city, may have been Calpurnius Bestia or L.Calpurnius Piso Caesoninus [the tex. now also in F.Canali De Rossi, *Il ruolo dei patroni nelle relazioni politiche fra il mondo Greco e Roma* (München-Leipzig 2001) 149 no. 38].

1467. Ephesos. Fragment of a subscription list, 1st cent. B.C. *SEG* XXIX 1097; *I.Eph.* 1687 (2). T.Drew-Bear in *100 Jahre Ephesos* 127-131, argues that Servilia (L. 7) is not likely to have carried the name Τογοκλεοπάτρα, since the toga was a typically masculine garment and only women of bad repute wore it. He suggests reading τόπῳ Κλεοπάτρα: Postumus and his wife Servilia donated money 'à la place de Cléopatre'. Κλεοπάτρα is not the famous Egyptian queen but a private person.

1468. Ephesos. List of names, probably 1st cent. B.C. *I.Eph.* 3428. H.Engelmann, *ZPE* 125 (1999) 139, suggests restoring in L. 6 Καλλίστρατος [Ζ]ωπ[ύρου] (Καλλίστρατος [ ]ω[ ]π[, *I.Eph.*) on the basis of LL. 10-12 of the text in our lemma no. 1521.

1469. Ephesos. Customs law, 62 A.D. *SEG* XXXIX 1180 (XLVI 1456*). C.Nicolet, *MEFR* 111 (1999) 191-215, returns to the problem of the tithe on goods imported into or exported from Asia (LL. 72-74). Contrary to his earlier view (cf. *SEG* XXXIX app.cr. on p. 378), he argues that τέλος indicates the customs dues (*portorium*) throughout these lines. The δημοσιώνης (*publicanus*) in this context indicates the *decumanus* rather than the customs-farmer (as is the case in all other instances in this document). The clauses LL. 72-83 are an additional provision between the *locatio* of 75 B.C. (to which L. 73 indirectly refers: ὡς) and 72 B.C. (L. 84). In L. 73, N. restores [ἂν δῇ δὶς or ἕτερα ἀπορ]ίων or σιτοδε]ίων ἕνεκεν; the reference is to a 'second tithe' (*altera decuma*) imposed by the *Lex Terentia Cassia* (concerning the corn-supply) of 73 B.C.; at the same time this *Lex* provided for exemption from customs dues for the products of all tithes (whether 'normal' or extra): if someone (probably the *decumanus*) imported or exported products of the second tithe, they should be considered (i.e., exempted) just like the products of the 'normal' tithe as (ὡς, in L. 73) imposed by the *locatio* of 75 B.C. The exemption is granted under the condition formulated in L. 74 (ἐφ' ὧι κτλ.): 'that the merchandise does not fraudulently comprise more (of the product) than (the amount of) this tax, either in case of transport of the *annona* (μετακομιδή) or of the product itself' (i.e., whether the transport concerned the *annona* or not). N. discusses a similar provision in a rescript by Hadrian (*Digesta* 39.4.4). The exemption granted for the products collected by the *decumanus* is matched by that for his 'working tools' (LL. 74-78: persons and goods like boats and their equipment, slaves, writing utensils, etc.). N. reflects on the persistence of tithes farmed by *publicani* until 62 A.D., arguing that they were not suppressed by a reform of Caesar; the exemption of customs dues was meant to facilitate *annona* transports (*subvectio*, *advectio*) in the provinces producing cereals.

In LL. 60/61, N. restores τῶν δημοσίων | [χρημάτων τοῦ αἰραρί]ου δήμου Ῥωμαίων (198/199 note 19).

1470. Ephesos. Five bilingual inscriptions from the harbor gymnasion, ca. 93/94-108/109 A.D. R.A.Kearsley in *100 Jahre Ephesos* 147-155, presents the Greek and Latin texts, with translation and commentary, of *I.Eph.* 509, 517/518 and 857/858: all inscriptions which record the dedication of a σύνπλεγμα ('statue group of intertwining or struggling bodies') by various individuals: Tib.Claudius Nysios (a century later still on record as 'eternal, perpetual agonothete' in *I.Eph.* 1114-1118); Sextus Atilius Amaranthus with his wife Atilia Maximilla (everything well considered an *ingenuus* rather than a freedman acting for an Apamean Atilius); T.Flavius Epagathos, imperial freedman, married to Manlia Procula, an *ingenua*; T.Claudius Hermes, freedman of Tib.Claudius Secundus; the latter is on record in *I.Eph.* 1545 (honored by a civic decree as φιλεφήσιος), 646 (honored by the Italian *negotiatores* of the *statarium* = slave market) and 1544 (honored by the γερουσία); he had served in three apparitorial *decuriae*; he may well have been a (descendant of an) imperial freedman, involved in the

world of commerce. Tib.Claudius Hermes' son Hermias is identical with Claudius Hermias (γραμματεύς) on record in *I.Eph.* 3065; Aulus Anicius Crispinus, a *promagister* of two public taxes.

Brief reflections on the bilingual character of the texts and the composition of the elites (importance of commerce and trade in the economy) [These texts now also in R.A.Kearsley, *Greeks and Romans in imperial Asia. Mixed language inscriptions and linguistic evidence for cultural interaction until the end of AD III* (IGSK, Band 59; Bonn 2001) nos. 158-161; *I.Eph.* 1544 is no. 123, 3065 is no. 121].

1471. Ephesos. Inscriptions along a road. H.Engelmann in *Steine und Wege* 23/24, briefly discusses four inscriptions which shed some light on the use of the colonnaded grave road east of the Panayır Dağ ((partial) translations): 1) *I.Eph.* 2214: diastylon in L. 1 (αὕτη ἡ σορὸς καὶ ὁ περὶ αὐτὴν τόπος σὺν τῷ διαστύλῳ) indicates the free space between the pillars of the stoa where the sarcophagus stood; it was rented or leased from the city; 2/3) *I.Eph.* 2223 (a) and 2227 record foundations providing for annual commemorations of the deceased; these celebrations included a distribution of money to those gatherering around the grave (one *denarius* for each of 100 persons selected by lot in 2227; for support of the poor cf. *I.Eph.* 3015: donation of clothes for 69 persons); 4) the road was the scene of the great procession moving from the Artemision to the city founded by Vibius Salutaris (*I.Eph.* 27): 'monumental Kulisse für eine Art Kulttheater'; in Christian times, processions went to the Church of the Seven Sleepers.

1472. Ephesos. Honorary inscription for Trajan and the problem of the 'eternal gymnasiarchy', 115/116 A.D. *I.Eph.* 1500. E.Fontani in *100 Jahre Ephesos* 263-267, suggests restoring the end of the text as follows: ψηφισαμένου Τ. Φλα[ουίου] ‖ .'Αριστοβούλου ἀσιά[ρχου τοῦ] | γραμματέως τοῦ [δήμου] |, υἱοῦ Πυθίωνος ἀρ[χιερέως] |, γυμνασιαρχούντω[ν τῆς αἰωνίου] | γυμνασιαρχίας ἐν [ἔτει τῆς ‖ 'Αρ]τέ[μι]δος τὸ ς' Φ[λαουίου Πυθίωνος καὶ | Φλαου]ίας Μύρτ[ου -- (alternatively ἐν [τῷ ἱερῷ τῆς ‖ 'Αρ]τέ[μι]δος in LL. 14/15; *I.Eph.* had ἐν [λόγῳ τῆς ‖ 'Αρ]τέ[μι]δος). The first restoration (ἐν ἔτει κτλ.) implies that Fl.Pythion and his wife financed their gymnasiarchy themselves in the sixth year of the eternal gymnasiarchy, sc. of Artemis (for the latter see also *I.Eph.* 1143). In other words: in that year the temple money could be used for other purposes. The second restoration (ἐν τῷ ἱερῷ κτλ.) implies that they held the gymnasiarchy in the temple of Artemis, i.e., in the gymnasion in the Artemision. F. adduces *I.Eph.* 938 (1st/2nd cent. A.D.): [ἐπὶ --] | ἀγορανόμου καὶ πανηγυ[ριάρχου τῶν μεγάλων | Πασιθέων καὶ ἐπιμελητοῦ | πρώτου ἐλεοθεσίας τῆς | ἐν τῷ καινῷ γυμνασίῳ ἐν] τῷ ἱερῷ τῆς 'Αρτέμιδος. The anonymous man was the first *epimeletes* for the provision of oil, Artemis herself being the *aionios gymnasiarchos* and providing the costs. The foundation of Artemis may have been contemporaneous with the building of the new gymnasion in the Artemision. From *I.Eph.* 3066 LL. 13-16 it appears that a certain C.Licinius Maximus Iulianus, *prytanis* in 105 A.D., contributed the money, earmarked in the urban budget for his function, to the αἰωνία γυμνασιαρχία; in the same year he donated money for the construction of the 'new gymnasion'. F. suggests that private people could contribute to the foundation of Artemis for her eternal gymnasiarchy.

Fl.Pythion is known to have dedicated a statue of Iulius Quadratus, the senator from Pergamon (*I.Eph.* 3033). Interesting enough, the latter is known to have established a foundation for the gymnasion of the νέοι, thereby acquiring the title of αἰώνιος γυμνασίαρχος (*I.Pergamon* 440).

1473. Ephesos. Honorary inscription of Flavia Neapolis Samaria for the governor Q. Pompeius Falco, 123/124 A.D. *I.Eph.* 713. W.Eck, *AClass* 42 (1999) 67-75, draws attention to the very exceptional case of a former governor being honored outside his province in a place other than his native city: Q. Pompeius Falco, governor of Asia in 123/124 A.D., had been governor of Iudaea between 106 and 108 A.D., when he must have come into contact with the city of Flavia Neapolis Samaria. E. shows that the statue at Ephesos was awarded on the initiative of a citizen of that city, Flavius Iuncus (cf. LL. 14-16: διὰ πρεσβευτῶν καὶ ἐπιμελητῶν | Φλαουίου 'Ιούνκου καὶ | Οὐλπίου Πρόκλου), who had every reason to be grateful to Pompeius Falco, who had favored his career: Flavius Iuncus should be identified with a homonymous *procurator* of the Trajanic/Hadrianic period (cf. the Latin inscription *I.Eph.* 4112). Contrary to the prevalent view, this implies that individuals from Iudaea succeeded in being incorporated in the 'Reichsführungsschicht' already in the early 2nd cent. A.D. E. argues that Iudaea was no exception to the usual socio-political integration.

1474. Ephesos. A gift for Artemis, 2nd cent. A.D. *SEG* XXXIV 1124. O.Wiplinger in *Steine und Wege* 181-184 (ph.), points out that the column drum bearing this inscription was found in secondary reuse (supporting an arch in the west exterior wall of House 3 of Hanghaus 2; still *in situ*), and shows that the column had for the first time been reused in the tetrastyle atrium SR 27 of House 2 after an earthquake in the mid 2nd cent. A.D. The column's original provenance is unknown; it may have belonged to a Doric stoa connected with the cult of Artemis, where it was probably inscribed in the late 2nd cent. A.D.

1475. Ephesos (area of: Tire). Honorary inscription for the association of the Εὐημέριοι, 3rd cent. A.D. (after 212). *I.Eph.* 3817 (assigned to Hypaipa; found in the Kaystros Valley near Tire). Republished by G.Bowersock, *art.cit.* (cf. our lemma no. 2404) 1244-1247 (ph.), on the basis of two squeezes by L.Robert (for LL. 1-7 see *Études anatoliennes*, Paris 1937, 65) and D.M.Robinson now both in the Institute for Advanced Studies in Princeton and a photograph by G.Petzl. The stone is now in the Museum in Izmir. B. points out that the restoration of the ethnic in L. 3 as ['Α]ζουληνῶν is impossible in view of the traces on the squeezes; in L. 17 Λούγδ(ο)υ instead of Λούγδου (ΛΟΥΓΔΣΥ, lapis [but the photo seems to show a small omikron similar to the omikron of KOIN in the same line, Pleket]) should be read. In L. 1 and L. 6 there are separation marks after τύχῃ and Αὐρρ. in the shape of a wreath and a palm branch, respectively. These signs show that the sum provided by the association (20,000 denaria by 10 members, i.e., presumably 2,000 per person) to the community of the [.]ζουληνοί was used for gladiatorial combats [rather speculative; in fact the text explicitly says that the money could be used just as the city wanted it to be used; wreath and palm-branch are not symbols *exclusively* related to gladiatorial

combats, Pleket]. B. refers to L.Robert's argument that names like Χαρά, Ἀπάτη and Τέρψις reflect the pleasure of banquets celebrated by private associations (*Hellenica* XI-XII, Paris 1960, 5-15; cf. also *I.Stratonikeia* 22 for the term εὐφροσύνη to indicate a banquet and the name Εὐφροσύνη on record in Sardis: L.Robert, *Nouvelles inscriptions de Sardes*, Paris 1964, 55 no. 15); in the context of our inscription, it is significant that the name Εὐημερία turned up recently in Lydia (*SEG* XLVIII 1434); the name Εὐήμερος is on record in *I.Didyma* 228 II LL. 8/9 [A.Chaniotis, *EBGR* 15 (2002) no. 20, points to the word εὐήμερος, with the meaning (religious) festival].

1476. Ephesos. Dedication to Meter, ca. 150 B.C. Rectangular gray marble stele with a triangular gable; in a recessed niche a relief: Meter clad in a chiton, wearing a polos and holding a phiale in her right and a tympanon in her left hand, stands between two lions in heraldic position; in the background from left to right: a deity clad in chiton and chlamys and holding a jug in his right hand (probably Hermes-Kadmilos); a bearded man touching the chin of Meter with his right hand, clad in a chiton and wearing a cap (possibly a Hellenistic ruler sharing a cult with Meter); an elderly bearded god clad in a himation (presumably Zeus); inscription under the relief; found near the so-called sanctuary of Meter on the northeast slope of the Panayır Dağ; now in the Museum of Selçuk. Ed.pr. M.Büyükkolanci in *Steine und Wege* 19-21 (ph.).

[Ἱ]ππόστρατος Μητρί

Date suggested by H.Engelmann apud ed.pr.

1477. Ephesos. Dedication of statues of Daedalus and Icarus, reign of Trajan. *I.Eph.* 517 (see also *I.Eph.* 3045). W.Eck in S.Demougin, H.Devijver, M.-T.Raepsaet-Charlier (edd.), *L'ordre équestre. Histoire d'une aristocratie (IIe siècle av. J.-C.-IIIe siècle ap. J.-C.)* (Rome 1999) 12/13, points out that examination of the squeeze shows that the first letter of the gentilicium in L. 13 is likely to be a Λ rather than an A. He suggests restoring in LL. 13-15 Αὖλος Λ[άρ]|κιος Αὔλου υἱὸς Παλατείν[α] ‖ Κρισπεῖνος. The man was promagister for the customs-dues in Asia and thus belonged to the equestrian ordo. He may well have been the brother of Aulus Larcius Macedo, ex-praetor in the early years of Trajan's reign. Both were sons of the freedman Larcius Lydus (see Cassius Dio 62, 21, 2 and Pliny, *Ep.* 3.14). The tribe Palatine, often attested for freedmen, fits in with this suggestion.

On 15/16 E. adduces the case of C.Stertinius Orpex, freedman of the cos. suff. C.Stertinius Maximus, who settled in Ephesos, acquired a large fortune and was honored by the city, and of Stertinius Maximus Eutyches, who became ἱππικὸς Ῥωμαίων (see *I.Eph.* 411, 720, 1540, and 4123).

1478. Ephesos. Bilingual epitaph (including an epigram) for Marcellinus and his homonymous father, 150-200 A.D. *I.Eph.* 2103 (Merkelbach-Stauber, *SGO* I 03/02/65; *GV* 654; *CIL* III 6082 [now also in R.A.Kearsley, *Greeks and Romans in Imperial Asia Minor. Mixed language inscriptions and linguistic evidence for cultural interaction until the end of AD III* (IGSK Band 59; Bonn 2001) no. 75]). Republished after reexamination of the stone by R.A.Kearsley in *Steine und Wege* 77-90 (ph.; translation). She suggests reading the previously unrestored LL. 1-4 as [Θ(εοῖς) κ(αταχθονίοις) | τέκνῳ γλυκυτάτῳ | Φιλουμένη - ca. 3 - | - ca. 2 -]ịου Παν[- ca. 8 - καὶ Μάρκελ]|λος. On the assumption that the deceased's wife Philoumene is related to the Carsidii family (her name is paralleled in a male member in *I.Eph.* 633) and that M/N confusion is allowed for, one might consider Φιλουμένη Καρ|σιδ]ịου Παν[φιλίωνος (for Παμ[φιλίωνος) κτλ. In L. 5 in fine K. prefers ṭαβλαρί[ου] to ταβλαρί(ων); in L. 16 οὔνο(μα) (OYNON, lapis) to οὔνομ[α] [C.Brixhe, *BE* (2001) no. 348, prefers to read οὔνον (= δρόμον: so a gloss in Hesychius): 'employé metaphoriquement'. However, in spite of the obvious advantage of avoiding emendation, this interpretation seems unattractive, since it spoils the pun of the epigram: it is hard to see why '"voulant avoir le même nom" n'a guère de sens'; the father, who seven years ago named his son Marcellinus after himself, now wished to share with him not only his name but also death (sharing a parent's name is a *topos* in epigrams: see e.g. Merkelbach-Stauber, *SGO* I 01/12/14; 01/16/01; 01/20/22; 04/05/03; 04/24/07; for sharing one's father's death cf. 05/01/32: ἀλλ' ὑπὸ λήθην | βῆ πατὴρ σὺν ἐμοί). Moreover, father and son did share a 'common death', but evidently *not* a 'common course of life', Tybout ‖ K. argues that Marcellinus - the name of father and son according to LL. 8/9 - was a diminutive of Marcellus (the name of the father restored by K. in LL. 4/5). For some doubts see *An.Ép.* (1999) [2002] no. 1567, Pleket]. We do not note differences in bracketing and uncertain letters. Discussion of the date (150-200 A.D.; 2nd/3rd cent. A.D., Merkelbach-Stauber; early 3rd cent. A.D., *GV*), the epigram (LL. 6-17; differences in format and style as compared to the other sections: inter alia indentations to indicate continuing verses; vocabulary; cause of death: given the father's deliberate choice not to survive his son, an accident rather than illness), the status of Marcellinus Senior (ἀπελεύθερος ἀπὸ ταβλαρίου) and freedmen in general in Ephesian society (list of imperial *tabularii* in Ephesos; special attention to Aurelius Alexander (*I.Eph.* 1138) and T. Aelius Priscus (*SEG* XXXIX 1189; cf. also *I.Eph.* 24 a = *Syll.*³ 867 = *SEG* XXXVII 885: T. Aelius Marcianus Priscus is probably a son of T. Aelius Priscus); K. underlines their high standing as benefactors receiving public recognition; intermarriage to elite families; Philoumene may have been *ingenua*), *collegia* and συνέδρια in Ephesos and their acting in a funerary capacity (cf. our inscription LL. 18-22: protection of the tomb, which was financed, however, by Philoumene: LL. 23/24), fines in Ephesian inscriptions (ranging from 500 to 5,000 *denarii*; the use of *sestertii* (L. 21) reveals Roman influence), and the use of Greek and Latin in our inscription (intermittent: conscious choice of Greek in the personal and of Latin in the official section; the latter may have been due to influence of the *collegium* of *tabularii*) and in the epitaph *I.Eph.* 2266 (ph.; text; translation; limited use of Latin, at the start and end only, intended to ensure the widest possible recognition of the tomb's owners).

1479. Ephesos (area of: Sazdeğirmeni). Epitaph of the wife of Marcus, 2nd/3rd cent. A.D. Quadrangular marble block copied by ed.pr. in Kuşadasi but said to have been found in Sazdeğirmeni, where also *I.Eph.* 3136 has been seen. Ed.pr. H.Malay in *Anatolian Studies* -- (cf. our lemma no. 1840) 93-96 (ph.; translation; we are grateful to H.Malay for an English summary of his Turkish text).

εἰς δὲ τὴν πύελον τὴν ἄν-
τικρυς τῆς εἰσόδου, καθ' ἧς ὁ
Ἑρμῆς ἐστίν, ἐν ᾗ Ἑρμιόνη κεῖ-
ται καὶ Βασίλιον· οὐδενὶ ἑτέρῳ ἐ-
ξὸν ἔσται τεθῆναι εἰ μὴ Μάρ-
κῳ τῷ ἀνδρὶ αὐτῆς, ἐκτός εἰ
μή τις θελήσει ἐποικοδομῆ-
σαι καθ' αὐτῆς ἄλ(λ)ην πύελον· εἰ
δέ τις παρὰ ταῦτα ποήσει, δώσει
τῇ Ἐφεσίᾳ Ἀρτέμιδι καὶ τῇ Ἀνα-
είτῶν Ἥρᾳ ✱ ,ς ❦

The beginning of the text stood on another block, ed.pr. || 6. ἐκτός. εἰ μή, ed.pr. [we prefer to connect ἐκτός with the following εἰ μή, Pleket] || 10-11. 'Hera of the people of Anaia', ed.pr., who argues that in the 2nd/3rd cent. A.D. the territory of the Anaeitai did not belong to the temple of Samian Hera. The Anaeitai were proud of their own Hera [for the vicissitudes of Anaia, originally an independent polis but in the Hellenistic period an integral part of Samian territory, the so-called Samian Peraia, see *SEG* XXXVI 781; one wonders what the position of the Anaeitai was in the 2nd/3rd cent. A.D.: an independent community or part of Ephesian territory?, Pleket].

1480. Ephesos. Inscribed part of a sarcophagus, 2nd cent. A.D. *SEG* XXXV 1118. Ş.Karagöz in *Steine und Wege* 55-59 (ph.), connects the relief representations with the find place of this sarcophagus: the Hermaion hill near the nekropolis. The herm (inscribed 'Ερμῆς ἀγαθός) and Hermes Psychopompos as paidotribes may refer to the sanctuary of Hermes on this hill (cf. *I.Eph.* 3 for an Hermaion already in the early 3rd cent. B.C.). The mason's workshop on the sarcophagus could represent the marble workshops active in the harbor area in western Ephesos (cf. *I.Eph.* 23 prohibiting the dumping of stone waste into the harbor in 146/147 A.D.). The running men possibly allude to games in the context of the Hermes cult, so that the inscription δίωκ[ε]· μέχρι ποῦ; μέχρι ὧδε may not be a metaphor for human life as suggested by J.Nollé (cf. *SEG* XXXV [highly unlikely in view of the occurrence of this and related formulas in other epitaphs: see *SEG* XXIX 1342, XXXV 1427, and the other examples collected by Nollé, Tybout]).

1481-1485. Ephesos. 'Shopping-lists' on wall paintings, before 268 A.D. Ed.pr. H.Taeuber in *Steine und Wege* 153-161 (ph.; dr.; translations), publishes five of the ca. thirty 'shopping-lists' found on frescoes in the houses of Hanghaus 2. These graffiti list various domestic expenses (both food and non-food) probably made by slaves, who had to account for their spending. They provide a *terminus ante quem* for the underlying frescoes; some chronological distance to the paintings can be postulated on the assumption that no graffiti were engraved on brand-new paintings. T. focuses on the graffiti recording amounts in ἀσ(σάρια) (small C above A); they can be dated before 268 A.D., since in the Greek East the term refers to provincial coinage abolished under Gallienus. This new *terminus* causes considerable changes in part of the dates proposed on stylistical grounds for the paintings by V.M.Strocka (*Forschungen in Ephesos* VIII.1: *Die Wandmalerei der Hanghäuser*, Vienna 1977 [= Strocka]; cf. *SEG* XXIX 1117-1127), and consequently for the building and habitation history of the whole complex: frescoes in Houses 2-4, thought to have been painted ca. 400, 410-420 and 440-450 A.D. (and many similar paintings in their wake), should now be dated to the mid 3rd cent. at the latest. T. argues that all paintings in Houses 1-5 were executed before the earthquake of 262 A.D.; in House 7 this can be proved unequivocally on the basis of coin finds. The graffiti of Hanghaus 2 do not record any of the later currencies (e.g. *argenteus*, myriads of *denarii*, *follis* or *nummus*); by contrast, in those of the 'Odeion-Hanghaus', ἀσ(σάριον) does not occur but νο(ῦμμος) does; in this case, the epigraphical evidence is in line with the early 4th cent. A.D. date of the paintings proposed by Strocka (*AntTard* 3, 1995, 82-89). On 160/161, T. discusses the papyrological, literary and epigraphical attestations of ἀσσάριον and concludes that none dates after the mid 3rd cent. A.D. (list of inscriptions on 160 note 30; the only text previously assigned to a later period is the Parian epitaph *IG* XII 5 329, on account of the allegedly Christian term αἰώνιος οἶκος, which, however, in this text refers to the tomb - as is frequently the case in pagan epitaphs - rather than to afterlife).

1481: 156/157. **Payments of unknown character.** House 4: room 22, entrance to room 21, south wall, first layer.

[---] | ἄλλ(α) ✱ β' | ἄλλ(α) ✱ δ' | ἄλλ(α) ✱ δ' | ἄλλ(α) ✱ γ' || ἄλλ(α) ✱ ιβ' ἀσ(σάρια) ις' | [ἄλλ(α)] ✱ γ' ἀσ(σάρια) ιθ(́

The beginning of the list is covered by a second, younger layer, so that the purpose of the expenses remains obscure. ed.pr. || 6. the final sign (ʃ) also occurs in the list of taxes *I.Eph.* 13 (*SEG* XXXVII 884) and should be interpreted as ½, ed.pr. || ca. 400 A.D., Strocka 112.

1482: 157. **Payment for bread.** House 4: room 22, west wall, south of the vault of the apse: Ψωμία ἀσ(σάρια) ιθ'

Ca. 400 A.D., Strocka 112.

1483: 157/158. **Payment to the representative of the *procurator*.** House 4: room 22, latest layer of painting on the outside of the vault of the apse.

Τῷ τοῦ | ἐπιτρό|που εἰς [ἀ]|ρχεῖ(ον) ✱ μ'

Cursive script, attested in papyri from the mid 2nd cent. A.D. || 'Dem Beauftragten des Procurators für die (städtische oder Staats?) Kasse 40 Denare': apparently the payment of a tax or duty to a public body (ἀρχεῖον or ἀρχεῖα), ed.pr. || this graffito, clearly later than the two of the preceding two lemmata, characteristically does *not* mention ἀσ(σάρια); the same applies to all other graffiti on the latest layers of painting in House 4. The latest paintings (and their graffiti) should not be dated much later, however. A *terminus ante quem* is provided by a detailed drawing of a *secutor* and a *retiarius* on the latest painting in Room 21, dated after 450 A.D. by Strocka (102): in 325 A.D. Constantine

the Great abolished gladiatorial combats in the East, ed.pr. [and cf. ed.pr.'s argument in favor of an overall date before 262 A.D. mentioned in the introduction above].

1484: 158. **Payments for a σχολαστικός, sausage and bread.** House 2: room SR 28, east wall.

Σχολαστικῷ ✳ δ' | εἰσίκιν ἀσ(σάρια) ιη' | ἄρτοι ἀσ(σάρια) ιε' | -- 8 lines --

1. σχολαστικός: teacher or lawyer, ed.pr. || 2. εἰσίκιν for εἰσίκιον || 410-420 A.D., Strocka 90.

1485: 159. **Payments for food, wood, bathing and to Kalityche.** House 3: room 16 a, west wall south of the entrance to room 16 c, third layer of painting.

Καρήαις ἀσ(σάρια) ι𐅵' | συκύδια ἀσ(σάρια) β𐅵' | κρειθαὶ ✳ ιβ' ἀσ(σάριον) 𐅵' | Καλιτύχῃ ✳ α' || ξῦλα ἀσ(σάρια) γ' | κρόμοια ἀσ(σάρια) δ' | κάρα ἀσ(σάριον) 𐅵' | εἰς βαλανῆ(ον) ἀσ(σάρια) ιβ'

1-3 and 7. 𐅵 = 1/2 || 1. καρήαις for καρύαις || 2. συκύδια for συκίδια || 3. κρειθαί for κριθαί || 6. κρόμοια for κρόμμυα || 7. κάρα: 'Kümmel (κάρον, καρώ)', ed.pr.

1486. Ephesos. Inscriptions concerning street-lighting, late 4th/early 5th cent. A.D. D.Feissel in *Steine und Wege* 25-29 (ph.), discusses two inscriptions concerning the public lighting of streets: 1) *I.Eph.* 557: † Ἔχει ἡ Ἀρκαδιlανὴ ἕως τοῦ Συάγρου | αἱ β' στοαὶ | κανδήλας ν'; 2) On the basis of (1) *I.Eph.* 1939 can be restored as Ἔχ(ουσιν) οἱ Ἵπποι σὺν τῇ Σκοτ(εινῇ) κ(αν)δ(ήλας) ιη' (*I.Eph.*: ἔχοι ἵππον | σὺν τῇ σκοτ | κδ ιη). Both texts, inscribed on reused blocks, were erected along main roads: the Great Harbor Street (called Ἀρκαδιανή after Arcadius) and the South Street, respectively. They indicate the number of lights (κανδῆλα = Latin *candela*; only epigraphical attestation) over a given stretch: 50 in the Arkadiane until the 'Eber(monument)', attached to the stoai on both sides of the street, 18 in the 'Pferde(straße?)' with the 'Dunkle (Gasse?)'. The toponyms refer to characteristics of the streets or stoai (in Byzantion a σκοτεινὸς ἔμβολος - 'Dunkle Säulenhalle' - is known). The inscriptions are more or less contemporary with the building inscription of the 'forum of Theodosius' *I.Eph.* 1534 (*GIBM* 534: † ΧΜΓ† | φόρος Θεοδοσιανός; ph.; possibly to be identified as the renovated 'Staatsmarkt'); all texts may be related to the major urban reconstruction undertaken under Theodosius I or II (379-395 or 408-450 A.D.).

1487. Ephesos. Acclamation, late 5th/early 6th cent. A.D. Inscription on a block reused in the pavement northwest of the theater. Ed.pr. C.Roueché in *Steine und Wege* 131-136 (ph.; translation): Ἔνβα κύlρι Φλεγέθι [ἐς] τὴν | πόλιν σ[ου]

The term ἔμβα ('enter') is attested in the acclamations shouted by a crowd in Tyre in 518, reported to the Council of Constantinople in 536 A.D. It is sometimes connected with performance on stage; cf. also *I.Eph.* 1357 (ph.; text; translation; in LL. 24-29 ἔνβα, νίκα, πεδάριν: 'Come, win, boy!'; in L. 11 R. reads καλὰς ἡμέρας ΛΙΝΡΓΙ instead of ΚΑΛΑCΗΜΕΙΑCΟΙΑΡ), interpreted by ed.pr. as a late 5th/6th cent. epitaph of Margaretes. The latter was presumably a performer urged to go on and win, perhaps in a real competition or in his final contest, with death. Phlegethios, who was probably acclaimed on his first arrival in Ephesos, is the 'count of sacred domestics and proconsul' Φλ(άβιος) Ἀ[ώ]ιος Ἀ[ρ]κάδιος Φλεγέ[θ]ιος known from *I.Eph.* 1352 (ph.; text; translation; in LL. 1/2 read Ἀ[ώ]ιος instead of *I.Eph.*'s Ἄ[ξ]ιος); his *floruit* is dated to the late 5th/early 6th cent. by J.Martindale apud ed.pr. The latter text testifies to the importance of acclamations in the political process, ed.pr., who discusses the ceremonies of *adventus* for the emperor's representatives, involving acclamations at the gate of entry (cf. e.g. *I.Eph.* 1192 (3) and 2090). See also our lemma no. 1448.

1488. Ephesos. Metrical graffito celebrating Rome's eternal power, undated. *I.Eph.* 599; Merkelbach-Stauber, *SGO* I 03/02/43. H.Taeuber in *Steine und Wege* 154 note 9, points out that this text should be read as Ῥώμη πανβασίλια, τὸ σὸν κράτος οὔποτ' ὀλῆται instead of Ῥώμα ἡ παμβασίλεια, τὸ σὸν κράτος οὔποτ' ὀλεῖται.

1489. Ephesos. Inscriptions on early Byzantine lead seals, 4th/5th - 8th/9th cent. A.D. J.-C.Cheynet, *RN* 154 (1999) 317-352 (ph.), (re)publishes 58 (more or less) circular lead seals found in various places in and near Ephesos (no indications of provenance) and now in the Museum of Selçuk. We present the 33 Greek texts previously unpublished and prior to 800 A.D. (our no. 17 was published but is included since we missed it in *SEG* XXIXff.), refraining from elaborate descriptions. Nos. 1 and 25 are in Latin; the edita dating before 800 A.D. are G.Zacos - A.Veglery, *Byzantine Lead Seals* I (Basel 1972) nos. 664a/b, 1085, 1427, and 2257 A (= C. nos. 40, 4, 45, and 10, respectively). The invocations Θεοτόκε βοήθει κτλ. on the obverse are cruciform monograms with groups of two separate letters in the corners [an oblique hasta (/) separates the text on the obverse from that on the reverse; Z.-V. refers to the nos. in Zacos-Veglery].

1) Στρα|τονείκ|ου ἀγορ|ανόμ(ου) (319 no. 2; 3rd-5th cent. A.D.); 2) Εὐγλυ|κίου / [--]ι|ππου ἀ|γοραν|όμου (319/320 no. 3; 3rd-5th cent. A.D.; obverse: inscription around a figure with lance); 3/4) Ἰωάννου / ἀνθυπάτου (320/321 nos. 5/6; 6th/7th cent. A.D.; two monograms on each seal); 5) Θεοπ[έ]|μπτου | ἀ σάβα[νις] / δού|λου τῆς | [Θ]εοτό|[κου] (321 no. 7; 8th cent. A.D.; same person on record in Z.-V. 2931; the function *a(d) sabanis*, known from other seals, has probably to do with σάβανα, 'pieces of linen': probably the official in charge of the baths in the palace); 6) Δωρ|οθέ|ου / † a se|cret|is † (322 no. 8; 7th/8th cent. A.D.); 7) [Θεοτόκε] or [Κύριε] βοήθει [τ]ῷ [σῷ] δούλῳ / [---|--]νῷ | κομίτ(ῃ) (322/323 no. 9; 8th cent. A.D.); 8) Θεοτόκε βοήθει [τῷ] δού[λ]ῳ [σ]οῦ / † Θεο|[φυ]λάκτῳ | [ὑ]πάτῳ (καὶ) δ|[ι]οικ(ητῇ) τῶν || ἐπαρχι|ῶν † (324 no. 11; ca. 650-early 8th cent. A.D.); 9) Θεοτόκε βοήθει [τ]ῷ σῷ δούλῳ / ⁂†⁂ [--]χα|[--] δι|οικη||τῇ (324 no. 12; 8th cent. A.D.); 10) Θεοτόκε βοήθει [τῷ σῷ] δ[ού]λῳ̃ / [---]|ανῳ δ|ιοικιτῇ ⁂†⁂ (325/326 no. 14; 8th cent. A.D.); 11) head with nimbus / [Κωνσ]|ταντί[νῳ] | β(ασιλικῷ) σπράτ[ορ]|(ι) κ(αὶ) δυη[κη]||τ(ῇ) τῶν Θ[ρα|κησ(ίων)] (326 no. 15; 8th cent. A.D.; Ch.'s majuscule copy in L. 4

has AK, but one expects a dative; in L. 5 in fine either Θ or O; in the latter case 'la lecture Optimates serait recevable'); 12) traces of a monogram and the letters CѠ / † Θε[ο]|πίστ(ῳ) (καὶ) δ[ρου]|γαρ(ίῳ) (326/327 no. 16; 8th cent. A.D.); 13) Θεοτόκε βοήθει τῷ [δού]λῳ σου / [- - | .]ως ὑπ[ά]|του κὲ δ[ρ(ου)]|γαρίου Π[α]|λνφυλία(ς) (327 no. 17; 8th cent. A.D.; obverse: monogram plus separate letters; first attestation of a drongarius of Pamphylia, who probably resided at Attaleia since ca. 700 A.D.); 14) monogram [no reading is given]; in the corners: τῷ σῷ δούλῳ / Μιχαὴ[λ] | β(ασιλικῷ) κανδ(ιδάτῳ) (καὶ) | κόμ(ητι) [κ]όρτ(ης) | τῶν Κυβ(υρραιωτῶν) (329/330 no. 20; 8th/9th cent. A.D., after 732 A.D.); 15) bust with nimbus / [--] σχολαρίου (335 no. 28; 6th/7th cent. A.D.; reverse: monogram; the name is possibly Εὐσεβίου, Βελισαρίου or Βαλερίου); 16) Θεοτόκε βοήθει [τ]ῷ σῷ δούλῳ / † Θεο|φάνῃ πα|τρικίῳ καὶ στρα||[τ]ηγ[ῷ] (335/336 no. 29; 8th cent. A.D.); 17) Θεοτόκε βοήθει τῷ σῷ δούλῳ / † Λέον|τι πατρικ(ίῳ) | (καὶ) ὑποστρα|τήγῳ τῶν || Θρ[α]κησί|ων † (336/337 no. 30; 8th cent. A.D.; W.Seibt in *Litterae Numismaticae Vindobonenses R. Goebl Dedicatae*, Vienna 1979, 148/149; *hypostrategos* is an unclear function; probably not a subordinate of the *strategos* (as assumed by Seibt); a patrician and *strategos* of the Thraikesioi named Leo is known from literature; he is probably also on record in an inscription recently found in the Church of the Virgin: S.Karwiese et alii, *Ephesos. Grabungen 1997* (Vienna 1998) 16/17; *non vidimus*); 18) Θεοτόκε βοήθει [τῷ] σῷ [δ]ούλῳ / [--|.]Η[...]ΤΙ (καὶ) τ[ου]ρ|μάρ[χῃ] τ(ῶν) || [Θρᾳ]κ[η]σ(ίων) (337/338 no. 31; 8th cent. A.D.); 19) Ἰσιδώρου / ἐπισκόπου (341/342 no. 38; 6th/7th cent. A.D.; two monograms); 20) Βαάν[ου] / ἐπάρχου (342 no. 39; 6th/7th cent. A.D.; two monograms); 21) † | [--|.]ΑΝ[..] | ἀπὸ ἐπ|άρχω|ν / † δού|λου τῆ|ς Θεοτ|όκου (343/344 no. 41; 7th cent. A.D.); 22) Παύλου / καν|διδά|του (344 no. 42; 7th cent. A.D.; obverse: monogram); 23) Θεοτόκε βοήθει τῷ δούλῳ σ[ου] / † | Σεργ|ίῳ | ὑπά|τῳ (344/345 no. 43; 7th/8th cent. A.D.; cf. Z.-V. 2350); 24) Θεοτόκε βοήθει [τ]ῷ [σῷ] δούλῳ / Ἰωάννου ὑπάτ[ου βασιλικοῦ] σπαθ[αρ(ίου)] (345 no. 44; 7th/8th cent. A.D.; two monograms with groups of letters added); 25) Ἀρά|του (347/348 no. 49; 4th/5th cent. A.D.); 26) bust of Virgin / Πέτρου or (more probably) Εὐτροπίου (348 no. 50; 6th cent. A.D.; cf. Z.-V. 327 for the same monogram with the name Eutropios on the reverse); 27) Ἰωάννου / Ἰουλιανοῦ (348 no. 51; 7th cent. A.D.); 28) Virgin with Child / Κυριακοῦ (?) (349 no. 52; 7th cent. A.D.; reverse: monogram); 29) Θεοτόκε βοήθει / [---] | τῷ δ(ού)|λῳ σου Θ[ε]|οφάνει || ⸗†⸗ (349 no. 53; 7th/8th cent. A.D.); 30) Τρύφωνος (?) / Κομιτᾶ (?) (349/350 no. 54; 7th cent. A.D.); 31) monogram [no reading is given] / ἐπισκόπου (?) (350 no. 55; 6th/7th cent. A.D.; reverse: monogram); 32) Ἰωάννου (?) / κανδιδάτου (?) (350 no. 56; 6th/7th cent. A.D.; two monograms); 33) Angel with other person / monogram [no reading is given] (350/351 no. 57; 6th cent. A.D.; 'on peut penser à Eustathe, Théoktiste ...').

1490-1498. Ephesos. Inscriptions on early Byzantine lead seals, ca. 550-early 9th cent. A.D. Nine (more or less) circular lead seals found in various places; now in the Museum in Selçuk. Ed.pr. W.Seibt in *Steine und Wege* 145-151 nos. 1-9 (ph.).

1490: 145/146 no. 1. **Seal, ca. 550-625** A.D. Found in the stadion. Obverse: traces of an inscription in ca. three lines (name of the owner); reverse: [στρ]α|[τη]λά|του

1491: 146 no. 2. **Seal, late 6th cent.** A.D. Found west of Hanghaus 2. Obverse: eagle; reverse: block monogram including Α, Ε, Ν, Ο, Π, V and Φ; perhaps Ἐπιφανίου or, less probably, Στεφάνου

1492: 146/147 no. 3. **Seal, ca. 600** A.D. Found at the west front of the stadion. Obverse: bust of Maria between crosses; reverse: cross monogram including Α, Μ, Ν, Ο Ρ, V and Ω; probably Ῥωμανοῦ, though Μαιωρίνου, Μαρωνίου or Μαρώνου cannot be excluded.

1493: 147 no. 4. **Seal, ca. 600** A.D. Found in Hanghaus 2. Obverse: cross monogram reading Παύλου or, less probably, Ἀλυπίου; reverse: καν|διδά|του

1494: 148 no. 5. **Seal, early 7th cent.** A.D. Found west of Hanghaus 2. Obverse: cross monogram reading Ἰωάννου; reverse: cross monogram with traces of letters: Α (?), Β and Κ; perhaps κουβικουλαρίου

1495: 148/149 no. 6. **Seal, ca. 725-750** A.D. Found in the south chapel of the Maria Church. Obverse: [Ἁγ]ία | [Τ]ριὰς ὁ | [Θ(εὸ)ς] ἡμῶν | [β]οήθη; reverse: cross monogram including Α (and Λ?), Δ (?), Ε, Κ, Μ or Ν, Ρ (?), Τ (?), C, Χ, Ȣ and Ѡ; perhaps Κωνσταντίνῳ (or Κοσμᾷ) χαρτουλαρίῳ

1496: 149 no. 7. **Seal, 725-775** A.D. Found in front of the south chapel of the Maria Church. Obverse: cross monogram probably including Β, Η, Θ, Κ, Ο, Τ; probably Θεοτόκε βοήθει; reverse: [† Ἰω(άννῃ) σ|π]αθα(ρίῳ) (καὶ) | δρουγ|αρίῳ (for δρουγγαρίῳ)

1497: 149 no. 8. **Seal, 741-743** A.D.? Found in the south chapel of the Maria Church. Obverse: † Ἁγία † | Τριὰς ὁ Θ(εὸ)ς | ἡμῶν βοή|[θ(ει)] τῷ δού||[λῳ σου †]; reverse: † Χριστ|οφόρῳ | κουβικ(ουλαρίῳ) (καὶ) πα|ρακοιμω||μένῳ †

The court official is also on record in G.Zacos - A.Veglery, *Byzantine Lead Seals* I (Basel 1972) no. 770 A. Perhaps he was personally present in or near Ephesos after the death of Leo III in 741 A.D. and the ensuing tensions between Constantinus V and Artavasdos, ed.pr.

1498: 150 no. 9. **Seal, 750-early 9th cent.** A.D. Found east of the apse of the Maria Church. Obverse: perhaps a tetragram abbreviating Θεοτόκε βοήθει τῷ σῷ δούλῳ; reverse: traces of an inscription of at least four lines; in L. 1 the name of the owner; in L. 2 [σπ]αθαρ(ίῳ) or [(πρωτο)σπ]αθαρ(ίῳ), perhaps preceded by β(ασιλικῷ); in L. 3 probably [(καὶ) στρα]τ(ηγῷ), followed by e.g. [τῶν Θρᾳκησίων] or [τῶν Ἀνατολικῶν]

1499. Erythrai. Inscriptions of Erythrai in Chios. A.Archontidou et alii, *op.cit.* (cf. our lemma no. 1133) 66 and 69, present photographs of *I.Erythrai* 2 and 15.

1500. Erythrai. Honorary decree of Erythrai for judges and secretary from Kos, ca. 200-150 B.C. See our lemma no. 1113.

1501. Kolophon (area of: Klaros). Asylia and concomitant religious innovations ca. 200 B.C. On the basis of inscriptions M.Flashar, *Klio* 81 (1999) 412-436, argues that the Klarian Apollo sanctuary asked for and was awarded ἀσυλία between 210 and 195 (probably ca. 200) B.C. The main body of evidence consists of the still unpublished asylia decrees of poleis, leagues, kings and Rome dating ca. 200 B.C. engraved on the cella walls of the recently reconstructed temple (cf. J.Robert, *Enciclopedia dell'Arte Antica* Suppl. III, Rome 1995, 196). Together with archaeological and literary evidence, *SEG* XXXIII 973 (Rigsby, *Asylia* no. 172; decree of an unknown city recognizing the Klarian asylia; ca. 200 B.C.) and *SEG* I 440 (Rigsby, *Asylia* no. 173; letter to Kolophon by the Scipiones; 190 B.C., to be interpreted as a somewhat delayed confirmation by Rome of the Klarian asylia already acknowlegded in the Greek world shortly before) show that the request and recognition of asylia formed part of a whole package of religious innovations carried through much along the same lines as in the case of the far better documented renovation of the festival of Artemis Leukophryene in Magnesia-on-the-Maeander at about the same date (207-203 B.C.; *I.Magnesia* 16 (cf. also 17-87) = *Syll.*^{3} 557 = *SEG* XXXII 1147; XL 1015; cf. XLVI 1465 and our lemma no. 1520). Consistent elements are: the construction of an initial epiphany of the deity, and of a 'myth-historical' background; transformation of the existing local festival into a Panhellenic, penteteric festival consisting of games in various disciplines (in Klaros the Κλάρια τὰ μέγαλα, attested in several documents from ca. 200 to the mid 2nd cent. B.C.: *I.Lampsakos* 33 LL. 18/19; *I.Priene* 57 LL. 5/6; *SEG* XLII 1065 L. 25; T.Macridy, *JÖAI* 8 (1905) 161 no. 1, presupposes the existence of a 'Kranzagon' [*I.Iasos* 80 should be added; cf. our lemma no. 1502 app.cr. ad LL. 46/47]); invitations by embassies; request and recognition of asylia by various cities, bodies and powerful individuals; a building program including magnificent additions to the sanctuary (new, colossal cult statues in Klaros). A more or less similar restorative religious policy around 200 B.C. can be traced in Didyma/Miletos, Amyzon, Kyzikos and Xanthos. F. considers this policy a structural phenomenon, to be explained in terms of inter-city rivalry, increased political self-awareness and a strong reinforcement of urban identity. He relates these tendencies to the massive engagement of Antiochos III in Asia Minor between 223 and 188 B.C.: a period of political turmoil and ever new conflicts without lasting solutions, which for the cities resulted in a 'Situation verdichteter Identitätskonstruktionen' (420).

1502. Kolophon (area of: Klaros). Honorary decree of Aigai for three judges from Kolophon and response of Kolophon, 300-250 B.C. Gray limestone slightly pyramidal stele found in 1996 west of the Sacred Way. Ed.pr. P.Gauthier, *REG* 112 (1999) 1-17 (ph.; translation).

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[ἐπαίνεσαι δὲ καὶ τοὶς δικάσταις καὶ στεφάνωσαι αὔτοις]
[ἐν τοῖς Διονυσίοις χρυσίω στεφάνω ὄττι] ἐδίκασ[σαν]
[ταὶς δίκαις, ταὶς δὲ καὶ διέλυσαν ὄρθως καὶ] δικαίως κα[ὶ]
[κὰτ τοὶς νόμοις (?) ------ ca. 19-23 ------]ΙΟΙΣ· ὄππως δὲ
[τιμαθέωσιν (?) ἐν τοῖς χρόνοισι τοῖς ἐνν]όμοισι καὶ συν-
[τελέσθηι αὔτοισι τά τε κατὰ τὰν πολιτεία]ν καὶ προξενίαν,
[εἰσαγήσασθαι περὶ αὔτων τοὶς ἄρχον]τας τοὶς ἐπὶ ἰερέως
[------ ca. 22-24 ------· δόμεν]αι δὲ καὶ ξένια τοῖς δι-
[κάσταις τὰ ἐκ τῶ νόμω καὶ (?) ἐπιμ]εληθῆναι τὸν ἐπιμήνιον
[---- ca. 12 ----· ὄππως δὲ ἀναγο]ρευθέωσιν οἰ στέφανοι πὰ-
[ρ' ἄμμιν ἐπιμεληθῆναι (?) τοὶς] δικασκόποις καὶ τὸν ἀγωνοθέ-
[ταν ἔπει κε συντελέσθηι τ]ὰ Διονύσια· πρὸς δὲ Κολοφωνί-
[οις ἀποστέλλαι πρεσβεύ]ταν ὄττις ἀποκαταστάσει τε τοὶς
[δικάσταις καὶ ἀνάδοις τὸ] ψάφισμα ἀξιώσει τὸν δᾶμον τὸν
[Κολοφωνίων ποήσασθαι τ]ὰν ἀναγγελίαν τῶ στεφάνων ἔν τε τοῖς
[Κλαρίοις καὶ τοῖς Δι]ονυσίοις ἔπει κε τοὶς πρώτοις ἀγῶ-
[νας ἀ πόλις συντε]λέηι καὶ τὸ ψάφισμα ἀναγράψαντες εἰ[ς]
[στάλλαν ἀναθέμε]ναι εἰς ἶρον ὄποι κε δέαται ἐπιτάδεον ἔμ-
[μεναι· πρέσβευς ἐχ]ειροτονήθη· Πύθεος Διονύτα
vacat
[Ἔδοξεν τῆι] βουλῆι καὶ τῶι δήμωι, προέδρων γνώμη· v v v v
[ἐπειδὴ ὁ δῆ]μος ὁ Αἰγαιέων, ἀποστείλας ψήφισμα καὶ πρεσβευ-
[τὴν Πύθεο]ν Διονύτα, ἐπαινεῖ τὸν δῆμον καὶ στεφανοῖ χρυσῶι
[στεφάνω]ι ἀρετῆς ἕνεκεν καὶ εὐνοίας τῆς εἰς τὸν δῆμον τὸν Αἰ-
[γαιέ]ων, ἐπαινεῖ δὲ καὶ τοὺς ἀποσταλέντας δικαστὰς καὶ στε-
[φανοῖ χ]ρυσῶι στεφάνωι ἐπὶ τῶι δικάσαι τὰς δίκας ὀρθῶς καὶ
[δικ]αίως, δίδωσι δὲ αὐτοῖς καὶ πολιτείαν καὶ προξενίαν κα-
[θ]ὼς τετάχασι διὰ τοῦ ψηφίσματος τοῖς ἄρχουσιν ἐπιμέλεια[ν]
[π]οιήσασθαι ὅπως ἐν τοῖς κατὰ τοὺς νόμους χρόνοις συντελεσ-
θῆι αὐτοῖς τά τε κατὰ τὴμ πολιτείαν καὶ προξενίαν, ἐ-
ψηφισμένοι δέ εἰσιν καὶ ὅπως οἱ στέφανοι ἀναγορευθῶσιν [ἐν]
τοῖς Διονυσίοις, ἀξιοῦσιν δὲ καὶ ἡμᾶς ποιήσασθαι τὴν ἀναγ-
γελίαν τῶν στεφάνων ἔν τε τοῖς Κλαρίοις καὶ τοῖς Διονυσίοις,
ὅταν ἡ πόλις πρῶτον τοὺς ἀγῶνας συντελῆι, καὶ ἀναγράψαι [τὸ]
ψήφισμα εἰς στήλην λιθίνην καὶ ἀναθεῖναι εἰς τὸ ἱερὸν ὅπο[υ ἂν]
φαίνηται ἐπιτήδειον εἶναι, v v δεδόχθαι τῆι βουλῆι καὶ τῶι δήμωι
ἐπαινέσαι μὲν τὸν δῆμον τὸν Αἰγαιέων ἐπί τε τῆι καλοκαγα-
θίαι καὶ τῆι αἱρέσει ἣν ἔχει εἰς τὸν δῆμον καὶ ἐπὶ τῶι τοῖς κα-
λοῖς καὶ ἀγαθοῖς τῶν ἀνδρῶν τὴμ προσήκουσαν ἀποδιδόναι

τιμὴν καὶ χάριν, ἐπαινέσαι δὲ καὶ τοὺς ἀποσταλέντας δι-
καστὰς Ἀπολλόδωρον Ἀπολλοδώρου Κωλίδην, Λεωμέδοντα
Τιμαγόρου, Ἀπολλόδωρον Ἡγησιμάχου ἐπὶ τῶι δικάσαι τὰς δί-
κας Αἰγαιεῦσιν ὀρθῶς καὶ δικαίως, μετὰ παντὸς τοῦ βελτίστου
ποιουμένους τὰς κρίσεις· ἵνα δὲ καὶ οἱ στέφανοι ἀναγγελῶσι[ν]
ἔν τε τοῖς Κλαρίοις καὶ τοῖς Διονυσίοις καθότι ἠξιώκασιν
Αἰγαιεῖς, ἐπιμεληθῆναι τῆς ἀναγγελίας τῶν στεφάνων, ὅταν ἡ
πόλις πρῶτον τοὺς ἀγῶνας συντελῆι, τοῖς μὲν μεγάλοις
Κλαρίοις τοὺς ἀγωνοθέτας, τοῖς δὲ Διονυσίοις τὸμ πρύτανι[ν]·
ἀναγράψαι δὲ καὶ τὸ ψήφισμα τὸ παρ' Αἰγαιέων καὶ τόδε εἰς στή-
λην λιθίνην καὶ ἀναθεῖναι εἰς τὸ ἱερὸν τοῦ Ἀπόλλωνος τοῦ Κλα-
ρίου· τὸ δὲ ἔργον τῆς κατασκευῆς τῆς στήλης καὶ τῆς ἀναγρα-
φῆς τῶμ ψηφισμάτων μισθῶσαι τὸν οἰκονόμον Κόρωνον καὶ τῶι
μισθωσαμένωι δοῦναι τὴν δόσιν, συγγραφὴν δὲ τὸν ἀρχιτέκτο-
να γράψαι· δοῦναι δὲ καὶ τῶι πρεσβευτῆι τὸν οἰκονόμον Κόρωνον
ξένια τὰ ἐκ τοῦ νόμου vacat

The stele contains a decree of Aigai (LL. 1-19) in Aiolian dialect and a decree of Kolophon (LL. 20-54). The date indicated in the heading is based on the letter forms: period of Antiochos I (281-261 B.C.) rather than that of Antiochos II (261-246 B.C.). Seleukid presence in or near Aigai is known from *SEG* XIX 720 (*I.Manisa* 2) and XXXIII 1034. The restorations in the decree of Aigai are based on similar formulas in the Kolophonian decree and on decrees of Aiolian cities honoring foreign judges, especially *IG* VII 19 (Mytilene), XII Suppl. 137 (Mytilene), 121 (Eresos), 139 C (Eresos), 139 A/B (Methymna), 143 (unidentified city) and 147 (Tenedos). Foreign judges in connection with Aigai are known from P.Frisch, *ZPE* 19 (1975) 219-222 no. 1 (judges from Skepsis in Aigai; ca. 200 B.C.); *Milet* I 3 152 B and *IG* XII Suppl. 139 B (judges from Aigai, Miletos and Samos on Lesbos; ca. 200 or 188-167 B.C.; cf. L.Robert, *OMS* II 721-735); *I.Assos* 10 (fragmentary stele only preserving the heading Αἰγαέων and a goat's head, emblem of Aigai; either judges from Aigai in Assos or vice versa; neither the heading nor the emblem are a compelling argument either way, as is shown by similar inscriptions adduced by ed.pr. on 8 note 19), ed.pr. || 4. ΙΟΙΣ: ending of an adjective or a participle in the accusative going with νόμοις, ed.pr. || 4-8. (and 26-29). πολιτεία and προξενία were awarded in two stages: a vote in the assembly is followed by a ratification in the same body; for ἐν τοῖς ἐννόμοις χρόνοις see *SEG* XXXI 1700, ed.pr. || 7. eponymous priest: probably of Ἀπόλλων Χρηστήριος, who had a sanctuary near the city, ed.pr., who refers to the texts mentioned in the app.cr. of our lemma no. 1746 || 8. initio either the name and patronymic of the eponymous priest or, if we are at the end of an annual term, an indication like 'under the priest officiating after ...[name]...', ed.pr. || 10. initio perhaps τᾶς ἀποστόλας: 'et que l'*épimènios* prenne soin de leur envoyer (les présents d'hospitalité)'; alternatively, the *epimenios* may have been responsible for the sacrifice to which judges are often invited, ed.pr. || 11. δικάσκοποι: on record in two other Aiolian cities, viz. Mytilene (*IG* XII 2 6 + XII Suppl. p. 3; *SEG* XXXVI 752; ca. 332 B.C.) and Kyme (*I.Kyme* 11; ca. 332 B.C.). These officials probably were to assess whether legal claims were to be admitted to the court (in our case before the judges from Kolophon); in any case they collaborated with the judges in some way, ed.pr. || 17. ἁ πόλις συντε]λέηι / ἀναγράψαντες (i.e., the Kolophonians): anacolouthon; the writer seems to have hesitated between a construction ἀξιοῦν + infinitive and ἀξιοῦν ἵνα, ed.pr. || 18. δέαται: cf. Hesych. s.v.: φαίνεται, δοκεῖ, ed.pr. || 20. προέδρων γνώμη: the formula is that used by Kolophon-by-the-Sea, ed.pr., who refers to a forthcoming publication || 21-35. verbal forms are first in the singular (LL. 21-26, depending on ὁ δῆμος) and subsequently in the plural; this is a frequent phenomenon (cf. e.g. *IG* V 1 1144 LL. 9-20), ed.pr. || 40. Κωλίδης: name of Apollodoros' *genos*, specified in order to avoid confusion with a homonymous person; for the seven or eight known *genos* names at Kolophon see L.Robert, *OMS* II 1241-1243, ed.pr. || 46-47. μέγαλα Κλάρια: the specification 'great' is missing in LL. 15/16 and 32. These 'great Klaria' of the early 3rd cent. B.C. are local trieteric or penteteric games, celebrated with some more pomp and circumstance than the annual Klaria; they should be distinguished from the homonymous penteteric Panhellenic festival into which the Klaria were transformed ca. 200 B.C.: see our lemma no. 1501 for the relevant inscriptions, also discussed by ed.pr., who adds *I.Iasos* 80 (where μέγαλα should be restored) and *SEG* XXXIX 1243 Col. IV LL. 36/37 (which implies sacred crown games).

1503. Kolophon (area of: Klaros). Honorary decree of Mylasa for five judges from Kolophon, ca. 250 or 227-ca. 219 B.C. Gray limestone slightly pyramidal stele found in 1994 west of the Sacred Way; badly worn script (except for the last 10 or 11 lines) read by ed.pr. P.Gauthier, *REG* 112 (1999) 17-36 (ph.; translation) with the help of F.Lefèvre and D.Rousset. G. throughout adduces parallels for the formulas on record.

- -
[----]ΙΟΥΞΥ[-------------]ΝΙΩΙΓΑΙΤΟΥΜ
[..]Σ[...]ΣΣΥ[......]ΟΥΝΑΙ[..]ΛΟ[..] Μυλασεῦσι
τοὺς πατρίους νόμους· τύχηι τῆι ἀγαθῆι· ἐπαινέ-
σαι τὸν δῆμον τὸν Κολοφωνίων ἐπὶ τῆι αἱρέσει
ἣν [ἔχων εἰ]ς τὸν δῆμον τυγχάνει καὶ ἐπὶ τῶι τοι-
ούτους ἄνδρας προχειρίσασθαι, ἐπαινέσαι δὲ
καὶ τοὺς δικαστὰς Φιλιστῆ, Ἡλιόδωρον, Νικό-
στρατον, Ἡγησίτιμον, Ξενοκλῆν ἀρετῆς ἕνε-
κεν καὶ δικαιοσύνης· δεδόσθαι δὲ αὐτοῖς κα[ὶ]
ἐκγόνοις πολιτείαν ἐφ' ἴσηι καὶ ὁμοίαι τῶν λοι-
πῶν πολιτῶν· εἶναι δὲ αὐτοὺς καὶ προξέ-
νους τοῦ δήμου· ὑπάρχειν δὲ αὐτοῖς,
ὅταν ὁ δῆμος γυμνικὸν ἢ μουσικὸν ἀγῶ-
να συντελῆ, προεδρίαν οὖσιν εὐεργέ-
ταις· δεδόσθαι δὲ αὐτοῖς καὶ ἀτέλειαν
εἰς πάντα τὸν [χ]ρόν(ον) ὧν ὁ δῆ(μ)ος ἐστὶ κύρι-
ος· ἵνα δὲ τι[μῶν]ται Κολοφώνιοι καὶ συμφα-
νεῖς ὦσι Μυλασε[ῖ]ς πᾶσι τοῖς τε ν(ῦν) οὖσιν
τοῖς τε ἐπιγινομένοις ὅτι ἐπίστανται
χάριν ἀποδιδόναι τοῖς αὐτὸν εὐεργε-
τήσασιν ἀξίαν τῶν εὐεργεσιῶν, v v v v v
ἀναγράψαι {δὲ} τόδε τὸ ψήφισμα τοὺς v v
πράκτορας καὶ ταμίας κατὰ τὸν νόμο[ν]
[ἐ]ν τῶι ἱερῶι τοῦ Διὸς οὗ καὶ τοὺς λοιπ[οὺς]
εὐεργέτας ἐν τῶι ἐπιφανεστάτωι v v v v

τόπωι· ἑλέσθαι δὲ καὶ πρεσβεύτην, τῶν
πολιτῶν, ὃς ἀφικόμενος εἰς Κολοφῶνα
τό τε ψήφισμα ἀποδώσει Κολοφωνίοις καὶ
ἐπαινέσει αὐτοὺς ὑπὲρ τοῦ δήμου καὶ v v
τοὺς ἀποσταλέντας δικαστάς· γνώμη ἀρ-
χόντων· δεδόχθαι τῆι βουλῆι καὶ τῶι δή-
μωι συντελεῖσθαι τοῖς δικασταῖς καὶ τῶι
δήμωι τῶι Κολοφωνίων καθάπερ Ἰάσων
εἰσεγράψατο· ᾑρέθη πρεσβευτής· v v v
v v v Εἰρηναῖος Ἰάσονος

1-2. Almost all letters are uncertain, ed.pr. || 3. τοὺς πατρίους νόμους: the expression is not attested in other decrees for foreign judges. In other Hellenistic documents, it is consistently used in a political context. Perhaps a king (or alternatively, the judges) restored to Mylasa its ancestral laws. Anyhow, the judges were concerned with important conflicts which threatened to undermine the unity and cohesion of the political community, ed.pr. || 4. either Kolophon-by-the-Sea or the old city of Kolophon (cf. our lemma no. 1502 app.cr. ad L. 20), ed.pr. || 5-6. τοιοῦτοι ἄνδρες: frequent in adhortation formulas of honorary decrees, but previously unattested in decrees for foreign judges, ed.pr. || 7-8. the patronymics of the honorands were probably mentioned in the first, missing part of the decree, ed.pr. || 8. Xenokles can perhaps be identified with the homonymous father of the Kolophonian ambassador Menestratos on record in *I.Iasos* 81 L. 9 (ca. 200 B.C.), ed.pr. || 15-17. taxes levied by the city are implicitly opposed to taxes paid to kings; for 'taxes of which the city is master' see the more or less contemporary fragment *I.Mylasa* 104 (cf. *SEG* XLI 994 in fine; cf. also *I.Mylasa* 201 LL. 8/9). Consequently Mylasa was subject in some way to a king. From L. 24 it appears that Mylasa did not control the Zeus sanctuary at Labraunda at the time, since later decrees always distinguish between the latter and the urban sanctuary of Ζεὺς Ὀσογῶ. This leaves two possibilities: either the decree dates to the period of Ptolemaic supervision (i.e., before the city's 'liberation' by Seleukos II in 245 B.C.; cf. *I.Labraunda* 43, dated 267 B.C.: honors for a Ptolemaic οἰκονόμος) or between 227 and ca. 219 B.C. (when Labraunda was controlled by Antigonos Doson; it was restored to the city by the young king Philippos V; cf. *I.Labraunda* 5-7), ed.pr. || 16. ΡΩΝΩΝ (haplography) and ΑΙΙΝΟΣ, lapis || 17. in fine ΕΜΦΑ, ed.pr.; ΣΥΜΦΑ, Rousset || 18. ΝΟΥΣΙΝ, lapis || 23. πράκτορες: previously unattested at Mylasa. In Athens they are charged with collecting public debts and fines; occasionally they also appear as treasurers-payers (cf. *IG* XII 5 24, from Sikynos) as in our inscription; for the ταμίαι in a similar role see *Milet* I 3 146 B LL. 78/79. The involvement of both πράκτορες and ταμίαι perhaps suggests that the judges intervened in a case concerning financial matters between the city and a (group of) citizen(s) (for this sort of conflict in Mylasa see L.Robert, *Le sanctuaire de Sinuri près de Mylasa*, Paris 1945, nos. 2 and 11-14); the judges apparently decided in favor of Mylasa, so that the praktores and tamiai were to collect considerable sums, from which the erection of the stele was paid. For those convicted being obliged to cover the costs of engraving a honorary inscription see the Athenian decree for the Delian Pythodoros *Syll.*[3] 158 LL. 25-27 (*I.Délos* 88; 369/368 B.C.), ed.pr. || 24. the sanctuary of Ζεὺς Ὀσογῶ; cf. above ad LL. 15-17 || 31-34. the decree was issued on the initiative of Iason (perhaps the father of the ambassador Eirenaios on record in L. 35), who wrote a draft (εἰσγραφή, the Mylasian equivalent of what is called προγραφή elsewhere) and submitted it to the three archontes to be ratified in the assembly; consequently γνώμη ἀρχόντων (LL. 30-34) expresses legal confirmation rather than an original proposition, ed.pr. || the decree is the earliest testimony for foreign judges at Mylasa; later (2nd/1st cent. B.C.) judges from Assos (*I.Assos* 9) and from Paros (*IG* XII 5 305) are on record, ed.pr.

1504. Kolophon. Honorary epigram for the wrestler Hermesianax, ca. 300 B.C. *SEG* XXXV 1125; Merkelbach-Stauber, *SGO* I 362/363 no. 03/05/01. C.Habicht, *EA* 31 (1999) 25/26, points out that Hermesianax' patronymic Γονεύς (L. 1) occurs in the Kolophonian inscription which records contributions for wall-building in the city (B.D.Meritt, *AJPh* 56, 1935, 358-372 no. 1; F.G.Maier, *Griechische Mauerbauinschriften* I, 1959, 223-231 no. 69; 311-306 B.C.): Πύθεος καὶ Γονεὺς Πυθίππου each contribute 400 drachmai. Goneus is likely to be the wrestler's father.

1505. Kolophon (area of: Klaros). Statue of the son of Antiochos III, 197-193 B.C. Large statue base found next to the Apollo temple; later re-used to record a delegation to the oracle of Klaros. Mentioned by J.Ma, *op.cit.* (cf. our lemma no. 2457) 362/363.

Βασιλέα Ἀντίοχον | βασιλέως μεγάλου Ἀντιόχου | Διοσκουρίδης Χάρητος

1506-1518. Kolophon (area of: Klaros). Honorary inscriptions for Romans, 95 B.C. (or slightly earlier) - 135-138 A.D. Ed.pr. J.-L.Ferrary, *BCH* 124 (2000) 331-376 (ph.), publishes thirteen inscriptions honoring Roman magistrates and emperors. Unless indicated otherwise, they are engraved on rectangular statue bases, erected - by the city of Kolophon (ὁ δῆμος) for the greater part - at different times after a reconstruction of the sanctuary in the late 2nd cent. B.C. along the Sacred Way south of the Hellenistic Apollo temple. In *CRAI* (1999) 811-850, J.-L.Ferrary and S.Verger comment on the chronology and location of these monuments, partly on the basis of new evidence from excavations conducted from 1994 to 1997. They pay special attention (837-850) to the three equestrian statues erected for the Valerii Flacci at the south end of the road, from south to north in chronological order, and to the nearby monument for L. Licinius Lucullus. Of these four inscriptions, they give the texts also in *CRAI* (our lemmata nos. 1506-1508 and 1510). For the sake of convenience we present the whole dossier in the present *SEG*-volume. Some inscriptions have been published earlier either partially or in toto; since F.'s *BCH*-article is the official *editio princeps*, based on the papers of L.Robert entrusted to him by Madame Robert, we give all texts in full without noting in our app.cr. the omissions and errors in some of the earlier publications [Tuchelt = K.Tuchelt, *Frühe Denkmäler Roms in Kleinasien* (Tübingen 1979)].

For the relevance of the late Roman republic for the collective memory of Greek cities see C.P.Jones, *'Memories of the Roman Republic in the Greek East'* in O.Salomies, *The Greek East in the Roman context* (Proceedings of a Colloquium organised by the Finnish Institute at Athens, May 21 and 22, 1999; Helsinki 2001) 11-18, especially 18 (with brief reference to the Klaros-texts discussed by Ferrary).

1506: *BCH* 334-337 no. 1; *CRAI* 837 note 40. **Honorary inscription for C. Valerius Flaccus, 95 B.C. at the latest.** *SEG* XXIX 1129 bis (incomplete text, based on Tuchelt 160) [now also in Canali De Rossi (see app.cr. below in fine) 132 no. 3].

Ὁ δῆμος | Γάϊον Οὐαλέριον Γαΐου | υἱὸν Φλάκκον στρατηγὸν | ἀνθύπατον Ῥωμαίων τὸν ‖ πάτρωνα τῆς πόλεως ἀρε|τῆς ἕνεκεν καὶ εὐνοίας | τῆς εἰς αὐτόν

There are at least three equestrian statues for Valerii Flacci: 1/2) two very similar monuments for the brothers C. and L. Valerius Flaccus. The former was governor of Asia in 95 B.C. at the latest and the latter succeeded his brother either immediately or with a delay of some years, in any case before 90 B.C. (*SEG* XXIX 1130 = our next lemma). These two inscriptions provide the oldest extant evidence of a free Greek city honoring a Roman patron on the occasion of his term as a provincial governor. However, the monument for Sextus Appuleius may originally have been dedicated to M.Antonius, *procos.* 102 B.C. (see our lemma no. 1514, with the app.cr.); for another earlier anonymous monument erected nearby, Q. Mucius Scaevola, governor of Asia ca. 98 B.C., might be a likely candidate. It is unclear whether Kolophon belonged to the clientela of the Valerii Flacci already before the brothers' governorships. Earlier Roman clientela is attested for Kolophon in the honorary inscriptions for Polemaios (*SEG* XXXIX 1243 Col. II LL. 24-31) and Menippos (*SEG* XXXIX 1244 Col. III LL. 5-13). In the series of honors for patrons in Klaros there is no 'title-inflation' before the Augustan period; 3) the monument for L. Valerius Flaccus (*SEG* XXXV 1124; our lemma no. 1510). An anonymous fourth equestrian monument should probably be assigned to his son (cf. *Pro Flacco* 106); it was probably erected together with that of his father, ed.pr. ‖ Stemma of the Valerii Flacci on 335 (*BCH*) and 841 (*CRAI*) [On the chronology of the Roman governors of Asia between 126 and 88 B.C. see J.-L.Ferrary, *Chiron* 30 (2000) 161-193; for Roman patrons see now F.Canali De Rossi, *Il ruolo dei* patroni *nelle relazioni politiche fra il mondo greco e Roma in età repubblicana ed augustea* (Munich-Leipzig 2001) and C.Eilers, *Roman Patrons of Greek cities* (Oxford 2002)].

1507: *BCH* 337/338 no. 2; *CRAI* 837 note 41. **Honorary inscription for L. Valerius Flaccus, 96-89 (perhaps 94 or 93) B.C.** *SEG* XXIX 1130 (incomplete text, based on Tuchelt 161) [Now also in Canali De Rossi, *op.cit.* (cf. preceding lemma) 132 no. 4].

Ὁ δῆμος | Λεύ[κιον] Οὐαλέριον Γαΐου υἱὸν | Φλ[άκκον] στρατηγὸν ἀνθύπατον | [Ῥωμαί]ων τὸν πάτρωνα τῆς πόλεως ‖ [ἀρετῆ]ς ἕνεκεν καὶ εὐνοίας τῆς | [εἰς] αὐτόν

See the app.cr. of the preceding lemma [for this governor see also D.Erkelenz, *Chiron* 29 (1999) 43-57].

1508: *BCH* 339/340 no. 3; *CRAI* 844 note 61. **Honorary inscription for L. Licinius Lucullus, 72-67 (perhaps 71/70) B.C.** Text by L.Robert apud C.Pélékidis, *Ἀνέκδοτοι ἐπιγραφαὶ ἐξ Ἄνδρου καὶ Νάξου* (1969) 6. Reused statue base.

Ὁ δῆμος | Λεύκιον Λικίνιον Λευκίου υἱὸν Λεύκολλον | τὸν αὐτοκράτορα, εὐεργέτην καὶ σωτῆρα | τῆς πόλεως γενόμενον, ἀνέθηκεν

L. Licinius Lucullus was governor of Asia between 72 and 67 B.C., ed.pr. ‖ 3. the epithets εὐεργέτης and σωτήρ are probably rewards for the relief L. in 71/70 B.C. offered to the cities in Asia concerning the debts they incurred in connection with the enormous fines imposed by Sulla (probably Kolophon chose Mithridates' side), ed.pr.

1509: *BCH* 341-345 no. 4. **Honorary inscription for Cn. Pompeius, 67-62 B.C.** Reused statue base [Now also in Canali De Rossi, *op.cit.* (cf. our lemma no. 1506) 135 no. 11].

Τὸ κοινὸν τὸ Ἰώνων | Γνάϊον Πομπήϊον Γναΐου υἱὸν τὸν αὐτοκράτο|ρα, γῆς καὶ θαλάσσης ‖ ἐπόπτην, τὸν εὐεργέ|την καὶ πάτρωνα τῶν | Ἰώνων

The only inscription in this series erected not by Kolophon but by the Ionian koinon [for this koinon see P.Herrmann, *'Das κοινὸν τῶν Ἰώνων unter römischer Herrschaft'* in N.Ehrhardt - L.M.Günther (edd.), *Widerstand - Anpassung - Integration. Die griechische Staatenwelt und Rom. Festschrift für Jürgen Deininger zum 65. Geburtstag* (Stuttgart 2002) 223-240]. Klaros may have been chosen because the sanctuary suffered particularly from the pirates suppressed by Pompey. For the same reason honorary inscriptions for Pompey were erected after 67 B.C. on Samos (*Syll.*^{3} 749 B; *IGR* IV 1710) and in Miletos (*Milet* I 7 253; cf. *Milet* VI 1 p. 57), in both cases by the cities (not by the Ionian koinon), ed.pr. ‖ 4-5. γῆς καὶ θαλάσσης ἐπόπτης: the same formula in *I.Kyzikos* 24, erected in 65/64 or 63/62 B.C. in honor of Pompey (cf. also *IG* XII 2 202 = *Syll.*^{3} 751 = *IGR* IV 54: καταλύσαντα τοὺς κατασχόντας τὰν οἰκημέναν πολέμοις καὶ κατὰ γᾶν καὶ κατὰ θάλασσαν); these two attestations suggest that the term was due to propaganda orchestrated by Pompey himself, perhaps in the Latin form *tutor* or *custos orbis*; ἐπόπτης ('celui qui surveille') is also used as a divine epithet, notably of Zeus, which makes the inscriptions a 'reconnaissance d'un caractère quasi divin'. The next examples are *I.Pergamon* 381 (*IGR* IV 309) for Augustus and *I.Pergamon* 383 A (*IGR* IV 315) either for Augustus or, as argued by F.Coarelli, *Da Pergamo a Roma. I Galati nella città degli Attalidi* (1995) 31-37, for Nero, ed.pr.

1510: *BCH* 345-350 no. 5; *CRAI* 846 note 66. **Honorary inscription for L. Valerius Flaccus, 62 B.C.** *SEG* XXXV 1124 (incomplete text, based on Tuchelt 164) [Now also in Canali De Rossi, *op.cit.* (cf. our lemma no. 1506) 151 no. 42].

Ὁ δῆμος | Λεύκιον Οὐαλέριον Λευκίου | υἱὸν Φλάκκον τὸν ἀνθύπατον | πάτρωνα διὰ προγόνων ὄντα ‖ τῆς πόλεως ἡμῶν ἀρετῆς ἕ|νεκεν καὶ εὐνοίας τῆς εἰς ἑαυ|τὸν ἀνέθηκε

The new excavations conducted by S.Verger show that the honorand is the praetor of 63 B.C., governor of Asia in 62 B.C. (cf. Cic., *Pro Flacco* 52-61), rather than the consul of 100 B.C. (so F.Coarelli; cf. *SEG* XXXV). He is the son of L. Valerius Flaccus on record in the text of our lemma no. 1507. This identification is compatible with: 1) the abbreviation ἀνθύπατος which replaced στρατηγὸς ἀνθύπατος still en vogue in the 90s (see our lemmata nos. 1506/1507); 2) the expression 'hereditary patron of the city', which refers to the earlier patronate of his father and uncle (our lemmata nos. 1506/1507), ed.pr. In *BCH*, ed.pr. presents a list of titles given in inscriptions and on

coins to the governors of Asia from 80 to 50 B.C. (always ἀνθύπατος, as in our text) which shows that Cicero uses the term *praetor* in the sense of governor irrespective of the praetorian or consular character of the *imperium* of the governor in question. Consequently the view of K.M.Girardet (in the publication mentioned in *SEG* XLI 1810) that only praetorian governors were appointed during Pompey's war against Mithridates (66/65-62/61 B.C.) is untenable.

1511: *BCH* 351-353 no. 6. **Honorary inscription for Q. Tullius Cicero, 61-59 B.C.** *SEG* XXXVII 958. Upper block of a white marble pillar serving as statue base (original location unknown); other later (and unpublished) inscriptions below and on the sides [Now also in Canali De Rossi, *op.cit.* (cf. our lemma no. 1506) 151/152 no. 43].

Ὁ δῆμος | Κόϊντον Τύλλιον | Μάρκου υἱὸν Κικέρωνα ἀνθύπατον || εὐεργέτην ὄντα | τῶν Ἑλλήνων καὶ | πάτρωνα τοῦ δή|μου

First attestation of an honorary inscription for Q. Tullius Cicero, brother of Marcus. He was, however, honored indirectly on Samos (P.Herrmann, *MDAI(A)* 75, 1960, 128-130 no. 29: honorary inscription for his wife, who remained in Rome; his statue accompanied that of his wife in the Heraion) of which he may also have been a patron, ed.pr. || 5-6. 'benefactor of the Greeks' (cf. *I.Priene* 244, 80/79 B.C., for the *proquaestor* of Asia M'. Aemilius Lepidus) is not a special homage to the philhellenism on which the Cicerones prided themselves (cf. Cic., *Att.* 1.15.1). Quintus' benefactions consisted of exemption from taxes (cf. *Pro Flacco* 33; *Q.fr.* 1.1.26), and he was probably honored through the intermediary of the Ionian koinon (for which see our lemma no. 1509), which presumably kept an official list of its benefactors (cf. *IGR* IV 291, recording the *Euergesia* celebrated on the basis of rotation in the principal cities of the province), ed.pr.

1512: *BCH* 353-357 no. 7. **Honorary inscription for M. Titius, probably 34-32 B.C.** Inscription on the central part of the bench of the 'Exedra of the Roman Magistrates' (cf. also our lemmata nos. 1515/1516).

Ὁ δῆμος | Μᾶρκον Τίτιον Λευκίου υἱὸν | τὸν ἀνθύπατον, εὐεργέτην | ὄντα τοῦ τε καθηγεμόνος || τῆς πόλεως ἡμῶν Ἀπόλλω|νος Κλαρίου καὶ τοῦ δήμου

M. Titius, nephew of L. Munatius Plancus, partisan of Antonius, also belonged to the Antonian party; both joined Octavian in 32 B.C. He was active in Asia, fighting and killing Sextus Pompeius (cf. App., *BC* 5.134.555; 137.567; 139.577; 141.588; 142.591). He was also honored in Eleusis (*IG* II^2 4202), Samos (*IGR* IV 1716) and Mytilene (*CIL* III 7160 = 455; *ILS* 891). The details of Titius' charges or offices in Asia remain unclear, ed.pr., who supposes that he was the successor of C. Furnius as governor of Asia between 34 and 32 B.C. || 4-6. for Apollo as 'leader of the city' in a decree of Kolophon see *SEG* XLII 1065 LL. 5/6, ed.pr.

1513: *BCH* 357-359 no. 8. **Honorary inscription for Octavian, 31-28 B.C.** Statue base found in the oracular crypt of the Apollo temple together with fragments of cult statues; all statues were originally located in the cella.

Ὁ δῆμος | [Αὐτοκρ]άτορα Θεοῦ υἱὸν Καίσαρα | [διά τ]ε τὴν ἀρετὴν αὐτοῦ καὶ τὰς | [ἰσο]θέους πράξεις καὶ τὰς εὐερ||[γε]σίας τὰς εἰς τὴν πόλιν ἡμῶν | [καὶ κ]οινῶς εἰς τοὺς Πανέλληνας

Perhaps Octavian was honored in the context of his stay on Samos in 30/29 B.C. The expression ἰσόθεοι πράξεις (L. 4; previously unattested) suggests the possibility that he was made σύνναος of Apollo Klarios with an ἄγαλμα receiving cultic honors (ἰσόθεοι τιμαί), ed.pr. || 6. Πανέλληνες in the general sense of 'all Greeks', referring to the universality of Octavian's benefactions (i.e., the bringing of peace to the *oikoumene*); possibly a conscious reminiscence of Homer, *Il.* 2.530, ed.pr.

1514: *BCH* 360-364 no. 9. **Honorary inscription for Sex. Appuleius, 24 or 22 B.C.** Text in *I.Kyme* p. 59 and Tuchelt 168. Sacred way; column on a socle surmounted by a Corinthian capital originally supporting a statue. Inscription on a rectangular non-fluted curved field on the column; LL. 2-5 were engraved in rasura.

Ὁ δῆμος | Σέξτον Ἀπποολή|ιον τὸν ἀνθύπατον | τὸ δεύτερον, κτίσ||την γεγονάτα τῆς | πόλεως

Three similar honorary columns have been found in Klaros (inscriptions unpublished, one for Menippos); cf. also the description of such a monument in the honorary inscription for Polemaios *SEG* XXXIX 1243 Col. V LL. 43-47. The inscription for Sex. Appuleius was engraved in rasura on a column to be dated to the end of the 2nd cent. B.C. The person who had suffered *damnatio memoriae* may have been M. Antonius, *procos.* 102 B.C., renowned for his successful campaign against the pirates, rather than 'un grand personnage romain partisan d'Antoine' (L.Robert, *OMS* VI 536). The erasure, then, may have been due to confusion with his famous grandson the *triumvir*, just as in a Latin inscription from Isthmia (A.Degrassi, *Inscriptiones Latinae liberae rei publicae*, Florence 1957-1963, no. 342), ed.pr. || Sex. Appuleius was consul in 29 B.C. and the son of Octavia Maior the sister of Augustus. He was governor of Asia for two years (exceptional in a senatorial province), either in 26-24 or in 23-21 B.C. Appuleius was πάτρων of Assos (*I.Assos* 24; *IGR* IV 253) and Samos (*IGR* IV 1719), and was honored as σωτήρ in Pergamon (*OGIS* 462; *IGR* IV 323), Metropolis (*I.Eph.* 3455 = *SEG* XXXII 1157) and Kyme (*I.Kyme* 8); an altar found in the Troad associates his name with those of Tiberius, Augustus, Caesar, Livia, C. and L. Caesar (*SEG* XXXVII 1007), ed.pr. || 4-6. Appuleius possibly earned the title κτίστης, rare for Roman magistrates, for support after the earthquake of 26 B.C., ed.pr.

1515: *BCH* 364-366 no. 10. **Honorary inscription for M'. Valerius Messalla Potitus (Triumviral or, more probably, Augustan period).** Text by L.Robert apud R.Syme, *JRS* 45 (1955) 156; id., *The Augustan Aristocracy* (Oxford 1986) 228 (note 18) and 502; Tuchelt 167; *SEG* XXXVII 959. Inscription on the

north anta of the east façade of the 'Exedra of the Roman magistrates' (cf. our lemmata nos. 1512 and 1516) [Now also in Canali De Rossi, *op.cit.* (cf. our lemma no. 1506) 106/107 no. 75].

'Ο δῆμος | Μάνιον Οὐαλέριον | Μεσσάλαν Ποτῖτον | ταμίαν ἀρετῆς ἕνεlκα καὶ πάτρωνα ὄντα τῆς | πόλεως

The honorand is either Potitus Valerius Messalla, *cos.suff.* in 29 B.C., which would imply a date between 38 and 35 B.C. for his *quaestura* (i.e., during the period when he was a partisan of Antonius), or a son who died young and may have been *quaestor* ca. 3 B.C. The disposition of the statues on the Exedra favors the second possibility: the statue of Titius (our lemma no. 1512) takes pride of place and was very probably erected first, followed later by those of Messalla and Q. Lepidus (our lemma no. 1516), ed.pr.

1516: *BCH* 366-368 no. 11. **Honorary inscription for Q. Aemilius M'. f. Lepidus, Augustan period.** Inscription on the south anta of the east façade of the 'Exedra of the Roman magistrates' (cf. our lemmata nos. 1512 and 1515); the text is covered by a 'mémorial de délégation de Chios' [Now also in Canali De Rossi, *op.cit.* (cf. our lemma no. 1506) 174 no. 95].

'Ο δῆμος | Κόϊντον Αἰμίλιον Μανίου | ὑὸν Λέπιδον τὸν πάτρωlνα τῆς πόλεως ἀρετῆ[ς] || ἕνεκα καὶ εὐνοίας τῆς | εἰς ἑαυ[τ]όν

The honorand, *cos.* 21 B.C. and son of the consul of 66 B.C., was governor of Asia between 15 and 10 B.C. He was honored in this capacity and as a patron in Kibyra (*IGR* IV 901; *I.Kibyra* 37) and probably in Halikarnassos (*LBW* 506); in the latter inscription he is called patron ἀπὸ προγόνων, which implies that the clientela goes back to his father, *proquaestor* of Asia 80/79 B.C. (cf. our lemma no. 1511, app.cr. ad LL. 5/6); the same may apply to Kibyra and Kolophon, ed.pr.

1517: *BCH* 368-370 no. 12. **Dedication of the northern part of the pronaos to Tiberius.** Inscription on three fragments of an architrave.

Τιβερίου Καίσαρος, | Σεβαστοῦ υἱοῦ, Θεοῦ | υἱωνοῦ, Σεβασ[τ]ο[ῦ]

The genitive implies that a cult place in the northern part of the pronaos was dedicated to Tiberius, as pointed out by L.Robert (*BE* 1962 no. 361; *OMS* VI 540). The cult of the Roman emperors in existing sanctuaries was always subordinated to that of the principal god(s), ed.pr., who refers to S.Price, *Rituals and Power. The Roman Imperial Cult in Asia Minor* (Cambridge 1984) 146-162 (where *LSAM* 28, from Teos, should be added to the evidence concerning Tiberius).

1518: *BCH* 370-376 no. 13 (dr.). **Dedication of the temple of Apollo Klarios by Hadrian, 135-138 A.D.** Seven fragments belonging to four or five architrave blocks.

Αὐτοκράτωρ Καῖσ[αρ, θεοῦ Τραιαν]οῦ Παρθικοῦ ὑὸς, θεοῦ Νέρβα υἱω-
[νὸς, Τραιανὸς 'Αδριανὸς Σεβαστός, ἀρχιερεὺς μέγιστος], δημ[αρχικῆς
ἐξουσίας τὸ .1-2., αὐ]το-
κράτωρ τὸ δε[ύτερον, ὕπατος] τὸ (τρίτον), 'Ολύμπιος καὶ Πανελλήν[ιος καὶ
Πανιώνιος ---]

1. *Tribunicia potestas*: within the range 19-22, i.e., τὸ [ιθ', κ', κα' or κβ'], ed.pr. || for Hadrian as Πανιώνιος, a title presumably granted by the Ionian Confederacy shortly after the emperor was honored with the epithet Πανελλήνιος in 132 B.C., cf. *I.Eph.* 1501, *Milet* I 2 no. 20, and especially the dedication of the Dionysos temple from Teos (L.Robert, *Hellenica* III, Paris 1946, 86-89), which Hadrian restored or finished like the Apollo temple in Klaros; πατὴρ πατρίδος may also have been included in the titulature. An unpublished document shows that Hadrian had been *prytanis* in Kolophon before 128 A.D., ed.pr.

1519. **Lebedos. Civic identity.** S.L.Ager, *GRBS* 39 (1998) [2000] 5-21, focuses on the history of Lebedos in the Hellenistic period showing how a tiny city managed to preserve its civic identity in spite of several political manipulations severely threatening its existence. The earliest threat was Antigonos I's proposal for a synoikism between Lebedos and Teos ca. 303 B.C. (*RC* 3/4): the Teians were to absorb the Lebedians, the new community was to be known as Teos and the law code of Kos was to be used, so that the communal identity of Lebedos would be wiped out. A. argues that the synoikism was actually carried out. The Teian decree *SEG* II 579 (late 4th cent. B.C.) regulating the incorporation of new (unidentified) citizens probably refers to this synoikism (contra J. and L.Robert, *JS* 1976, 88 note 41; cf. *SEG* XXVI 1305); the medical tax (ἰατρικόν) on record may be connected with the role of Kos in the synoikism. The mediation of Kos may also appear from *SEG* XXVIII 697, a boundary arbitration between Klazomenai and (probably) Teos dating ca. 302 B.C. The reference to a boundary point somewhere along 'the borders of Kolophon' suggests that Lebedos had disappeared as a result from the synoikism. The latter, however, must have undergone a swift dissolution: in the 290s (perhaps ca. 294) B.C. the Lebedians provided settlers for Lysimachos to exploit in the refoundation of Ephesos as Arsinoeia (Paus. 1.9.7; 7.3.4/5); that they clung to some sort of corporate identity is evident from their registration within the Ephesian citizen body in their own unit, the χιλιαστὺς Λεβέδιος (*I.Eph.* 1453; 300/299 B.C.). The Smyrnaian copy (*I.Smyrna* 577) of a decree of the Ionian League referring to Ephesos as Arsinoeia (*Syll.*[3] 368; *Milet* I 2 10; 289/288 B.C.) speaks of the League of thirteen cities (i.e. the traditional twelve plus the recently included Smyrna), implying that Lebedos (and Kolophon, also absorbed into Arsinoeia) may have continued their representation at the Panionion in some independent sense. After Ephesos threw off Lysimachos' yoke and its new name in 281 B.C., the Lebedians re-established themselves as an independent polis in their old territory: cf. *OGIS* 222 (*I.Priene* 507; *I.Erythrai* 504), a decree of the Ionians for Antiochos I referring to both the Lebedians and the Ephesians. The next threat to the Lebedians' civic existence appears from their identification as Πτολεμαιεῖς οἱ πρότερον καλούμενοι Λεβέδιοι in *I.Magnesia* 53 (*I.Erythrai* 507), a decree of 208 B.C., probably from Klazomenai, granting asylia to Magnesia and Panhellenic standing to the festival of Artemis

Leukophryene. This change in nomenclature had probably taken place in the period of the Third Syrian War, when Ptolemy III conquered much of Ionia; the wording suggests that the Lebedians still tried to preserve their ancient name (that Lebedos appears under the single name Πτολεμαΐς in the Delphic list of thearodokoi (*SEG* XLVIII 589*) may be due to less concern for the details of Ionian politics in the Greek mainland). In the early 2nd cent. B.C. the Lebedians recovered their own name: cf. the ψήφισμα παρὰ Λεβεδίων for a Samian judge (*IG* XII 6 1 146) and coins struck in their own ancestral name after the peace of Apameia (188 B.C.). Subsequently the civic existence of Lebedos seems never again to have been endangered; the city remained independent into the time of Roman Empire and beyond, into the Byzantine era.

1520. Magnesia-on-the-Maeander. Embassies concerning the status of the Leukophryena and the asylia of the city. *I.Magnesia* 16-87 (K.Rigsby, *Asylia* 179-279 nos. 66-131). A.Chaniotis in R.G.Khoury (ed.), *Urkunden und Urkundenformulare im klassischen Altertum und in den orientalischen Kulturen* (Heidelberg 1999) 51-69, points out that the decree in which the Magnesians formulated their request served as an example for the receiving cities. The latter to a considerable extent adopted the Magnesian wording in their own decrees. The Magnesian decree is characterized by C. as 'Empfängerformular'. In an Appendix (66-69) he reconstructs the Magnesian decree on the basis of the formulas used by the cities which reacted upon the Magnesian requests. In C.'s view this practice contributed to the emergence of a 'gemeinsame Diplomatensprache' and to the unification of legal systems ('Vereinheitlichung der Diplomatensprache und ... des Völkerrechts'; 60).

Special discussion of *I.Magnesia* 20 (text in Appendix sub 4): a fake decree of the Cretan Koinon, made by a Magnesian who thanks to his knowledge of the formulas of Cretan decrees was able to produce a decree in Cretan dialect. The relations between Magnesia and Crete were manifold from ca. 220 B.C.

1521-1526. Metropolis. Various inscriptions. Ed.pr. H.Engelmann, *ZPE* 125 (1999) 137-146 nos. 1-6, publishes six new inscriptions. Cf. C.Brixhe, *BE* (1999) no. 456.

1521: 137-139 no. 1 (ph.). **List of contributors for an unknown goal, probably 2nd cent.** B.C. White marble block from a pillar, reused in the stage wall of the theater. The beginning of the list is lost. The 42 contributors gave at least 848 *denarii*; the average is 50 *denarii*. Relatives of the donors are listed in *I.Eph.* 3429 (Dioskourides L.25, Hieronymos L. 26, Herakleides L. 31, Philippos L. 36, Poseidonios L. 41).

Σῶσος Διομ[ήδ]ου̣ [καὶ ὑπὲρ]
τοῦ ἀδελφοῦ 'Αλε[ξάνδρου] [⟨]
Φιλόστρατος Μουσ[αίου καὶ ὑ]-
πὲρ γυναικὸς Δημοῦς [καὶ]
υἱοῦ Φιλοστράτου ⟨ [ ]
Σόλων Σονδαιδος ⟨ [ ]

Φιλίσκος 'Ηρακλέοντος ⟨ [ ]
Σόλων Δημητρίου καὶ ὑπὲρ
τοῦ ἀδελφοῦ 'Ηγησίου ⟨ υ'
Δημήτριος Ζωπύρου ὑπέρ τε
αὑτοῦ καὶ πατρὸς Ζωπύρου
καὶ ἀδελφοῦ Καλλιστράτου κα[ὶ]
μητρὸς Τεισοῦς καὶ γυναι-
κὸς Μηνοδότης ⟨ ν'
'Ηλιόδωρος "Ανδρωνος ὑπέρ τε
αὑτοῦ καὶ Δημητρίου καὶ Δημη-
τρίου τοῦ Κταμαραλλου καὶ ἀ-
δελφῆς 'Αρτεμωνίδος καὶ γυ-
ναικὸς 'Αρσινόης ⟨ ν'
'Ερμίας Φιλήμονος ὑπέρ τε αὑ-
τοῦ καὶ μητρὸς 'Ισινόης καὶ ἀδελφοῦ
Φιλήμονος τοῦ Ξάνθου ⟨ ν'
Σώσανδρος Σαραπίωνος ὑπὲρ
αὑτοῦ καὶ ἀδελφοῦ Μηνοδότου ⟨ ν'
Διοσκουρίδης Διοσκουρίδου ⟨ κ'
'Ιερώνυμος Νικάδου ⟨ ι'
'Ερμίας 'Ιάσονος ὑπέρ τε αὑτοῦ
καὶ τοῦ ὑοῦ 'Ιάσονος ⟨ κ'
'Αναξαγόρας Δίωνος ὑπέρ τε αὑτο[ῦ]
καὶ ὑοῦ Δίωνος καὶ 'Αναξαγόρου ⟨ ν'
'Ηρακλείδης 'Απολλωνίου τοῦ Χα[ρι]-
ξένου ὑπέρ τε αὑτοῦ καὶ υἱοῦ
'Απολλωνίου ⟨ κ'
Χαρείσιος Δημητρίου ⟨ [.]
Ξάνθος 'Ανδρομάχου ⟨ ι'
Φίλιππος 'Ηρέου ⟨ ν'
Διομήδης Διομήδου τοῦ Διομήδου
ὑπέρ τε αὑτοῦ καὶ γυναικὸς 'Αμμίου
καὶ υἱο[ῦ] ⟨ ξ'
Πρωτογένης Πρωτέους ⟨ [.]
Ποσειδώνιος Δημητρίου ⟨ η'

[Σώσανδρ]ος Σαραπίωνος πρὸς
[ταῖς ἐπ]ηγγελμέναις ⟨ ν' ἄλλας ⟨ ι'

2. The name Alexandros is more common at Metropolis than Aleximachos ('Αλε[ξιμάχου), ed.pr. || 3. Mousaios: cf. *I.Eph.* 3467a and 3463, ed.pr. || 4. Demo was probably a daughter of Solon, *I.Eph.* 3429a L. 15, ed.pr. || 6. Sondais: new Anatolian (or Thracian) name, ed.pr. || 17. Ktamarallos: new Anatolian name, ed.pr. || 21. Brixhe: 'Le grec 'Ισινόη est-il attesté ailleurs?' ||

[22. Philemon must have been adopted by Hermias' father; was Philemon his original name or did he adopt the name of his new father?, Pleket] || 42-43. engraved on a lateral side of the block, ed.pr.

1522: 139-142 no. 2 (ph.; translation). **List of contributors for the gymnasium of the presbyteroi, early imperial period?.** Yellowish marble pedimental stele with akroteria on the corners. Lower left side slightly damaged. Found in the gymnasium. Ed.pr. points out that most contributors belong to elite families known since Hellenistic times; there is only one Roman citizen; not a single person bears an Anatolian name.

Τύχηι ἀγαθῆι καὶ σωτηρίᾳ τῶν Σεβαστῶν καὶ
τοῦ παντὸς οἴκου αὐτῶν·
ἐπὶ ἱερέως Ἀλεξάνδρου τοῦ Ἀλεξάνδρου τοῦ
Ῥηξιμάχου, μηνὸς Δύστρου β´· κατὰ τὸ γεγονὸς
ψήφισμα ὑπὸ τῶν πρεσβυτέρων, γυμνασιαρχούσης
Ἀλεξάνδρας τῆς Ἀσκληπιάδου Μύρτου, οἱ καθιερω-
κότες vac. τοῖς Σεβαστοῖς vac. καὶ τοῖς πρεσβυτέροις·
Σταβλία Ναΐς δη. φ´
Παπύλος Ἀπολλωνίδου καὶ αὐτὸς τῶν πρεσβυτέρων
νέος κτίστης δη. ͵α
Ἀριστόμαχος Ἀσκλάπωνος Τρύφων δη. υ´
Ἀρχέλαος Ἀρχελάου Πυθῆς δη. φ´
Ἀλεξάνδρα Ἀσκληπιάδου Μύρτον δη. ψν´
Δημήτριος Ἑρμίου τρίκλεινα γ´
Εὐτυχίδαμος Θεοπόμπου τρίκλεινα γ´
Ἰούλιος Ζώσιμος τρίκλεινον α´
Φιλίσκος Διοσκουρίδου τρίκλεινον α´
Ἀπολλόδωρος Ἀρτεμιδώρου τρίκλεινον
Στράτων Ἑρμίου δη. ρ´
Φίλιππος δημόσιος τρίκλεινον
Ἀπελλᾶς Ἀρχελάου τρίκλεινον
Ἑρμογένης Θεογένους τρίκλεινον
Δίων Καϋστρίου τρίκλεινον
Ὀνήσιμος [...]ράτου τρίκλεινον
Ἀπολλώνιο[ς Ἀπολλ]οδώρου τρίκλεινον
Ὅμηρος Μ[ενεκρά]τους τρίκλεινον
Καλλίστρα[τος Καλλικ]ράτους τρίκλεινον
Ῥ[υ]σίμαχος Ἀλε[ξάν]δρου τρίκλεινον
Περιγένης Θεογένους τρίκλεινον
Ζώσιμος [....]ωνος δη· ν´
[....]ων Μήτρων[ο]ς δη. ν´
[Ἀρ]τεμίδωρος Ἰθαγένους δη. ν´
Δημήτ[ρι]ος Ἀρτεμ[ιδ]ώρου δη. ν´

[Μ]ενεκρά[της .]τω[..]ου δη. ε´

[κ]ράτης [γ]υμνασιαρχῶν
[κατεσκ]εύασεν ἐκ τῶν ἰδίων καὶ τὴν
[ ]..ιραν ἀνέθηκεν

3. Ἱερέως: the priest, no doubt of Ares who was the principal god of the city, was the city's eponym, ed.pr. || 4. Dystros: this month is the first one recorded with certainty in the city, ed.pr. || 6-7. the contributions were given in order to provide the gymnasium with new τρίκλεινα; L. 19 shows that one τρίκλεινον cost 100 drachmai ■ Metropolis, ed.pr. || 9-10. νέος κτίστης: Papylos must have financed many buildings in the city, ed.pr. [or was Papylos, in addition to having contributed 1,000 den. also νέος κτίστης of (the association of) presbyteroi, i.e. did he finance (part of) a building project for them?, Pleket] || 20. Philippos was a slave of the city and apparently wealthy enough to give a triclinium, ed.pr. || 35-37. these lines apparently were added later, ed.pr.

1523: 142/143 no. 3 (ph.). **Fragment of a calendar, probably reign of Tiberius.** Three fragments of a whitish marble plate, inscribed in four columns. The calendar listing the days of the Greek months and the corresponding days of the Roman calendar, may have been placed in a stoa in the agora or in ■ gymnasium. The province of Asia had adopted the Julian calendar in 9 B.C.

I
ιδ´ Ν[ω]. Ὀκ[τώ]-
βριαι
ιε´ πρὸ η´ εἰ-
δῶν Ὀκτω-
βρίων
ις´ πρὸ ζ´
ιζ´ πρὸ ς´
ιη´ πρὸ ε´

II
ιγ´ Νῶναι
Νοένβριαι
ιδ´ πρὸ ς´ εἰ-
δῶν Νοεν-
βρίων
ιε´ π[ρ]ὸ ζ´
ιγ´ π[ρὸ --

III
[ι]α´ πρὸ α
ιβ´ Νω. Δεκένβρι-
αι
ιγ´ πρὸ η´ ε[ἰ]-
δῶν Δεκεν-
βρίων
ιδ´ πρὸ ζ´
ιε´ πρὸ ς´

IV
ι´ [π̣ρὸ
ια´ πρ[ὸ
ιβ´ Νω. Ἰανοάρι[αι]
ιγ´ πρὸ η´ εἰδῶ(ν)
Ἰανοαρίων
ιδ´ πρὸ [--]

1524: 143-146 no. 4 (ph.; translation). **Boundary stone of the land of Artemis Ephesia, 84/85** A.D. Block with tenon for fixing it in a base, which is also preserved. Only the front has been smoothed. Found in situ at Yeniköy at the end of the stagnum Pagaseum. The moist land surrounding the hill of Sinektepe or the spurs of mount Gallesion may have been the property of Artemis. Domitian had given orders to measure the lands of the temple and to set up boundary stones (see *SEG* XLVIII 1356). The income of these lands was earmarked for the eternal gymnasiarchy of the harbor gymnasium. The work started under S. Iulius Frontinus (84/85 A.D., see also *I.Eph.* 3508?) and continued until at least 87/88 A.D. (see *I.Eph.* 3506/3507, and 3510). The legate Clodius Celsus is otherwise unknown.

Κατὰ τὴν Αὐτοκρά-
τορος Καίσαρος
Δομιτιανοῦ Σεβασ-
4 τοῦ Γερμανικοῦ
διαταγὴν ὅρος ἱεροῦ
χωρίου τῆς Ἀρτέμι-
δος τεθεὶς ἐπὶ Σέ-
8 ξτου Ἰουλίου Φρον-
τείνου ἀνθυπά-
του διὰ Κλωδίου
Κέλσου πρεσβευ-
12 τοῦ vacat

11. ΚΕΔΣΟΥ, *lapis*

1525: 146 no. 5. **Honorary inscription for Diophantos, 2nd/1st cent.** B.C. Column built into the Byzantine defense wall; inscription in a tabula ansata.

Ὁ δῆμος Διόφαντον
Θεογνήτου ἀρετῆς ἕ-
νεκα καὶ δικαιοσύνης
4 καὶ τῆς πρὸς τὸν δῆμον
εὐνοίας

2. A Θεόγνητος Διοφάντου is on record in *I.Eph.* 3429a L. 9 (Hellenistic period), ed.pr.

1526: 146 no. 6. **Seating inscription, Roman imperial period.** White bluish marble block broken on all sides: [--] ἕδρα κατέχετε [ὑπὸ --]

Κατέχετε for κατέχεται, ed.pr.

1527. Miletos. Boule and demos. K.Nawotka, *Boule and Demos in Miletus and its Pontic colonies from classical age until third century A.D.* (Wroclaw-Warsawa-Kraków 1999), consists of three Parts. **Part I** deals with the various categories of relevant documents: laws (νόμοι), decrees (ψηφίσματα), abbreviated decrees (very often citizenship decrees) and *tituli honorarii*, all mentioning in one way or another the boule and/or the demos; brief discussion of *Milet* I 6. 187 and *IG* I³ 21 ('best to leave the matter open', i.e., the problem of the date and the historical context). In **Part II** the probouleutic procedure is dealt with; after ca. 200 B.C. the habit developed of 'submitting motions for pre-approval by boards of magistrates before they could be considered by the council and ratified in the assembly' (112); discussion of the nature of the σύνεδροι (102-107). **Part III**: Boule and Demos at work, with sections on size and meeting-place, especially of the assembly (especially the theatre), voting, election, internal organization and officers of the assembly, ostracism, size and meeting-place of the boule, internal organization and officers of the boule and finally the position of the boule within the poleis.

1528. Miletos. Dionysiac associations. In her study of the interaction between public and private in the Dionysiac associations M.-C.Villanueva-Puig, *Ktema* 23 (1998) [1999] 367/368, adduces the lex sacra concerning the priesthood of Διόνυσος (*LSAM* 48) and the epitaph of Ἀλκμεωνίς (*Milet* VI 2 733). The priestess of Dionysos presided over the δημόσιος θίασος, practiced the rites ὑπὲρ τῆς πόλεως, but also exercised some control over the private thiasoi which had to pay a fee for the initiation of women (cf. *LSCG* 166). Alkmeonis combined the public office of the priestess with a religious experience relating to private eschatological expectations (καλῶμ μοῖραν ἐπισταμένη; 'elle connaît le destinée réservée aux bons').

1529. Miletos? (area of: Fener Tepe). Honorary decree for Dexippos, 320-300 B.C. Lower part of a rectangular marble block found on the Fener Tepe (west coast of the Milesian peninsula); reused as a door lintel; probably from Miletos; now in the Museum of Miletos. Ed.pr. W.Günther, *AA* (1999) 475-479 (ph.; dr.; translation).

I: -
[- max. 5 -]Α[..]Ο[....]Σ̣[----]
[- max. 3 -]ΕΩΝ vacat
vacat
II: [Ἔδο]ξεν τῆι βουλῆι καὶ τῶι δήμωι· Δέξιππον Μνησιμάχου
[Κῶιο]ν εὐεργέτην γενόμενον τῆς πόλεως δοῦναι (sic) αὐτῶι
[καὶ ἐ]κγόνοις προξενίην καὶ πολιτείαν καὶ ἔγκτησιν καὶ
4 [προε]δ̣ρίην καὶ ἀτέλειαν [ὅσω]ν̣ ἡ πόλις κ̣υ̣ρίη ἐσ[τίν] vacat

I. End of another document, probably in another hand, ed.pr. || II. 2. or [Τήϊο]ν; however, there are several Koan and no Teian proxenoi at Miletos; moreover, Δέξιππος is a name rarely attested outside Athens. The most famous Dexippos was a Koan physician (ca. 400-350 B.C.), pupil of Hippokrates, who cured the sons of the Carian satrap Hekatomnos according to Suda s.v. Δέξιππος; possibly our honorand was a descendant or relative of this doctor, ed.pr. || 3. first attestation of the combined award of proxeny and citizenship at Miletos, ed.pr. || 4. the ateleia-clause points to the city being dependent on royal power; cf. the exemption from taxes that earlier, unidentifiable kings imposed (ἅ τινες τῶμ βασιλέων κατέστησαν) by Ptolemy II on record in *Milet* I 3 139 A LL. 5-7 (cf. *Milet* VI 1 pp. 172/173; *RC* 14), ed.pr. || the ἀτέλεια formula is frequent at Iasos and might suggest a Iasian provenance, but the over-all form of the document (abbreviated decree) points to Miletos (cf. *Milet* I 3 94-119b; *SEG* XXXVIII 1205-1208); if so, we have the earliest Milesian proxeny decree, ed.pr.

1530. Miletos. Fragment mentioning Menestheus, 2nd cent. B.C. Bluish marble fragment of a column; found in 1899 on the western akropolis; published on the basis of a copy of C.Fredrich, now in the Bayerische Staatsbibliothek in Munich, by ed.pr. N.Ehrhardt, *AA* (1999) 273-275 (dr.): [----] | εὐσεβέσιν | Μενεσθεὺς | Ἀπολλωνίου

3-4. Menestheus belongs to the prominent Milesian family known from the epitaphs *Milet* VI 2 424, 736, and 743 (*SEG* XXXVII 990, 991A and B) recording two men called Ἀπολλώνιος Μενεσθέως, ed.pr. || the purpose of the inscription remains unclear; εὐσεβέσιν possibly refers to the office of prophet: cf. *I.Didyma* 282 (εὐσεβέσιν κλήροις; cf. L.Robert, *Hellenica* XI/XII, Paris 1960, 458; for the correct reading see *ibid.* note 1), ed.pr., who discusses the various meanings of εὐσεβής.

1531. Miletos. Honorary epigram for the wrestler Nikomachos. *Milet* I 3 164 (VI 1 p. 194 with further bibliography). I.Kertész, *Nikephoros* 12 (1999) 143-148, suggests dating this text to the sixties or fifties of the 2nd cent. B.C. (previous scholars: 150-100 B.C. or after 129 B.C.). The Pergamenes are called Τηλεφίδαι in this text; and the Pergamon altar, supposedly dated to the period 166-156 B.C., also refers to the myth of Telephos [However, the fact that in two pieces of evidence Telephus occurs, surely does not imply that they both date *from the same period*, Pleket].

1532. Miletos (area of: Taşburun). Monogram on a capital, early Byzantine period. In a report on a survey carried out in 1996/1997, H.Lohmann, *AA* (1999) 457 (ph.), reports on an early Byzantine capital found in Taşburun; original provenance unknown; now in the Museum of Balat. Read by J.Niehoff apud L.: Θεοῦ

1533. Priene. Dedication by Pedon, early 6th cent. B.C. *SEG* XXXVII 994 (XL 1025*). L.Boffo devotes a large part of her quite abstract study '*La pietra e la memoria: storia e "storie" nell'epigrafia dell'oriente greco*' in E.Gabba (ed.), *Presentazione e scrittura della storia: storiografia, epigrafia, monumenti. Atti del Convegno di Pontignano (aprile 1996)* (Como 1999) 165-173, to the autobiographical references in Pedon's dedication. Contra C.Ampolo, who argued for decisive influence from the Near East (Egypt and Persia; see *SEG* XL), B. stresses the individual element in the extant Greek epigraphical tradition, especially but not necessarily in 'speaking inscriptions' (cf. inter alia *IG* XII Suppl. 412; *GIBM* 933; Meiggs-Lewis, *GHI* 16; B.Freyer-Schauenburg, *Samos XI. Bildwerke der archaischen und des strengen Stils*, Bonn 1974, 106-130 nos. 58-63 [for which cf. *SEG* XL 1701 in fine]). She pleads for a 'lettura minimalista' of our dedication, which, also in view of the reuse of an Egyptian statuette for a dedication in Kamiros (*LSAG* 356 no. 10), leads her to locate Pedon's experience within the 'limiti di una più "normale" manifestazione della vita di un greco in epoca arcaica' (173).

1534. Smyrna. Decrees for foreign judges. See our lemmata nos. 520bis, 1093, and 1171.

1535. Teos. Decrees concerning the payment of ransom to pirates, ca. 250-200 B.C. *SEG* XLIV 949; XLVII 1645. S.Bussi in B.Virgilio, *Studi Ellenistici* XII (1999) 159-171, offers an Italian translation, preceded by comment on a number of lines. **L. 24**: δανείζειν τόκων δεκάτων; B. follows Gauthier's view; see *SEG* XLIV 949 I app.cr. ad L. 3; **L. 25**: ἔγγεια καὶ ναυτικά. B. follows the interpretation of ed.pr. Şahin: see 949 II app.cr. ad LL. 25-27; contra R.Merkelbach, *EA* 32 (2000) 105, who accepts Pleket's suggestion; **L. 36**: B. prefers ed.pr.'s εἴκ[οσι to Gauthier's εἶν[αι; **L. 40**: B. suggests μὴ ἀδικοῦντι; **L. 48**: (μὴ πλατύτερας) εἰκοστοῦ μέρους δακτύλου ἐκ πήχεος: 'la ventesima parte di un dattilo nel sistema del cubito', i.e., a reference to the maximum width of a 'filo d'oro intessuto'; the latter is to be restored somehow in L. 48 initio; **L. 49**: B. suggests διαδήμα]τος; **L. 85**: B. suggests χ[ρυσοῦς] instead of χ[ρυσίων]; **L. 92**: B. suggests χ[ρυσίων] instead of χ[ρυσοῦς].

R.Merkelbach, *EA* 32 (2000) 101-114, presents the Greek text with German translation, preceded by a brief analysis of the contents of the text. We notice new restorations by M. **L. 1**: πρυ]τάνε[ως: improbable; at the end of decree I one expects praise for those who lent money to the city; **L. 13**: perhaps τοῖς δανε]ίσα[σι; **L. 14**: [-- ἵνα δὲ π]ᾶ[σι φανερὸν ἦι etc.; **L. 22** in fine: καὶ τ[ῶν ἄλλων τῶν ἐν τῆι πόλει καὶ ἐν | τῆι χώρ]αι (cf. LL. 63/64); **LL. 24/25**: τῶ[ι δήμωι πᾶν ἀργύριον καὶ χρυσίον | κατὰ πάντα τὰ ἐ]ν τ[ῆι] πόλει καὶ ἔγγεια καὶ ναυτικά; cf. above; **LL. 27/28**: the meaning is: ἕ(ω)[ς ὁ δῆμος συντελ]ῆι; **L. 30**: τοῖς δανείσ[ασι ὑπὲρ μνᾶς δέκα: restored by M. 'zur Verdeutlichung'; **L. 35** initio: [εἰσενεγκεῖν δὲ τοὺς π]ολίτας πά[ντ]ας καὶ ὅσ(α); **L. 36**: M. accepts Gauthier's reading ἐν ἡμέραις τρισίν· καὶ εἶν[αι; **L. 37** in fine: δ[ανειζέτωσαν]; **L. 39** initio: [εἰ δὲ πολῖται ἢ] τινες; in fine [καὶ μὴ ἐδάνεισαν]; **L. 40**: [μ]ὴ ἀδικοῦντι (as Bussi; see above); **L. 41** in fine: ἀπο-[γρ]αψάτωσα[ν δὲ τὰ ὀνόματα; **L. 45** initio: [ὀμόσαι δὲ] πάντας; **L. 56**: καὶ μὴ ἐνηνοχ[ὼς].

1536. Teos. Honorary decree of Abdera for the people of Teos, ca. 170-166 B.C. P.Herrmann, *ZPE* 7 (1971) 76/77. After re-examination of the stone republished by C.Marek in *Anatolian Studies* -- (cf. our lemma no. 1840) 97-108 (ph.), with a few new readings. We reproduce the text, which was never included in *SEG*, without app.cr.

A. In a wreath above the text: Ὁ δῆμος | ὁ Ἀβδηριτῶν | τὸν δῆμον

B. Decree:

Ἐπειδὴ Τήιοι πατέρες ὄντες τῆς πόλεως ἡμῶν τὴν προγονικὴν εὔνοιαν ἐ[ν]
λόγοις ἔρ[γοις] τε τηρεῖν προαιρούμενοι π[ειρῶ]νται, πρὸς ὑπέρθεσιν ἀεὶ
τῶν εἰς ἡ-
μᾶς εὐεργεσιῶν ἁμιλλώμενοι, τὴν ἑαυτῶν σπουδὴν καὶ φιλοτιμίαν ἀκατα-
4 παυστὸν πρὸς τὸν δῆμον ἡμῶν διαφυλάσ[σειν] ἀθάνατον παρα[σκευάζον]-
τες, ὅσον ἐφ' ἑαυτοῖς, τὴν ἐκ τῆς ὁμονοίας ἑκατέραις ταῖς πόλεσιν π[εριγενο]-

μένην εὐδοξ[ίαν], ὑπερβολὴν εὐεργεσιῶν οὐθὲν βεβουλημένοι κα[ταλείπ]ειν
τῶν [ἐπ]ὶ τὰ παραπλήσια δεδωκότων ἑαυτοὺς δήμων [- - - - - - - - - - - -]
[- - - -]ει φιλανθρωπίας [- - - - -]ΣΤΟΝ τῶν Τηίων [- - - - - - - - - - - -]
[- - - - - -]οτητα τε καὶ [- - - - - - - - ἐπίσημον κατ' ἰδίαν τοῖς ἀνθρώ]-
ποις καὶ κοινῆι ταῖς πόλεσιν [πεποιη]κότων αὐτῶν τὴν πρὸς τοὺς [συγ]-
γενεῖς ἑαυτῶν ἀπροφάσιστον σπουδὴν καὶ φιλοτιμίαν [- - - - -]
οἱ τῆς πόλεως καιροὶ τῆς παρ' ἐκείνων ἐνεδεήθησαν [βοηθείας]
[καὶ] ἡ τύχη τοῖς τοῦ δήμου πράγμασιν ἀγνώμ[ων - - - - -]
[- - -] περίβολος μόνον τειχῶν ἐπολ[- - - - - - - - - - - - - τ]-
[ῶ]ν ἐνοικούντων οἱ μὲν εἰς τὸν πόλεμον ἀναλώσ[αντες - - -]
οἱ δὲ αἰχμάλωτοι γενόμενοι ἀ[- - - - - - - - - - - - - - - - - -]
ἐλευθερίαν ἀποβεβληκότες το[-]
[- - - - - - - - - - -] διακούσαντες [- -]
τὴν ἀγορὰν καὶ τοὺς ναοὺς τῶν θεῶν [-]
[- - - - - - - - - - - - -] προσκρίνοντες τοῖς [- - - - - - - - - - - - - - - - -]
[- - - - - - - - - - - - - - -]ΘΕΙΝΚΑΙ[- -]
[- - - - - - - - - - - - -]εν τοῖς λοιποῖς [- - - - - - - - - - - - - - - - - - - -]
[- - - - - - - - - - - - -]την πολ[- -]
- -

9. ἐπίσημον or ἀείμνηστον, M. || 14. ἐπολ[ιορκεῖτο] or ἐπολ[εμεῖτο?, M. || 16. possibly ἀ[πήχθησαν τήν τε πατρίδα καὶ τὴν] | || in L. 12 ff. we hear about a siege of Abdera; the ἐνοικοῦντες (L. 15) are all the inhabitants of the city (citizens, metics, foreigners), ed.pr. || *Syll.*[3] 656 contains a honorary decree of Abdera for two Teian ambassadors, who defended Abdera in the Senate in its dispute with the Thracian king Kotys, who wanted to seize Abderitan land; after the siege and destruction of Abdera the Romans had restored freedom and returned land to the city. The new text thanks the city of Teos itself and is likely to be contemporary with *Syll.*[3] 656. The situation in Abdera (see especially LL. 12-16) may well have been identical with what Livy (43.4.8) reports about the city being seized and plundered by the Romans in 170 B.C. (contra G.Chiranky as summarized in *SEG* XXXII 1206; M. tends to reject C.'s views).

LYDIA

1537. Lydia. Cults. M.Paz de Hoz, *Die Lydischen Kulte im Lichte der griechischen Inschriften* (Bonn 1999), exploits (1-127) the inscriptions of Lydia to present an inventory of the deities worshipped in the area (Anatolian, Greek, Persian, other gods) and a study of the combination of the cult of gods of different origins, of the cult personnel, cultic associations, the economic basis and finances of temples, (the social background of) the dedicators and the nature and form of communication between deity and worshipper (e.g. divine commands, punishment, vows and prayers; dreams, divination, angels). On 128-315 she presents a catalogue of 741 testimonia (Greek text; selected bibliography) arranged according to deities in alphabetical order.

Elaborate Concordances and Indices. For a summary see A.Chaniotis, *EBGR* 15 (2002) no. 101. For a brief study of angels see M.Paz de Hoz, *'Angelos y Theion en exvotos anatolios'* in *Τῆς φιλίης τάδε δῶρα. Miscelánea léxica en memoria de Conchita Serrano* (Madrid 1999) 103-109 [for new dedications to Zeus Meilichios and Zeus Medou, both unattested so far in Lydia, see our lemmata nos. 1717 and 1719], with special reference to angels in Carian Stratonikeia (Θεῖος Ἄνγελος, Ἀγαθὸς Ἄνγελος, Θεῖον Ἀνγελικόν) and in Lydia (Ἄνγελος Ὅσιος Δίκαιος). It is especially in visions and dreams that angels perform as mediators between deities and humans.

1538. Lydia. Lydia in the later Roman Imperial period. See G.Petzl, *Atti XI Congresso* II 473-488, for a brief study of Lydia's cities, villages and their institutions, its economy in the cities and the countryside, and its religion, with special reference to the confession inscriptions. We single out the long list of occupations and associations of workers on 482-484.

1539. Lydia. Rediscovered inscriptions. Malay, *Researches* 177-182 nos. 219-242 (ph., except for no. 239 = *TAM* V 1 360), reports that the following texts have been rediscovered.

SEG XXIX	Malay, no.	*TAM* V 2	Malay, no.
1188	236 (see our lemma no. 1665)	946	227 A (see our lemma no. 1700)
1214/1215 and 1806	234	949	222
		957	223
		976	226
TAM V 1		1019	221
360	239	1125	224
456	237	1256	229
467	238 (see our lemma no. 1549)	1289	230
		1380	232
540	235	1392	233
812	228		
TAM V 2		*I.Sardis*	
837	219	118	241 (cf. G.Petzl, *EA* 32, 2000, 204; 33, 2001, 54)
841	220		
877	231		
883	240	*I.Kyme*	
926	225 (L. 1, omitted in previous editions, has Τύχηι Ἀγαθῆι)	15	242

For a survey of all the texts in this book, which are relevant to the study of Greek religion, see A.Chaniotis, *EBGR* 15 (2002) no. 148.

1540. Apollonia on the Maeander (area of: Derbent, southeast of Kadiköy). Honorary decree for Asklepides, between 170 and 159 B.C. Large (nearly 2 meter high) marble stele moulded above; above the inscription a large wreath; the surface is worn away and the lower part of the inscription is largely illegible. Ed.pr. Malay, *Researches* 157/158 no. 182 (ph.). M. assigns the text to the territory of Philadelphia but G.Petzl, *EA* 33 (2001) 56, points out that the stone was found in Derbent which is not likely to have belonged to Philadelphia's territory. Derbent is a few kilometers from Kadiköy. The fact that Philadelphia was founded by king Attalos II, argues against an attribution to that city. Petzl suggests assigning the stele to Apollonia on the Maeander, which already existed as a polis ca. 200 B.C. (*Milet* I 3 74); a milestone found in Kadiköy (201 A.D.; *CIL* III Suppl. 14201⁴; cf. *SEG* XLV 1655) gives a distance of eleven miles from Tripolis, the new name of Apollonia from Augustus' reign onwards.

Γ[ν]ώμη στρατηγῶν καὶ βουλευτῶν· ἐπεὶ Ἀσκλη-
πίδης Θεοφίλου Περγαμηνὸς σ[υν]τεθραμμένος Ἀττά-
λωι τῶι τοῦ βασιλέως ἀδελφῶι μετήλλαχεν τὸν βίον
πολλὰς καὶ μεγάλας παρεισχημένος χρείας, γεγο-
νὼς ἄξιος τῆς συντροφίας ἀμενψιμοίρητον ἑαυτὸν
ἐτήρησεν, εὐτάκτως καὶ κοσμίως ἀναστρεφόμενος
διὰ παντὸς, τῆι τε εὐνοίαι ἐν πᾶσιν τοῖς καιροῖς φανε-
ρὸν ἑαυτὸν ἐπόει λέγων τε καὶ πράσσων ὑπὲρ τοῦ βασιλέως
.Α.Α..Α[- - - - - - - - - - - - - -] Α[- - - - - - - -]
[.]ΑΣ[- -]Α[..]Ν
τοῖς ἐν Τ[- - - - - - - - - - - - - - - - - -] ἐπιδιδοὺς
ΠΡΟΣ[.]Α[- - - - - - - - - - - - -]ΤΑ προϊστάμενος
[- - - - - - - - - - -]ΕΝΣΩ[...]ΑΝΤΑ πρὸς τὰ συνφέ-
[ροντα - - - - - - - - - -]ΑΙΑΓΑ[....]Ι γε[γ]ε[ν]ημένος
[- -]ΙΣΟΥ vacat
[- - - - - - - - - - - - - - - - - -] δόξαν καὶ ἀρετὴν
[- - - - - - - - - - - - - - - - - - τὴν] ἑαυτοῦ ἀναστρο-
[φὴν - - - - - - - - - - - - - - - - τοὺ]ς καλοὺς καὶ ἀγα-
[θοὺς - - - - - - - - - - - - - - - - -]Σ[..]ΜΑΣΙΑΣ τῆς
[- - - - - - - - - - - - - - - - - - - γεγ]ονότων [.]Ε[..]
[- - - - - - - - - - δεδόχθαι τῆι βουλῆι] καὶ τῶι δήμωι
[- - - - - - - - - - - - - - - - - τοὺς πολ]ίτας καὶ τοὺς
[- -]ΣΑΝΤΑΣ πᾶσαν
[- - - - - - - - - - - - - - - - - - - -] τὸ γυμνάσιον Ε[1-2]
[- - - - - - - - - - - - - - - - - τὴν ἀ]γορὰν καὶ τὰ ἐρ-
[γαστήρια - - - - - - - - - - - - - - - - -]ΩΤΩΝΤΙΜΗ
[-] ὅπως διαμένῃ
[- -]ΕΠΙΘΥΟΝ
[- καθ' ἕκαστ]ον ἔτος
[- τῶι] δήμωι μηνὶ
[-]Α[...]ΤΟΙΣΝ[- -]

[-]ΜΕ
[-]Ε[..]ΤΗΝ ΠΡΟΣ
[-]Α[.]ΑΓΕ
[-]ΘΕΣΕ
[- - - - ἀναγράψαι τοῦτο τὸ ψήφισμα εἰς στή]λην λευ-
[κοῦ λίθου καὶ στῆσαι ἐν τῶι] τῶν [ν]έων γυ-
[μνασίωι - - - - - - - - - - - -]Σ τὸ ἀνή(λ)ωμα
[- τοῦ] δήμου
[-]Σ[....]ΑΘΟ
[-]Σ[...]ΑΠΙΟΥ

1. Asklepides, son of Theophilos: see *SEG* XXXI 575 LL. 12/13; his brothers Apollonides and Theophilos jr. and his father Theophilos sr. are also known to have been σύντροφοι of Attalos II, ed.pr. [one wonders whether in *SEG* XXXI 575 LL. 12/13 Ἀσκ[α]λαπι[ά]δας is to be read; perhaps Ἀσκ[α]λαπίδας suffices, Pleket] || 7. τῆι τε εὐνοίαι, G.Petzl, *EA* 33, 2001, 55; εὐνοίαι, ed.pr. || 22 ff. certain funerary honors seem to have been awarded, related to the gymnasion (LL. 24 and 37/38; burial in the gymnasion?), ed.pr. || 33. possibly ε[ἰς] τὴν πρὸς (or προσ--), ed.pr. || 36-37. restored *exempli gratia* by ed.pr. || 38. ΗΧΩΜΑ, lapis.

1541. Apollonis (area of: Sakarkaya). List of names, 1st cent. B.C. Curved marble plaque in four joining pieces; now in the Museum in Manisa. Ed.pr. Malay, *Researches* 51/52 no. 44 (ph.).

A: - - - - - - - - - - - -
]ος Χαιριγένο[υ]
]ρος Ἀρτέμωνος
vacat
Ἀ]πολλᾶ, vacat
] Ἀπολλωνίου
Μη]νογένου vacat
]ς Ἕκτωρ vacat
] Πολεμοκράτου
]˘ος Ἀντιόχου
]ς Νικολάου
Ἀ]πολλωνίου
]αίου vacat
Ἀπ]ολλωνίου
] Μητροδώρου
]ς Νερίωνος
] Μηνοφίλου
]δίου vacat
]Δημητρίου
Δ]ημητρίου

B: - - - - - - - - - - -
[- - - - - - - - - -]
Μεν[- - - - - - -]
vacat
vacat
Ἑρμίας [- -]
Μηνο[- -]
Παπυ[λ - -]
Στα[- - - -]
Διον[υσ - -]
Θεότ[ιμος - -]
Ἀνδρ[- - -]
Ἀτ[- - - -]
Μην[- - -] ΑΡΤΟΚΟ[--]
vacat

]ς Δημητρίου
]ς Ξενοδόκου
]ς Ἀντιόχου
]οδώρου v v
]ρος Ἀπολλωνίου

- -]ΟΘΕ vacat
- -]Ο vacat
Μεν]εκράτους vacat
- -]ΟΣ τὰ τρία, τούς τε νέους κα[ὶ
- -]ΔΑΣ ἐκ τοῦ vacat
- - - - - - - - - - - - - - - - - -

The list reminds ed.pr. of the ephebic lists from Apollonis (*TAM* V 2 1203-1208; in 1205 τὰ δύο γυμνάσια are mentioned) || A 6. Ἕκτωρ: apparently used as a second name, ed.pr. || [8. omitted by ed.pr.; added by Pleket || 12. omitted by ed.pr.; added by Pleket] || 14. -] Νέρωνος, ed.pr. [but the photo shows ΝΕΡΙΩΝΟΣ, Pleket] || B 6. Παπυ[λίων or Παπύ[λος, ed.pr. || 11. Ἀπ[--, ed.pr. [the photo shows Α▼] || 12. perhaps Σπ]αρτόκο[υ?, ed.pr.

1542. Apollonis (area of: Zeytinliova (formerly Yayaköy, north of Apollonis). Honorary inscription for Phaitas Publius, Late Hellenistic period? Marble stele moulded above. Ed.pr. Malay, *Researches* 54 no. 48 (ph.).

Κωμῆται Ἀσκουκώ-
μης ἐτείμησαν Φα-
ίταν Φαίτου Πού-
πλιον φιλάγαθον
διὰ βίου vacat

1-2. Ἀσκουκώμη: previously unattested, ed.pr. || 3-4. Πούπλιον: for the use of a Roman *praenomen* as second name ed.pr. refers to Robert, *Noms indigènes* 278.

1543. Apollonis. Dedication of a building (A) and honorary inscription for a Late Roman emperor (B), Roman Imperial period (A) and ca. 300 A.D. (B). Marble block re-used for inscription B. Ed.pr. Malay, *Researches* 52/53 no. 45 A/B (ph.).

A:

[Μακεδ]όνων Καισαρέων Ἀ[πολλωνι]-
[δέων] ἡ βουλὴ καὶ ὁ δῆμος [ἀνέθη]-
[κα]ν ἐκ τῶν τῆς πόλεως χ[ρημάτων]
[ἐπὶ] ἀρχόντων Εἰρην[α]ίου [τοῦ - -]
[.]ου καὶ Σωκράτου τοῦ [- - - - - - -]
[- - - -]ίου vacat

1. Apollonis probably added Καισαρεῖς to its ethnikon after the earthquake of 17 A.D. and Tiberius' support; the word [Μακεδ]όνων confirms that Apollonis originated as a settlement of Macedonian soldiers: see *TAM* V 2 p. 421 for other Macedonian communities nearby (*TAM* V 2 1188 and 1190), for Macedonian names in ephebic lists of the city (*TAM* V 2 1203-1208), and for the Macedonian shield on some of the city's coins, ed.pr. || 4-5. Eirenaios and Sokrates are previously unattested on coins or inscriptions of the city.

B:

Τὸν [ἐπιφανέ]-
στατο[ν ca. 2-3]-
[.]ΙΟΝ Οὐα[λ.]
⟦- - - - - - - -⟧
ἡ Ἀπολλω-
νιδέων
πόλις

1-2. Or [ἐμφανέ]ιστατον, ed.pr., referring to *SEG* XXVIII 884 || 3. a horizontal stroke before ION makes a reading κύ]ριον problematic, ed.pr., who conjectures that in L. 4, where there is space for ca. ten letters, Μαξιμιανόν or Διοκλητιανόν may have been erased; in that case Maximianus, Galerius or Diocletian may have been honored.

1544. Apollonis (area of: Ballıca, north of Apollonis). Fragment of an epitaph, Roman Imperial period. Fragment of a marble sarcophagus with garland built into the wall of Merkez Aşağı Cami. Ed.pr. Malay, *Researches* 54/55 no. 49 (ph.).

Col. A	Col. B
- - - - - - - -	- - - - - -
[ἄ]λλο π[τῶ]-	δώσει
μα ἐπεμ-	τῷ ἱερω-
βαλεῖν εἰς	τάτῳ ταμε[ί]-
[τὴν σορὸν]	ῳ * ͵βφ'

1545-1546. Apollonis. Two fragments. Ed.pr. Malay, *Researches* 53/54 nos. 46/47 (ph.), publishes the following fragments.

1545: 53 no. 46. **Fragment, Early Roman Imperial period.** Fragment of a marble block.

- - - - - - - - - -
-]ΑΙΑΛ[-
-]Ι ΑΥΤΟ[-
Τρύ]φωνος τοῦ [-
-]βεύσαντε[ς ?
vacat

4. πρεσ]βεύσαντε[ς? or, less likely, ἐφη]βεύσαντε[ς?, ed.pr.

1546: 54 no. 47. **Fragment, Late Hellenistic or Early Roman period.**

- - - - - - - -
-]ΣΙ
-]ΙΑΙΣ
-]ΗΝ
-]ΥΩΝ
-] vacat

4. Perhaps πρεσβε]ύων or γραμματε]ύων, ed.pr.

1547. Attaleia (area of: Karaköy, southeast of Attaleia). Epitaph of the father and wife of Aurelius Publius, Roman Imperial period. Marble altar moulded above and below. Ed.pr. Malay, *Researches* 73 no. 68 (ph.).

Αὐρήλιος | Πόπλις τῷ πα|τρὶ μνείας χά|ριν καὶ τῇ συν||βίῳ ❦

1548. Attaleia (Selçikli)? Epitaph of Apollonios, Roman Imperial period. Marble pedimental stele with akroteria and tenon; in the pediment a disk and in its corners a flower; large wreath within LL. 1-4 of the inscription; in the Collection of I.Akçura (Manisa). Ed.pr. Malay, *Researches* 169 no. 205 (ph.).

Ἀκρί wreath σις
Ἀπο λ λω-
νίῳ τῷ μή-
τρω ς
μνείας χάριν

3-4. μή|τρως: nominative instead of dative; 'maternal uncle', ed.pr., who refers to the text in our lemma no. 1620.

1549. Ayazviran (Iaza). Confession inscription, undated. *TAM* V 1 467; Petzl, *Beichtinschriften* 29. Rediscovered and republished by Malay, *Researches* 181 no. 238 (ph.), who cleaned the stone and as a result was able to read more letters.

-]Σ . . . Σ[-
] ὑπέχεσθ[αι
]ΘΑΙ vacat
]ΣΧΑΜΕΝ[-

]ΟΚΛΟΥ καταλο[υ-
]ΙΙΣΘΙΑΛΑΜΑ ἐκολ[ασ-
α]ὐτὸν ἰς τὴν ὅρασι[ν

2. ὑπέχεσθαι: 'to promise', ed.pr. || 3. in smaller letters, added later, ed.pr. || 4. something like ἔ]σχαμεν, παρέ]σχαμεν or ἀπέ]σχαμεν, ed.pr. || 5. perhaps Πρ]όκλου?, ed.pr.

1550-1551. Ayazviran (Iaza). Two dedications. Ed.pr. Malay, *Researches* 113 nos. 125/126 (ph.), publishes the following two inscriptions now in the Museum in Manisa.

1550: 113 no. 125. **Dedication to Men Axiottenos, 201/202 A.D.** Lower right part of a marble stele found in Mağazadamları, a quarter northeast of Ayazviran.

[Μηνὶ] Ἀξιοττηνῷ
[ca. 4-5]τη εὐξαμένη
[εἰ με]νῶ ἐν τῷ τό-
[πῳ κ]αὶ ἔξω τὴν πίσ-
[τιν σ]τηλλογραφῆ-
[σαι καὶ ἀ]κουσθεῖσα ἀ-
[πέδω]κα τὴν εὐχή-
[ν· Ἔτους] σ • π • ϛ′ • μη(νὸς) Ἀπε-
[λλαίου] βι′

The dedicant had problems concerning her stay at a certain place and her credit (or security?), ed.pr. || [8. Year 286 = 201/202 A.D. (Sullan era); ed.pr. *per errorem* writes year 287, Pleket].

1551: 113 no. 126. **Dedication to Men Axiot(t)enos, Roman Imperial period.** Upper part of a marble stele moulded above.

Μηνὶ Ἀξιοτη|νῷ Τρ(ό)φιμος | ὑπὲρ πεδίο[υ] vacat εὐχήν vacat

2. Τ Ρ Φ, lapis || 3. πεδίου for παιδίου, ed.pr.

1552. Ayvatlar (Dora?). Fragment concerning a royal appointee, Hellenistic period. Right part of a marble block, later cut in the form of a stele; said to have been found in Yaren Mevkii, ca. 3-4 km. north of Ayvatlar, and now in the Museum in Manisa. Ed.pr. Malay, *Researches* 151 no. 179 (ph.).

[- - - - στρα]τηγὸς καὶ εὐεργέ- v v
[της - - - - - κ]αὶ τοῖς Μυσοῖς
[- - - - - - - - -]ΕΔΩΝ κατασταθεὶς
[- - - - - ἐπιστ]άτης τοῦ τόπου v v

[- - - - - - - β]ασιλέως καὶ ἡμῶν
[- - - - - - - -]ΤΟ πλείονας τῆς
[- - - - - - - -]ΤΕΤΗΙΕΦΟΔΩΙΤΩ[.]
[- - - - - - - δι]ὰ τὴν πᾶ[σαν] σπου[δὴν]
[- - - - - - - -] τῶν ἀνωχύρων [- -]
[- - - - - - - - - - - -]ΤΟΥΣΟΣ[- -]

3. --- Μακ]εδών?, ed.pr. || 4. τόπος: ed.pr. refers to M.Wörrle, *Chiron* 5 (1975) 72-76 [for τόπος/τόποι see also *SEG* XLVI 1434 B] || 5. ἡμῶν: a Mysian community or a royal official?, ed.pr. || 7. possibly ἔν] τε τῆι ἐφόδωι τῶ[ν] (a military attack?), ed.pr., who adds that ἀνώχυρος (L. 9) may also refer to a military context, and points to the ἀνώχυροι τόποι in *Syll.*[3] 569 L. 5 || the text seems to concern a benefactor who served as strategos (LL. 1/2) and was appointed (κατασταθείς in L. 3) as ἐπιστάτης τοῦ τόπου (L. 4), ed.pr., who refers to *OGIS* 268 (from Bakir) honoring a certain Ἀπολλώνιος Μελεάγρου ἐπιστάτης, who was also a στρατηγός and an εὐεργέτης; the βασιλεύς in L. 5 could be one of the Attalids, ed.pr. [contra H.Müller - M.Wörrle, *Chiron* 32 (2002) 225 note 151].

1553. Charakipolis (area of: Çaglayan (formerly Kızıllar, near the city). Christian inscription, Byzantine period. *SEG* XLIII 858. Upper part of a marble block; in a panel part of a cross; found during an excavation at the site of a Byzantine church. Republished by Malay, *Researches* 85 no. 82 (ph.): † Εὐχὴ Γληγορείου ΓΓΚΠΑΝ.

1554. Dağdere (in mountainous district between Thyateira, Iulia Gordos, and Attaleia). Dedication to Hekate, Antoninus Pius and his wife Faustina, between 138 and 141 A.D. Lower part of a rectangular marble altar; inscription in a framed field; above it probably a figure; now in the Museum in Manisa. Ed.pr. Malay, *Researches* 47/48 no. 36 (ph.).

Θεᾷ Ἑκάτῃ σωτείρῃ
ἐπηκόῳ, Αὐτοκράτορι
Σεβαστῷ Ἁδριανῷ
Ἀντωνείνῳ καὶ τῇ
Σεβαστῇ Φαυστείνῃ
Ἀπφιὰς Ἀσκληπί-
δου σὺν Ἀσκληπί-
δῃ τῷ ἀνδρὶ οἱ ἰαι-
ρεῖς τὸν βωμὸν ἐγ
τῶν ἰδίων ἀνέθη-
vacat καν vacat

Α, C, Ѡ (ω in L. 10 initio) || [1. for the rarely attested cult of Hekate in Lydia see now M.Paz de Hoz, *op.cit.* (see our lemma no. 1537) 68/69] || 8. ἰαιρεῖς for ἱερεῖς, ed.pr. || 11. engraved below the frame || since Faustina became Σεβαστή (Augusta) in 138 and died in 141 A.D., the date of this text is given, ed.pr. || for four epitaphs from Dağdere see *TAM* V 1 810-813, ed.pr., who points out that no. 812 (rediscovered by ed.pr. and presented under no. 228; ph.) is now in the Collection of I.Akşura in Manisa.

1555. Dağdere. Dedications to Papias, Roman Imperial period. Ed.pr. Malay, *Researches* 48-50 nos. 37-43 (ph.), publishes seven small inscribed stelai found during the construction of a road in 1994 and now in the Museum in Manisa; Papias is likely to have had a rural sanctuary near Dağdere. Except for *TAM* V 2 1321 (*I.Manisa* 162; from the territory of Hyrkanis) all other attestations of the cult of Papias are from Phrygia: see *SEG* XL 1184 and 1216 (Παπ(ί)ας).

A: 48/49 no. 37. Marble pedimental stele; in the pediment a star in a circle; below the inscription representation of an animal (an ox?): Αππουις | Ἀντιπάτ|ρου Παπίᾳ | εὐχήν

1. Αππουις: either a mistake for Αππους or an unattested variant of it, ed.pr. || the dedications to Papias from Phrygia have representations of oxen, ed.pr.

B: 49 no. 38. Marble pedimental stele: Χορδίων | Παπίας (sic) v v | εὐχήν v v

1. Χορδίων: previously unattested; either to be connected with Χόρδης/Χόρδας or a variant of Κόρδος, ed.pr., who for the latter refers to Robert, *Noms indigènes* 246.

C: 49 no. 39. Marble stele moulded above and with tenon below.

Μένανδρος Αἰ|νέου Παπίαι | vacat εὐχήν vacat

D: 49/50 no. 40. Marble pedimental stele with tenon; in the pediment representation of a bust (of Papias?): Παπίᾳ Ἀ[σ]κλη|πιόδωρος Διο|γένου εὐχήν

E: 50 no. 41. Marble stele moulded above and with tenon below.

Πα-
πίᾳ
Γλύ-
κων
Μηνοφί-
λου εὐχήν

F: 50 no. 42. Marble pedimental stele with tenon: Παπίαι Γλύ|κω[ν] Ὑψιγόν|{ν}ου εὐχήν

G: 50 no. 43. Two joining pieces of a marble pedimental stele with tenon.

[--]Ε[--|---]Α[.]ΟΣΙ|[--]ΝΟΣ|ΚΑΛ[---] || [--

1556. Dağmarmara/Karaköy. Consecration of an aqueduct, between 180-192 A.D. Architectural marble block. Ed.pr. Malay, *Researches* 115 no. 127 (ph.).

❦ Ἀγαθῇ Τύχῃ· ❦
⟦ΑΠ̣Ο ca. 6 ΤΕ ca. 7 ⟧ καὶ τῇ πατρίδι
Διονύσιος {ιος} γ´ τοῦ Ἀρτεμᾶ ἱερασάμε-
νος τοῦ θεοῦ καθὰ καὶ ἡ πατρὶς ἠξίω-
σεν ὑπὲρ τῶν εἰς τὰ δεῖπνα ἀναλω-
μάτων τὸ ὕδωρ εἰσαγαγὼν καθιέρωσεν
ἐπὶ ἀνθυπάτου Γεμινίου Μαρκιανοῦ

2. Possibly ⟦Ἀπ̣ό̣[λλωνι} Τε[μψιανῷ]⟧, ed.pr., who points out that *I.Manisa* 16 (*SEG* XVII 533; XIX 716; from the same village) mentions a κρήνη and ὑδραγώγιον constructed by the Τεμψιανοί; Dağmarmara may well have been the site of the village of the Tempsianoi; *I.Manisa* 16 has two rasurae! || 3-6. Dionysios paid for the water-supply instead of 'covering the expenses for the meals': a reference to the *summa honoraria* commonly paid by the priest of the god [see now J.Reynolds, *JRA* 13 (2000) 5-20, especially 16-19, from Aphrodisias, where the high priests of the imperial cult are asked to give money for a new aqueduct rather than for the traditional gladiator-shows connected with the emperor cult; A.Chaniotis, *EBGR* 15 (2002) no. 148, refers to *Milet* I 3 134 (cf. *Milet* VI 1 134) LL. 18-20: a decree which prevents the magistrates from substituting the celebration of ritual banquets by making contributions in cash, Pleket] || 7. P.Iulius Geminius Marcianus served under Commodus as governor (*PIR* IV^2 220 no. 340), ed.pr.

1557. Dağmarmara/Karaköy. Epitaph of Apollonios and Charixenos, with imprecation, Hellenistic period. Pedimental marble stele with akroteria and tenon; in the pediment a disk; below the pediment an arched recess with two standing men (?) and two children in the corners; below the recess an inscription; now in the Museum in Manisa. Ed.pr. Malay, *Researches* 116 no. 128 (ph.).

Ἀπολλώνιος Ἀπολλω-
νίου φιλοπάτωρ χαῖρε
vacat ἐτῶν ιδ´· vacat
Χαρίξενος Διονυσίου
φιλοπάτωρ χαῖρε v ἐτῶν ι´.
ἐ̣ὰ̣ν̣ δέ̣ τις τὴν στήλλην λυ-
[μ]α̣ί̣ν̣ηται, γῆ αὐτῷ καρπὸν μὴ
ἐνένκαι vacat

1558. Dağmarmara/Karaköy. Fragment, undated. Right part of a marble block moulded above and below. Ed.pr. Malay, *Researches* 116 no. 129 (ph.).

vacat ΜΟΥΚ[- -
vacat

Perhaps a name (e.g. Μουκ[ιανός] or Μούκ[ιος]), continuing on an adjoining block, ed.pr.

1559. Daldis (area of: Taşkuyucak). Honorary inscription for Athenaios, Late Hellenistic period. Marble block now in the Museum in Manisa. Ed.pr. Malay, *Researches* 77 no. 71 (ph.).

Οἱ κατοικοῦντες ἐν
Παρθευροις καθιέρω-
σαν Ἀθήναιον Ἀρτε-
μιδώρου γενόμε-
νον καὶ κοινῶς τῆς
κατοικίας καὶ ἰδίᾳ ἑ-
κάστου εὐεργέτην
πασῆς ἕνεκεν ἀρετῆς

1-2. The village Παρθευρα was located near Taşkuyucak in the territory of Daldis; other inscriptions from Taşkuyucak in *TAM* V 1 619 and *I.Manisa* 521/522 and 525, ed.pr. || [2-3. for καθιερόω followed by the accusative of a human being see *SEG* XLVII 2356, Pleket].

1560. Daldis. Epitaph of Stratoneikos, 124/125 or 178/179 A.D. Lower part of a marble stele; between L. 1 and the rest of the inscription a bag (?), wreath and a bird. Ed.pr. Malay, *Researches* 77/78 no. 72 (ph.).

Ἔτους σθ´, μη(νὸς) ιβ´ αι´·
Φαυστεῖνα, ❦
Γέμελλος
Στρατόνεικον
τὸν υειόν, Εὐτυ-
χία τὸν τεθραμέ-
νον καὶ οἱ συνγε-
νεῖς vacat
vacat
χαῖρε

1. Year 209 = 124/125 (Sullan era) or 178/179 A.D. (Aktian era); ΣΘΜΙΑ, lapis.

1561. Daldis (area of: Yeniköy, south of the city). Epitaphs for Hermogas senior and junior, 139/140 or 193/194 A.D. (A) and 145/146 or 199/200 A.D. (B). Marble pedimental stele; in the lower corners of the pediment ivy leaves; below the pediment two wreaths; now in the Museum in Manisa; the earlier inscription (A) in the field below the pediment; the later one (B) in the pediment. Ed.pr. Malay, *Researches* 78/79 no. 73 (ph.).

A:
Ἔτους · σ · κδ´, μη(νὸς) Ξανδικοῦ
· ι´ ·· Ἑρμογᾶς καὶ Ἀττικὸς
οἱ υἱοί, Στρατονείκη
ἡ σύνβιος, Πρέπουσα
ἡ μήτηρ, Ἀρτεμίδωρος
ὁ ἀδελφιδῆς ἐποίησαν
{σαν} Ἑρμογᾶδι μνείας
vacat χάριν vacat
❦ καὶ Στρατονίκη ❦

Gennadios may have given the monument, which was to be a κοιμητήριον Χρειστιανῶν καθολικῆς ἐκκλησίας, to the local church.

1566. Hamidiye. Dedication to Zeus, Late Hellenistic period. Large marble stele moulded above and with tenon; above the inscription in a slightly recessed field a wreath; found at Çinçinler Mahallesi, a quarter of Hamidiye, and now in the Museum in Manisa. Ed.pr. Malay, *Researches* 111 no. 124 (ph.).

Οἱ ἐν Αλκιλευροις κάτοι-
κοι Σαρδιανοὶ Διὶ
εὐχήν

1. Αλκιλευρα: unattested toponym so far, ed.pr., who adds that it is not known why a number of Sardians settled down in the village.

1567. Hierokaisareia (area of: Akselendi, east of the city). Honorary inscription for Stratoneike, 2nd cent. A.D.? Marble base with akroteria above and moulding below; found at a place called Karapallut Mevkii together with *SEG* XLVII 1656, and now in the Museum in Manisa. Ed.pr. Malay, *Researches* 57 no. 51 (ph.).

Ἡ βουλὴ καὶ ὁ δῆμος ἐτε[ί]-
μησαν Στρατονείκην Ἀ-
πολλωνίδου τοῦ Πρωτο-
μάχου ἱέρειαν τῆς Ἀρ-
τέμιδος εὐσεβῶς καὶ φι-
λοδόξως ἀναστραφεῖσαν
ἐν ταῖς ἑορταῖς τῆς θεοῦ

|-| , Ψ || 4-5. for the cult of Artemis (Persike) in Hierokaisareia see *TAM* V 2 p. 445 and nos. 1244/1245 and 1251, ed.pr.

1568. Hierokaisareia (area of: Akselendi, east of the city). Milestone, 92 A.D.-Later Roman Imperial period. Cylindrical marble stone used as a milestone at least five times. Ed.pr. Malay, *Researches* 58-60 no. 52 (ph.;dr.).

A: Milestone mentioning Domitian, 92 A.D.

Imp. Ca[e]sar, [divi Vesp]a-
sia[ni f(ilius), Domitianus Aug(ustus)]
[Germanicus, pontifex max(imus)],
t[rib(unicia) pot(estate) XI, imp. XXII],
[co(n)s(ul) XVI, cens(or) perpe(tuus)],
[p(ater) p(atriae) vias restituit]

[Αὐτοκράτωρ Καῖσαρ, θε]-
[οῦ Οὐεσπασιανοῦ υἱός],
[Δομιτιανὸς Σεβαστὸς]
[Γερμανικός, ἀρχιερεὺς]
[μέγιστος, δημαρχικῆς]
[ἐξουσίας τὸ ια΄, αὐτοκρά]-
[τωρ τὸ κβ΄, ὕπατος τὸ ις΄],
[τειμητὴς αἰώνιος, πα]-
[τὴρ πα]τρίδος τὰς
ὁδοὺς ἀποκατέστησεν·
Θυατειρηνῶν μί(λια) ι΄·
ἠργάσαντο Μειλητοπολεῖται
ἀπολιπόντες τοῦ μι(λίου) ι΄ στά(δια) β΄

The milestone concerns the repair of the same road as that in *TAM* V 2 870 (A and B), from 92 and 97 A.D.; at the end of 870 B [Μει]λητοπολεῖται | [ἠργ]άσαντο can now be restored with certainty, ed.pr. || 17. 'Ten miles from (the city of) Thyateira', ed.pr. [or perhaps ten miles assigned to the people of Thyateira (but the work was done by Miletopolis)?, Pleket] || 18-20. ed.pr. refers to *I.Eph.* 3157, *IGR* I 828 and *SEG* XLV 1597 A, all showing that cities could be required to construct or repair roads even beyond their territory, and suggests that at Akselendi another community continued the repair towards Sardis [Why not assign the stone to Thyateira (area of: Akselendi); see *SEG* XLVII 1656 for another stone from Akselendi, clearly concerned with a citizen from Thyateira, Pleket].

B: Milestone mentioning Nerva, 97 A.D.

[Im]p(erator) Nerva
Caesar Aug(ustus),
[pon]tif(ex) max(imus),
[tri]b(uniciae) potesta-
[tis], p(ater) p(atriae), co(n)s(ul) III
Αὐτοκράτωρ Νέρουας
Καῖσαρ Σεβαστός,
ἀρχιερεὺς μέγιστος,
δημαρχικῆς ἐξουσίας,
πατὴρ πατρίδος,
ὕπατος τὸ τρίτον

C: Milestone mentioning Diocletian and colleagues, 293-305 A.D.

Αὐτοκ(ράτορας) Κ[αίσαρα]ς Γ. Οὐα(λέριον)
Διοκλητιανὸν κ(αὶ) Μ.
[Αὐρ. Οὐα(λέριον) Μα]ξιμιανὸν εὐ-

4 [σεβ(εῖς) εὐτυ(χεῖς)] Σεββ. κ(αὶ) Φλ.
[Οὐα(λέριον) Κωνσ]τάντιον καὶ Οὐα(λέριον)
[Μα]ξιμιανὸν τοὺς ἐπ-
[ιφαν(εστάτους) Καίσαρας]

D: Milestone mentioning Fl. Constantinus and others, 333-335 A.D.

Fl. Constantino
et Fl. Val. Constantio
et Fl. Val. Constanti(no)
4 et Fl. Val. Consta(nti)
nobb. Caess.

E: Milestone mentioning unknown emperors, undated.

Τοῖς κυρίοις ἡμῶν
- - - - - - - - -

1569. Hierokaisareia (area of: Pınarcık, formerly Kennes, northeast of the city). Milestone, undated. Lower part of a cylindrical marble stone used at least three times: two Greek texts in the middle and Latin texts on each side. Ed.pr. Malay, *Researches* 60/61 no. 53 (ph.; dr.).

- - - - - - - - - - -
μί(λια) ζʹ
Ἀπὸ Θυατείρων τῆς λαμ-
προτάτης καὶ μεγίστης
4 μί(λια) ζʹ
mi(lia) VII mi(lia) VI[I]

Other milestones from Pınarcık in *TAM* V 2 872, 874, 877 and 879.

1570. Hierokaisareia (Sazoba). Honorary inscription for Aurelius Diogenes, 3rd cent. A.D. Marble block; original red paint in the letters partly preserved; now in the Collection of I.Akçura (Manisa); said to be from the 'area of Akhisar (Thyateira)'. Ed.pr. Malay, *Researches* 167 no. 200 (ph.).

vacat Ἀγαθῆι Τύχηι vacat
ἡ βουλὴ καὶ ὁ δῆμος
καθὰ ἐψηφίσαντο
4 Αὐρ. Διογένην δὶς
τ[ὸν]στεφανηφόρον

Ⲯ, H and ⊬ || 4-5. in *TAM* V 2 1267 (from Sazoba/Hierokaisareia) an Αὐρ. Διογένης is on record, who served as στεφανηφόρος, ed.pr., who suggests that our honorand is the same person and that therefore our stone is likely to come from Hierokaisareia.

1571. Hierokaisareia (area of: Beyoba). Fragment, Roman Imperial period. Fragment of a marble block. Ed.pr. Malay, *Researches* 57 no. 50 (ph.).

[--]ΩΝΚ[---|---] ἀρχιε[ρ---]

The size of the letters may indicate that we have a block belonging to a building, ed.pr.

1572. Hierokaisareia (area of: Tiyenli, southeast of the city). Dedication to Zeus Sabazios, Late Hellenistic or Early Roman Imperial period? Upper part of a limestone altar discovered in Kulak Dede Mevkii in 1994 but seen in 1997 near a fountain on the road between Tiyenli and Kumkuyucak. Ed.pr. Malay, *Researches* 62 no. 55 (ph.; dr.).

Ἀρτεμίδωρος Διο-
νυσίου ὁ δ[ι]ὰ γένο[υς]
ἱερεὺς [Δ]ι[ὶ] Σαβαζίωι με[τ]ὰ
4 [ca. 5-6 τῶν κ]ατοικούντων ἐν
Κιδουκ[ώμῃ? σ]ωτηρί[ας ἕνεκεν]

1-3. Inscribed in taller letters || 1-2. an Ἀρτεμίδωρος Διονυσίου is on record in *TAM* V 2 1246 (from Hierokaisareia), ed.pr. || 3-4. perhaps με[τ]ὰ | [πάντων τῶν κ]ατοικούντων, ed.pr. || 5. Κιδουκ[ώμῃ?]: for the name ed.pr. refers to *I.Laodikeia am Lykos* 1 (*SEG* XLVII 1739) for Κιδδιουκώμη in Phrygia; ed.pr. points out that in an unpublished text from Akselendi a village Καδουκώμη is on record.

1573. Hierokaisareia (area of: Sazoba). Fragment (of a dedication?), Roman Imperial period. Upper left part of a marble plaque or stele. Ed.pr. Malay, *Researches* 62 no. 56 (ph.).

ΘΕ[- - -]
v E[- -]
Τι(βερι- -) • Κ[λαυδι- - -]

1. Perhaps θε[ῷ, -ᾷ or -οῖς, ed.pr. || 2. ε[ὐχήν]?, ed.pr.

1574. Hierokaisareia (area of: Tiyenli, southeast of the city). Fragmentary dedication?, undated. Marble altar with akroteria now in the Collection of I.Akçura in Manisa. Ed.pr. Malay, *Researches* 61 no. 54 (ph.).

[- - - -]KA[- - - - -]
[- - - -]N σώματ̣[α]
[? ἱερὰ σὺν τῇ] γυναι-
[? κὶ καὶ τοῖς τέ]κ̇νοις
[- - - - ? τῇ] θ̇εῷ
[- - - - - - - -]ΝΔΕ
[- - - - - - - -]ΡΟΝ
[- - - - - - - -]ΟΝΔΗ

In view of σώματα in L. 2 and θεῷ in L. 5 (presumably Artemis Persike) ed.pr. suggests that we may have a dedication of slaves to the goddess: see *SEG* XXXV 1155 and *TAM* V 2 1252 for parallels || 6-8. here perhaps the names of the slaves were mentioned, ed.pr., who suggests Σπ]όνδη in L. 8.

1575-1580. Hierokaisareia (area of). Funerary inscriptions, Roman Imperial period. Ed.pr. Malay, *Researches* 63-65 nos. 57-62 (ph.), publishes the following texts.

1575: 63 no. 57. **Epitaph of Kalliste.** Pedimental marble stele with akroteria; above the inscription a wreath; built into a window; from Değnekler, southeast of the city.

[Ἀ]νείκητος Καλλ[λ]ίστῃ τῇ γυναικί

1576: 63 no. 58. **Funerary imprecation.** Local stone block found in Kumkuyucak, southeast of the city, and now in the Museum in Manisa.

- - - - - - - - -
τοῦτο τὸ
μνημῖον
ὃς ἂν πο- ❦
λήσῃ (sic) ἢ ἀγο-
❦ ράσῃ, ἕ-
ξουσιν κ[ε]-
χολομέ-
νους (sic) θεού[ς]

5-8. For the curse see Strubbe, *Arai Epitymbioi* 296-298, ed.pr.

1577: 63/64 no. 59. **Epitaph of Hermaiskos (?) and others, ca. 170 A.D.** Fragment of a sarcophagus of local stone; found in Kumkuyucak, southeast of the city, and now in the Museum in Manisa.

- Δι]ονυσίου Θυατειρηνὴ[- - - -]
- τ]ῶι αὐτῆς ἀνδρὶ Ἑρμαΐσ[κωι ?
- κα]ὶ ἐκγόνοις, μηδενὸ[ς ἑτέρου ἔχοντος ἐξουσίαν
[δώσει πρ]οστείμου τῆι λαμπ[ροτάτηι Ἱεροκαισαρέων πόλει ∗ number]
[- - - - - -]ΕΤΕΘΗ[. .]ΤΟΥΠΟ[- - - -]
[ἀνθυπάτωι Ἰου]νίωι Ῥουφ[ίν]ῳ̣ι̣ μ̣[ηνός - - -

[κατεσκε]ύασεν καὶ τ̣ο̣[ῖ]ς προ[γόνοις

2. Initio γλυκυτάτ]ωι is also considered by ed.pr. || 5. perhaps [τούτου (or ταύτης τῆς ἐπιγραφῆς) ἀντίγραφον] ἐτέθη (or ἀπ]ετέθη), ed.pr. || 6. M.Iunius Rufinus Sabinianus was proconsul of Asia ca. 170 A.D., ed.pr., who refers, *inter alia*, to *TAM* V 1 637.

1578: 64 no. 60. **Epitaph for Tat(e)ias and others.** Fragment of a pedimental marble stele found in Kumkuyucak, southeast of the city, and now in the Museum in Manisa.

-]Ο
-]ΙΛΛ
-] ἐτῶν ι̣η´
[? Ἄττα]λος Γλύκω-
[νος ὁ κ]αὶ Σατορν-
[ῖλος] Θυατιρηνὸς
[κατε]σκεύασα ζῶν
[τὸ μν]ημῖον τοῖς γο-
[νεῦσι Τ]ατειάδι
[καὶ - -]φ καὶ γυ-
[ναικὶ - - -]λεινα̣
[- - - - - - - -] καὶ
[- - - - - - - -]ΩΝ
- - - - - - - - -

1-3. Inscribed in the pediment: apparently a later addition, when another member of the family died, ed.pr.

1579: 64/65 no. 61. **Epitaph of Ammion and Damas.** Marble tabula; inscription in a framed field; found in Akselendi, east of the city, and now in the Museum in Manisa.

Δαμᾶς Ἀμ ν-
μίῳ τῇ ἑαυτο-
ῦ γυναικὶ καὶ
Δαμᾶδι τῷ ἰ-
δίῳ τέκνῳ ἐ⟩⟨
ποίησεν μ̣ν̣-
είας χάριν
καὶ ζῶν ἑαυτῷ
καὶ ἐκγόνοις

1580: 65 no. 62. **Epitaph of Euphemos.** Marble stele; pediment engraved; inscription in a framed field; in the pediment in each corner ivy-leaves; in the center a four-petalled star; below the inscription two circles flanked by two leaves; found in Pınarcık (formerly Kennes), northeast of the city, and now in the Museum in Manisa.

Ἑρμῆς Εὐφή-
μῳ τῷ ἑαυτοῦ
πατρὶ ἐποί-
ησεν μνεί-
ας χάριν
❦ ❦

2. Final upsilon engraved outside the frame.

1581. Hyrkanis. Bilingual dedication to the Tyche/Iuno of Atratina, Early Roman Imperial period. Marble altar moulded above and below; built into the wall of an old mosque in Saruhanlı, northwest of the city. Ed.pr. Malay, *Researches* 71 no. 67 (ph.).

Iunoni Atratinae
n(ostrae) Mopsus l(ibertus) [et]
procurator
Τύχῃ Ἀτρατείνας
ἡμέτερας Μόψος
ἀπελεύθερος
καὶ ἐπίτροπος

1. Iuno is the equivalent of Genius; see e.g. *CIL* V 7237: Genio Sex. Valeri Severini et Iunoni Va[leriae] Potitae uxo[ris] eius, ed.pr., who suggests that Atratina was probably related to L.Sempronius Atratinus, consul in 34 B.C., and owned estates near Hyrkanis, with Mopsos as manager; see *SEG* XXX 433 and *TAM* V 2 1031, where one of Atratinus' freedmen appears as γραμματεύς.

1582. Hyrkanis (area of: Lamyana near Büyükbelen). Epitaph of two brothers, both called Aurelius Andromachos, 3rd cent. A.D. Marble tabula; inscription in a recessed framed field; now in the Museum in Manisa. Ed.pr. Malay, *Researches* 75 no. 70 (ph.).

Αὐρ. Γλύκων καὶ Αὐρ. Στρα-
τονείκη Αὐρ. Ἀνδρομάχῳ
τῷ ἑαυτῶν τέκνῳ καὶ Αὐρ.
Ἀνδρομάχῳ ἑτέρῳ τέκνῳ
ἐποίησαν μνείας χάριν
ἐφ' ᾧ αὐτοὶ τεθήσονται [εἰ]ς
τὸ μνημεῖον καὶ τὰ τέκνα
αὐτῶν· εἰ δέ τις μετὰ ταῦ-
τα ἕτερόν τινα κηδεύσει,
ἀποδώσει εἰς τὸν Καίσαρος
φίσκον ἀργυρίου ∗ ,βφ'

1583. Hyrkanis (area of: Lamyana near Büyükbelen). Fragment of a (funerary?) inscription, Roman Imperial period. Upper part of a marble pedimental stele; in the pediment representation of a dog; now in the Museum in Manisa. Ed.pr. Malay, *Researches* 75 no. 69 (ph.) [For the attribution to Hyrkanis see *SEG* XLVII 1649].

Κλ(αύδιος) —< Ἄμενπτος ὁ κλη|ρονόμος >— καὶ >— Κλ. Στρα|[τ - - - - -].

1584. Hyrkanis (area of: Nuriye = Tyanollos). Fragment of a funerary inscription, Roman Imperial period. Right part of the lid of a marble sarcophagus. Ed.pr. Malay, *Researches* 67 no. 63 (ph.).

[-]ς κατεσ-
[κεύασ- -]ῳ καὶ τῇ
[- καὶ τοῖς] τέκνοις
[- μηδενὸς] ἑτέρου ἔ-

[χοντος ἐξουσίαν -]ΕΝ καὶ ΝΕ
[- τὸ] ἀντί-
[γραφον ἀπετέθη εἰς τὸ ἀρχεῖον - - - - - - - - - - - - εἰς τὸ ἱερ]ώτατον
[ταμεῖον ∗ number -]

2-3. Perhaps ἑαυτ]ῷ καὶ τῇ | [συμβίῳ (or γυναικί) ---, ed.pr. || 5. in fine possibly νε|[κρόν followed by an infinitive, e.g. βαλεῖν or ἐπενβαλεῖν, ed.pr.

1585. Iulia Gordos (area of). Epitaph of an anonymous man, 3rd cent. A.D. Right part of a marble tabula ansata; the frame around the inscription is decorated with flowers; on the ansa a perfume-bottle. Ed.pr. Malay, *Researches* 80 no. 75 (ph.), who assigns the inscription to the area of Daldis. [See, however, G.Petzl, *EA* 31 (1999) 104 and 30 (1998) 43/44 (*SEG* XLVIII 1440), who on stylistic grounds prefers to assign this stone to the area of Iulia Gordos].

[Ἔτους -]ι' • μη(νὸς) • Περιτίου
[-]ΙΔΩΡΙΛΑ Αὐρ.
[τ]ῷ συνβίῳ, Αὐ-
[ρ. -]ος καὶ Αὐρ. Α-
[-]ιος καὶ Αὐρ. v v
[-]νος, Αὐρ. Νικί-
[ας ? -]ν καὶ Ἀμύμω-
[ν οἱ υἱο]ὶ τῷ πατρὶ ἐ v-
[ποίησαν] μνίας χάριν
[καὶ οἱ λοιπ]οὶ συνγενεῖ-
[ς πάντε]ς· χαῖρε, πα-
[ρ]οδεῖτα ❦

2. Perhaps the name Δώριλα (for Δώριλλα), ed.pr.

1586. Kamai. Honorary inscription for a Severan emperor, between 211-235 A.D. Left part of a rectangular marble base now in the Museum in Manisa; copied in Akhisar (Thyateira) but said to have been in the Collection of a dealer living in Selçikli (Attaleia). Ed.pr. Malay, *Researches* 165 no. 198 (ph.).

Ἀγα[θῇ Τύχῃ·]
Τὸν γῆς [καὶ θαλάσσης καὶ παν]-
τὸς ἀνθ[ρώπων ἔθνους δεσπό]-
την Αὐ[τοκράτορα Καίσαρα Μ.]
Αὐρ. Σεου[ῆρον - - - - - - -]
Εὐσεβῆ Ἐ[ὐτυχῆ Σεβαστὸν]
ἡ λαμπ[ροτάτη καὶ διασημο]-
τάτη Κα[μηνῶν? πόλις vacat]

5. Either Σεου[ῆρον Ἀλέξανδρον or Ἀντωνεῖνον: Severus Alexander or Caracalla, ed.pr. || 7-8. or ἐπισημο]τάτη, ed.pr.; if Κα[μηνῶν πόλις is the correct restoration, we would have the first attestation of Kamai as an independent polis, ed.pr., who refers to *TAM* V 2 1231 and *BE* (1979) no. 426.

1587-1589. Kollyda (Incesu, formerly Gölde). Dedications. Ed.pr. Malay, *Researches* 137/138 nos. 149-151 (ph.), publishes the following texts. For the settlement at Kollyda see our lemma no. 1598.

1587: 137 no. 149. **Dedication to Thea Andronikou, Early Roman Imperial period.** Small cylindrical marble altar now in the Museum in Manisa.

Μητρᾶς
Ἀρβάκης
καὶ Μητρᾶς Δ[ιο]-
δώρου Θεᾷ Ἀ[ν]-
[δ]ρονίκ̣ου ε[ὐχήν]

2. Ἀρβάκης: Iranian name; second name of Metras, ed.pr. || 4-5. 'the goddess of Andronikos': Andronikos introduced the cult (see our lemma no. 1719 for a 'Zeus of Medos'), ed.pr.

1588: 137 no. 150. **Dedication to Thea Hypsiste, Roman Imperial period.** Lower part of a marble stele; in a rectangular recess above the inscription representation of a praying man; now in the Museum in Manisa.

Θ̣[ε]ᾷ Ὑ{σ}ψίστῃ ΚΛΑ[.Ι....]Τ̣ΩΝ προκαθημέ̣|[νῃ - -

1. For Θεὰ Ὑψίστη ed.pr. refers to *TAM* V 1 359 (Kollyda) || 2. προκαθημένῃ was probably preceded by the name of the villagers over whom the deity 'presided'.

1589: 138 no. 151. **Fragment of a dedication, 214/215 A.D.** Lower part of a marble stele; above the inscription representation of a praying man standing on a protruding band: Ἔτους σqθ΄, μη(νὸς) Γορπιαίου | [- - - - - - - - - - -]Ο̣Φ̣Ι̣Λ̣Ο̣[.]

1. Year 299 = 214/215 A.D. (Sullan era), ed.pr.

1590-1591. Kollyda (Incesu, formerly Gölde). Two epitaphs. Ed.pr. Malay, *Researches* 138 nos. 152/153 (ph.), publishes the following texts.

1590: 138 no. 152. **Epitaph of Aurelius Apphianos, 240/241 A.D.** Lower part of a marble stele with tenon; above the inscription the lower part of a relief is preserved, showing the remains of a man standing between two columns; now in the Museum in Manisa.

Ἔτους τκε΄, μη(νὸς) Δείου • ς΄ •
Αὐρ(ήλιον) • Ἀπφιανὸν οἱ γονεῖς
κὲ οἱ ἀδελφοὶ μνείας
χάριν ἐτείμησαν v v v

1. Year 325 = 240/241 A.D. (Sullan era), ed.pr.; M with H above, lapis; in fine ϛ.

1591: 138 no. 153. **Fragment of an epitaph, Roman Imperial period.** Lower right part of a marble stele; remains of a recess above the inscription; now in the Museum in Manisa.

[Ἔτους number, μη(νὸς) -]ου • θ΄ ἀ(πιούσῃ) or ἀ(πιόντος) • Ἀθήνα-
[ιος? ὁ πατὴρ?] καὶ Γάλλα Ἀφφι-
[- - τὴν ἑαυτῶν] θ̣υγατέραν κα[ὶ]
[- - - - - - αὐ]τῆς ζήσα- ❦
[σαν ἔτη number ἐτ]είμησαν v v

2. Γάλλα: ed.pr. refers to an inscription from Chios (*BCH* 1, 1877, 83 no. 9): Λολλία, Κοΐντου Λολλίου θυγάτηρ, Γάλλα || 2-3. possibly the name of the deceased in the accusative: Ἀφφί[αν] or Ἄφφι[ον], ed.pr.

1592. Kula (area of). Dedication to Zeus Ogmenos and Men Tyrannos, 276/277 A.D. Marble pedimental stele with akroteria; in the pediment a disk and in the corners a flower; in a recessed field representation of a standing figure holding a sceptre in his right and a pine-cone in his left hand (Men); behind the god a crescent; inscription below the relief; brought to the Museum in Miletos by an antiquities dealer and said to be from the 'area of Kula'. Ed.pr. Malay, *Researches* 102/103 no. 112 (ph.).

Ἔτους τξα΄ • Εἰδομενε-
ὺς καὶ Ἀσκληπιάδης με-
τὰ τῶν ἀδελφῶν Διεὶ
{Διεὶ} Ὀγμηνῷ καὶ Μηνὶ Τυ-
ράνῳ λύτρα ἐκλυτρωσάμε-
νοι ἀνέστησαν vacat

1. Year 361 = 276/277 A.D. (Sullan era), ed.pr. || 3-4. Ζεὺς Ὀγμηνός is on record in *TAM* V 1 255 (Kula) as the associate of Men Tyrannos, ed.pr. [as a result it makes sense to assign the new stone to the same area, Pleket] || 5-6. 'set this up after paying ransom for release', ed.pr. [A.Chaniotis, *EBGR* 15 (2002) no. 148, prefers 'price of release for a crime or misdemeanor']; for λύτρα and (ἐκ)λυτρόομαι see also our lemma no. 1720.

1593. Magnesia ad Sipylum. Fragment of a list of donations, Early Roman Imperial period? Lower right part of a marble block re-used in the wall of Sağlık Müzesi. Ed.pr. Malay, *Researches* 70 no. 66 (ph.).

- - - - - - - - - - - - - -
- - - - - -α]ρχος vacat
- - - - -]νιος ε΄ vacat
- - - - -]ωνίου ν΄ vacat
- - -]ώνιος - Γλύκων v
- - - -]ΝΩΝ Θεοτείμου v
- Πο]λύνεικος ›—‹ Ἡραίου v
- - Κ]λαύδιος Ἀμεθυ-
[στο-]Σ γυμνασ̣ι̣[άρχο.]
- - - - - - - - - - - -

4. Γλύκων or Γλύκωνl[ος, ed.pr. || 7-8. 'Αμέθυι[στος or 'Αμεθύl[στου, ed.pr. || in view of the numbers in LL. 2/3 (ε' and ν') and of γυμνα̣σ̣ι̣[-- in L. 8, ed.pr. suggests that we have here a list of contributions to the gymnasion.

1594. Magnesia ad Sipylum. Fragment, late Hellenistic period. Left part of a marble block; perhaps a piece of an architrave with deleted upper profile. Ed.pr. Malay, *Researches* 69 no. 64 (ph.): v ΠΑΝΔ[---]

Ed.pr. considers several possibilities: 1) if the word is the beginning of an inscription, one could restore e.g. πανδ[οκεῖον] or πανδ[οχεῖον]; 2) we may have a dedication to a deity bearing the title πάνδημος: ['Απόλλωνι] Πανδ[ήμῳ] or ['Απόλλωνι ἐν] Πάνδ[οις]: see *I.Magnesia ad Sipylum* 1 ('Απόλλωνος τοῦ ἐν Πάνδοις) and *I.Smyrna* II, 1 573 ('Απόλλω[νος Πανδ]ήμου; from Magnesia). Panda, located somewhere north of Magnesia, may be the home of the Panteenses, mentioned by Pliny the Elder (see Robert, *Villes*[2] 87 ff.), ed.pr.

1595. Magnesia ad Sipylum. Fragment, undated. Block of local stone re-used in a wall. Ed.pr. Malay, *Researches* 69 no. 65 (ph.): [--] ἀρχιερ[ε--]

1596. Magnesia ad Sipylum. Fragment, undated. Hermes or statue base; on the cornice an inscription; in the table below the text is erased; seen by J.Covel and published by J.-P.Grélois, *op.cit.* (cf. our lemma no. 2399) 379 no. 43 (dr.): 'Αγαθῆι Τύχηι.

1597. Maionia (area of: Soğanlı, southwest of the city). Honorary inscription for Gaius Iulius Rufus, 37/36 B.C. Large marble pedimental stele; above the inscription a wreath; re-used in a fountain. Ed.pr. Malay, *Researches* 139 no. 154 (ph.).

"Ετους μη', μη(νὸς) γ' ιη'· ὁ δῆμος ὁ ἐγ Ζευ̣-
γωνος ἐτίμησεν Γάϊον 'Ιούλιον v v
Γαΐου υἱὸν 'Ροῦφον τιμῆς ἕνεκε

1. Year 48 = 37/36 B.C. (Sullan era), ed.pr. || ΕΤΟΥΣ ΜΜΗ (Η above the first Μ) || 1-2. the village of Ζευγων is previously unattested, ed.pr. || 3. τιμῆς ἕνεκε: added later in smaller script, ed.pr.

1598-1601. Maionia (Gökçeören, formerly Menye). Dedications. Ed.pr. Malay, *Researches* 139-141 nos. 155-158 (ph.), publishes the following texts.

1598: 139 no. 155. **Dedication to Plouton Symakenos, Late Hellenistic period.** Cylindrical marble altar now in the Museum in Manisa.

Θρασίων 'Ερμο-
γένου τῶν ἐκ
Κολλύδων
Πλούτωνι
Συμακηνῷ
εὐχήν

2-3. Ed.pr. refers to an unpublished dedication to Ζεὺς 'Αρίου from Kollyda mentioning a certain 'Αρρειδαῖος Διοκλέως τῶν ἐκ Κολλύδων (Late Hellenistic period); the settlement of Kollyda probably goes back to the Hellenistic period and may have been a Macedonian colony ['Αρρ(ε)ιδαῖος: Macedonian name, Pleket] || 5. Συμακηνός: probably pointng to a toponym, ed. pr. [C.Brixhe, *BE*, 2000, no. 526: Συμακα].

1599: 140 no. 156. **Dedication of a stoa and an altar to Zeus Olympios, 280/281 A.D.** Marble block now in the Museum in Manisa. In the text below we incorporate the readings of M.Christol, T.Drew-Bear, *Anatolia Antiqua (Eski Anadolu)* 9 (2001), 135-146.

Αὐρ(ήλιος) Μαρτεῖν̣[ος]
π̣ραιτωρια[ν(ὸς) ἱ]ππ(εύς)
χώρτης ςι' ἐ[ν τ]ῇ θ[ε]-
οῦ Πρόβου στατίω[νι]
ὑπὲρ τῆς ἑαυτοῦ σω-
τηρίας καὶ τῶν ἰδίων
καὶ τῆς λαμπρᾶς Μαι-
όνων πόλεως εὐ-
χαριστῶν Διὶ 'Ολυμ-
πίῳ τὴν στοὰν καὶ
τὸν βωμὸν εὐχὴν
ἀνέστησεν· "Ετους
τξε', μη(νὸς) Δείου vacat

C.-D.-B. wonder whether the marble block may have been the altar mentioned in L. 11 || 1-2. Αὐρ. Μ. 'Αρτεμ[..] | π̣ραιτωριαν[ὸς --], ed.pr., who suggested Αὐρ. Μ(ᾶρκος) 'Αρτέμ[ων (or -ᾶς)] and π̣ραιτωριαν[ὸς στρατ(ιώτης)]; Μαρτεῖνος = Martinus: a name frequently attested in the Rhine and Danube areas, C.-D.-B., who add that the dedicant may have originated and served in one of those areas || 3-4. χώρτης ΗΙ[-ca. 5/6 -]lου Πρόβου στατιω[ν(άριος)], ed.pr., who suggested χώρτης ηι' [κεντ(υρία) e.g. Φλαβί]lου Πρόβου; C.-D.-B. point out that after χώρτης the stone clearly has Ϟι; ἐν τῇ θεοῦ Πρόβου στατίωνι indicates that the dedicant served in the guard of the emperor Probus (276-282 A.D.) || 9-10. Ζεὺς 'Ολύμπιος: known from coins of Maionia (*TAM* V 1 p. 116) and from an unpublished decree of the Maionians from 16/15 B.C. || 12-13. year 365 = 280/281 A.D. (Sullan era), ed.pr.; Μ (Η above), lapis.

1600: 141 no. 157. **Dedication to Men Axio(t)tenos, Roman Imperial period.** Lower part of a marble stele; above the inscription in a recessed field four standing persons, all praying; now in the Museum in Manisa.

Μηνὶ 'Αξιοττηνῷ 'Ερμῆς 'Ανδρο-
[...]ου εὐξάμενος καὶ ἐπ(ι)τυ-
[χὼν - - - - - - - - - - - - -]

1-2. Possibly 'Ανδρο[νίκ]ου, 'Ανδρο[μάχ]ου *vel sim.*, ed.pr. || 3. ΕΠΤΥ, lapis.

1601: 141 no. 158. **Dedication to Theos Hosios and Dikaios, 260/261 A.D.** Lower part of a marble stele; above the inscription part of a relief showing the lower part of two standing persons.

Αὔγη ἱέρια καθὼς ἐ[π]-
(έ)τυχα καὶ ἐσηκούσ-
θην εὐχὴν Θεῷ Ὁσίῳ
καὶ Δικαίῳ εὐχαριστοῦ-
σα μετὰ Ἀττικοῦ καὶ
μετὰ πάντων ἀνέθηκα·
Ἔτους τμε', μη(νὸς) Γορπιέου
vacat ει' vacat

2. initio ΣΤΥ, lapis || 2-3. 'as I obtained (fulfilment) and was heard', ed.pr. || 3-4. Θεὸς Ὅσιος καὶ Δίκαιος: see *TAM* V 1 248/249 (Kula), 338/339 (Gölde); for the cult see *SEG* XLI 1836 and our lemmata nos. 1809 and 1852 || 7. year 345 = 260/261 A.D. (Sullan era), ed.pr.

1602-1610. Maionia (area of: Gürnevit, now Esenyazı, southeast of Maionia). Epitaphs. Ed.pr. Malay, *Researches* 147-150 nos. 170-178 (ph.), publishes the following texts, all found in Asar Mahallesi, a quarter of Gürnevit, where a sanctuary of Artemis Anaitis and Men Tiamou has been located (see *TAM* V 1 574-577). Malay announces the publication of many dedications from this site.

1602: 147 no. 170. **Epitaph of Apollonios, Late Hellenistic or Early Roman Imperial period.** Upper part of a marble stele moulded above; between LL. 1/2 and the rest of the inscription a large wreath in a slightly recessed field; now in the Museum in Manisa.

ὁ δῆμος Ἀπολλώνιο[ν]
vacat Ἑρμογένου vacat
wreath
[Ἀ]πολλώνιε Ἑρμογένου
vacat χαῖρε· vacat
[- - -]ς ἡ γυνὴ καὶ Ἑρμογέ-
[νης καὶ Ἄτ]ταλος καὶ Ἀπολλώ-
[νιος καὶ Π]απίας Ἀπολ-
[λώνιον τὸν] πατέρα vacat
vacat [ἐτίμησα]ν vacat

1603: 147 no. 171. **Epitaph of Kroisos, Roman Imperial period.** Part of a marble block re-used in a step.

Ἀμμιὰς Κροῖσον τὸν ἑαυ[τῆς - - - -] |
ΟΥΣ τὸν ἑαυτοῦ ἀδελφὸν ἐ[τίμησαν?]

1. In fine υἱὸν or πατέρα], ed.pr. || 1-2. Ἀρι]λοῦς or Πινκ]λοῦς, ed.pr.

1604: 148 no. 172. **Epitaph of Hermokrates, 241/242 A.D.** Marble funerary altar moulded above and below; now in the Museum in Manisa.

Ἔτους • τ • κ • ς',
μηνὸς • Δείου
εἰκάδει· Ἰούλι-
ος Ὑγιηνοῦ
καὶ Δαμιανὴ
γονεῖς Ἑρμο-
κράτι μνείας
ζήσαντα v v
v ἔτη • κ' v v v

1. Year 326 = 241/242 A.D. (Sullan era), ed.pr. || 6. Ἑρμοκράτι: either for Ἑρμοκράτη (accusative) or for Ἑρμοκράτει, ed.pr. || 7. χάριν omitted, ed.pr.

1605: 148 no. 173. **Epitaph of Metrophanes, Roman Imperial period.** Upper part of a marble stele; inscription within a wreath; now in the Museum in Manisa.

Ἡρακλεί-
δης καὶ Τατι-
ὰς ἐτείμησα-
v Μητροφ-
άνην τὸ[ν]
[- - - - -]

1606: 148/149 no. 174. **Epitaph of Attalos, 117/118 A.D.?** Part of a marble stele; above the inscription only the right part of a platform has been preserved; now in the Museum in Manisa.

[name] Ἄτταλον
[τὸν ἴδι]ον ἀδελ-
[φὸν τετ]ελεσμέ-
[νον ἐτίμησ]εν· Ἔτους σβ',
[μη(νὸς) Δαι]σίου ι' vacat

3-4. τετ]ελεσμέ[νον]: 'initiated (in the mysteries)', ed.pr. || 4. ΣΒ, lapis; year 202 = 117/118 A.D. (Sullan era), ed.pr. || 5. in fine Ī, lapis.

1607: 149 no. 175. **Fragment of an epitaph, Roman Imperial period.** Lower right part of a stele now in the Museum in Manisa.

[Ἔτους -, μη(νὸς) - -]β'· Τατιὰς ἐ-
[τίμησεν τὴν ἑαυτῆ]ς θυγατέρα
[καὶ - - - - - - -]οχος, Κοϊν-
[τ- - - - - - - - -] Τάτιον ἡ ὑκε-
[ρὰ - - - ἐτίμησαν] vacat

4-5. For ὑκερά see our lemma no. 1742, ed.pr.

1608: 149 no. 176. **Fragment of an epitaph, Roman Imperial period.** Middle left part of a marble stele now in the Museum in Manisa.

\- - - - - - - - - - -
ΝΟΥ ἐτεί[μησαν -]
Μελτίνη ἡ [- - αὐ]-
τοῦ καὶ Τ[- - - - -]

1609: 149 no. 177. **Fragment of an epitaph, Roman Imperial period.** Lower right part of a marble stele now in the Museum in Manisa.

\- - - - - - - - - - | [- -] ζήσαντ[- ἔτη - -|- - ἀνέθ]ηκα vacat

1610: 149/150 no. 178. **Epitaph of Heraklides, Early Christian period.** Marble plaque now in the Museum in Manisa: Ἡρα|κλίδου | πρεσ|βυτέ|ρου v v

1611-1621. Maionia (area of). Epitaphs. Ed.pr. Malay, *Researches* 142-146 nos. 159-169 (ph.), publishes the following texts.

1611: 142 no. 159. **Epitaph of Lalas, Hellenistic period.** Marble pedimental stele; above the inscription a wreath; found in Soğanlı, southwest of Maionia and now in the Museum in Manisa: Λαλας Σοαδος | γυνὴ δὲ Ἀντι|πάτρου, χαῖρε

1612: 142 no. 160. **Epitaph of Myrton, 18/19 A.D.** Lower part of a marble stele; above the inscription a wreath; now in the Museum in Manisa.

Ἔτους ρʹ καὶ γʹ, μη(νὸς) ιʹ, δʹ·
Μενεκράτης Εὐκλέους
καὶ Τατιὰς ἡ γυνὴ αὐτοῦ
4 Μύρτον τὴν ἑαυτῶν θρε-
πτὴν ἐτείμησαν· Εὐκλῆς
καὶ Ἀπολλώνιος, Ἐπιγέ-
νης ἐτείμησαν· Μελιτίνη
8 Μύρτον τὴν σύντροφον v v

1. Year 103 = 18/19 A.D. (Sullan era), ed.pr.; ΡΚΑΙΓΜΙΔ, lapis.

1613: 142/143 no. 161. **Epitaph of Aphphion, 106/107 A.D.** Marble pedimental stele with akroteria; in the pediment a six-petalled flower; re-used in a step.

Ἔτους ρqαʹ, μη(νὸς) Περειτίου λʹ·
Μενεκράτης Καλλιγένο[υ]

ἐτείμησεν Ἄφφιον τὴν ἀ-
4 vacat δελφήν vacat

Square sigma || 1. year 191 = 106/107 A.D. (Sullan era), ed.pr.; ΡqΑΜ, lapis.

1614: 143 no. 162. **Epitaph, 109/110 A.D.** Marble lid of an ostotheke now in the Museum in Manisa.

Ἔτους ρδιʹ, μ[η(νὸς)] Δα[ισίου number?]· Μητρόδωρος vacat?
Μελάνθου τοῦ Ἀπολλωνίδου ΠΑΚΙΣΤΡ[ι-2]

1. Year 194 = 109/110 A.D. (Sullan era), ed.pr. || 2. in fine ΠΑΚΙΣΤΡ[. .] is enigmatic, ed.pr.

1615: 143 no. 163. **Epitaph of Demophon, Late Hellenistic period.** Pedimental marble stele with akroteria; above the inscription a large wreath; now in the Museum in Manisa.

[Δ]ημοφῶντα Εὐμένους
οἱ ὑπογεγραμμένοι οἰκεῖοι·
Ἀπολλόδοτος,
4 Τίμων,
Φοῖνιξ,
Θεόδοτος,
Ἀπολλᾶς,
8 Ἀπολλόδοτος,
Ἀρτεμίδωρος,
Δημοφῶν,
Μηνόφιλος,
12 Μητρόδωρος,
Παναίτωλος,
Εὐμένης,
Ἀπολλώνιος,
16 Μητρόδωρος,
Σκε[ι]πίων
\- - - - - -

2. οἰκεῖοι: 'relatives (followers?)', ed.pr., who refers to A.J.Graham, *JHS* 84 (1964) 75 ('kin of a wide and indeterminate kind') and *SEG* XL 1279.

1616: 144 no. 164. **Epitaph of Apphia, 115/116 A.D.** Marble pedimental stele with tenon; in the pediment a disk and in its corners a flower; above the inscription a wreath; now in the Museum in Manisa.

Ἔτους - σʹ, μη(νὸς) - Δύστρου· - Ἀπολ-
λώνιος Ἀριοῦδος - Ἀπφίαν τὴν
ἑαυτοῦ σύμβιον - ἐτείμησεν·
4 Ἀπολλώνιος, Πωλλίων οἱ υἱ-
οὶ αὐτῆς - Ἑρμογένης, Φιλεῖ-
νος, Ἀριοῦς, Ἑρμοκλῆς τὴν
νύμφην - Ἀπφιάς - Ἰουλία, Πρό-
8 κλα αἱ σύννυμφοι - Εὔτυχος,
Ἐλπίς, Νείκη τὰ τεθραμμένα
αὐτῆς ἐτείμησαν vacat

1. Year 200 = 115/116 A.D. (Sullan era), ed.pr.; ΣΜ || 2 (and 6). for 'Αριοῦς ed.pr. refers to *TAM* V 1 538 (Maionia) and *I.Manisa* 472/473 (Philadelphia); since names in -οῦς, -οῦδος are normally feminine, 'Αριοῦδος in L. 2 is strange, ed.pr., who, however, points to Κουνοῦτος as genitive of Κουνοῦς (Robert, *Noms indigènes* 289 note 5) || 7. νύμφη: 'sister-in-law'; see our lemmata nos. 1657, 1726 and 1742 || 8. σύννυμφοι: 'sisters-in-law'; see our lemmata nos. 1657 and 1660 [ed.pr. postulates three σύννυμφοι, but there is a separation-mark between 'Απφίας and 'Ιουλία and none between 'Ιουλία and Πρόκλα; we may have two sisters-in-law: Apphia and Iulia Prokla, Pleket].

1617: 144 no. 165. **Epitaph of Neiketes, 187/188 A.D.** Lower part of a marble stele; above the inscription the remains of a figure; now in the Museum in Manisa.

Ἔτους • σ • ο • β' • μη(νὸς) • Περει-
τίου • ζ' ἀ(πιούσῃ) or ἀ(πιόντος) •• Φρόντων Νει[κή]-
την τὸν ἴδιον θρ[επτὸν]
❦ ἐτείμη[σεν] vacat

1. Year 272 = 187/188 A.D. (Sullan era), ed.pr.; Μ, lapis || 2. Ζ, lapis.

1618: 145 no. 166. **Epitaph of Xanthippe and Chryses, 199/200 A.D.** Marble pedimental stele with akroteria and tenon; in the pediment a disk and in its corners a flower; above the inscription a wreath; now in the Museum in Manisa.

Ἔτους σπδ', μη(νὸς) Αὐδναί-
ου· Χρύσιππος καὶ v v
Χρυσίον ἐτείμησαν
Ξανθίππην καὶ Χρύσην
τοὺς ἑαυτῶν γονεῖς

|-|, Λ, Θ, Ο, Ε, ω || 1. year 284 = 199/200 A.D. (Sullan era), ed.pr.; Μ, lapis.

1619: 145 no. 167. **Fragment of an epitaph, Roman Imperial period.** Lower right part of a marble stele; in a recessed field a standing woman; now in the Museum in Manisa.

[Ἔτους number, μη(νὸς) Πανή]μου • η' • Εὐτυ-
[χ- - - name τ]ὴν ἑαυτοῦ σύν-
[βιον ζήσασαν] ἔτη • μ'• συνβιώ-
[σασαν - - -]ως καὶ κοσμίως
[- - - - - - -]ς καὶ Σωφροσύνην
[τὴν - - - - -]ραν ζήσασαν
[ἔτη number ἐτεί]μησεν ὁμοίως καὶ
[- - - - - - Ε]ὐτύχης καὶ Εὐτυ-
[χ- - - - - - τέ]κνα αὐτῆς καὶ ΦΙ-

[- - - - - - ὁ γ]αμβρός, Εὐκοσ-
[- - - - - - - ἐ]τείμησαν Σ[ωφ]-
[ροσύνην - - - - - - - - - - -]
- - - - - - - - - - - - - - - - -

Two women seem to have been honored; the first, who died at the age of forty, is recorded in L. 2; the second is Sophrosyne (L. 5 and perhaps LL. 12/13), ed.pr. || 4. καλ]ῶς, εὐτάκτ]ως, σωφρόν]ως or ἐναρέτ]ως are all possibilities, ed.pr. || [5. initio possibly another adverb in -ω]ς, Pleket] || 6. e.g. ἑκυ]ράν, θυγατέ]ραν or μητέ]ραν, ed.pr. || 10-11. Εὔκοσ|[μος or Εὐκοσ[μίδας], ed.pr.

1620: 146 no. 168. **Epitaph of Artemidoros, Roman Imperial period.** Marble stele; large wreath between L. 1 and the rest of the inscription; now in the Museum in Manisa.

Ἔτους [- - - - - - - - - - - - -]·
wreath
[Τ]ατία ['Α]ρτεμίδω[ρο]ν τὸν ἄν-
[δρ]α, Τατιάς, 'Αρτεμ[ίδ]ωρος, Μη-
νόφαντος τὸν πα[τέ]ρα, 'Αρτε-
μίδωρος τὸν πενθ[ερόν], Σωκρά-
της τὸν πάππον, 'Αμ[- - , 'Απολ]-
λωνίδης τὸν ἀδελφόν, [- - - - -]-
ΤΗΣ τὸν πενθεριδέ[α - - - - -]-
ΤΗΣ τὸν μήτρως, Φιλ[- - - -]ς, 'Ε-
φόπτης, Φωσφόρος, Σ[. .]νδων,
Χρυσίον, Εὐτυχία, [.]ΑΙΔ[.]ΜΗ τὸν
θρέψαταν (sic), οἱ συνγενῖς 'Αρτε-
μίδωρον ἐτίμησα[ν]

8. πενθεριδεύς: 'wife's brother', ed.pr. || 9. μήτρως: 'maternal uncle', ed.pr. || 10. possibly Σ[πέ]νδων, ed.pr. || 11. possibly [Φ]αιδ[ί]μη, ed.pr. || 12. θρέψαταν: dropping of the nasal and addition of it at the end for the accusative, ed.pr.

1621: 146 no. 169. **Fragment of an epitaph, Roman Imperial period.** Lower right part of a marble stele now in the Museum in Manisa.

[Ἔτους . .]ζ', μη(νὸς) η'·
-]ενης Δ[. .]
κα]ὶ Μελτίνη
-]ΤΟΥ 'Αμμια[.]
ἑαυ]τῶν θυγατ[έρα]
ἐ]τείμ[ησαν]

The parents presumably honor their daughter Ammia (?): e.g. Ἀμμία[ν] | [τὴν ἑαυ]τῶν θυγατ[έρα] in LL. 4/5, ed.pr.

1622. Nisyra (Saraçlar). Fragment of a honorary decree, Late Hellenistic period. Lower part of a marble plaque or stele now in the Museum in Manisa. Ed.pr. Malay, *Researches* 127 no. 135 (ph.).

[- - - - - - - - - - - - στε]-
φανοῦν α[ὐτὸν - - - - - -]
ἐν ταῖς δημοτελέσιν [θυ]-
σίαις, καλεῖσθαι δὲ αὐτὸν
καὶ εἰς προεδρίαν καὶ ἀνακλε[ί]-
νειν, ποιουμένων τὴν ἐπιμ[έ]-
λησιν τοῦ στεφάνου τῶν κα-
τ' ἐνιαυτὸν τασσομένων
[β]ραβευτῶν καὶ ταμιῶν vacat

1. α[ὐτὸν στεφάνῳ χρυσῷ (or θαλλοῦ στεφάνῳ)], ed.pr. || 4-5. ἀνακλείνειν: 'to lie down', sc. at banquets, in the context of the δημοτελεῖς θυσίαι (LL. 2/3), ed.pr. || [8. βραβευτῶν: see C.Schuler, *Ländliche Siedlungen* (cf. *SEG* XLVIII 2198) 238-240 and H.Müller - M.Wörrle, *Chiron* 32 (2002) 213/214, Pleket].

1623. Nisyra (area of: Emre(köy), northwest of Nisyra). Dedication to Apollo and Artemis, 48/47 B.C. Marble stele moulded above; above the inscription representation of a double axe and an olive branch; now in the Museum in Manisa. Ed.pr. Malay, *Researches* 128/129 no. 136 (ph.).

Ἔτους λη', μηνὸς ια' ἕκτῃ· Ἀπόλ-
λωνι καὶ Ἀρτέμιδι ἀνέστη-
σαν τὴν στήλλην οἱ σημε-
αφόροι καὶ φράτορες κατ' ἐπι-
ταγὴν θεοῦ· Ζεῦξις Ἑρμίππου,
Διογένης Πολέμωνος, Μηνόφι-
λος Ἡρακλείδου, Μητρόδωρος Ἀρτέ-
μων[ος, Δι]ογένης Μητροδώρου, Ζεῦ-
ξις Ἑρμογένου, Διονύσιος Σύρου, Διο-
γένης Ἀρτεμιδώρου, Διοκλῆς
Ἑρμογένου, Ἑρμογένης Ἡρακλίδου,
Ἀπολλώνιος Μενεκράτου, Ἀρτέμων Ἀ-
μύντου, Μουσαῖος Καλλιμάχου, Διο-
γᾶς Μιθ[ρ]ήους, Ἀλέξανδρος Διογ[έ]-
νου, Πόπλιος Πακτομήϊος, Καλλιγ[έ]-
νης Πλουτίωνος, Ἀπολλώνιος Ἀ-
πολλωνίου, Ἀπολλώνιος Π[4-5], Ἀρ-
τέμων Ἑρμίππου, Ἀπολλών[ιος] Εὐ-
ξένου, Ἀμύντας Ἀρτεμιδώ[ρ]ου, Μη-
νόδοτος Μενεκράτου, Ἑρμογένης
Ἀρτεμιδώρου, Τρύφων Ἑρμοκρά-
του, Ἑρμογένης Εὐξένου vacat
Μενεκλῆς Ἑρμογένου vacat

1. Year 38 = 48/47 B.C. (Sullan era), ed.pr. [for other inscriptions from Nisyra see *TAM* V 1 425-438, Pleket]; $\overset{H}{Λ}$ and $\overset{Δ}{Ι}$, lapis || 3-4. σημεαφόροι: bearers of standards with portraits of deities, ed.pr., who for this term refers to *SEG* VI 731 and *Mnemosyne* 23 (1970) 192-195; for σημέα he refers to *I.Eph.* 3252 || 14. Μιθρήους for Μιθρέους, genitive of Μίθρης, ed.pr. || [15-16. rather Πόπλιος Πακτομήϊος Καλλιγένης Πλουτίωνος: Publius Pactumeius Kalligenes, son of Ploution, Strubbe].

1624. Nisyra (Saraçlar). Dedication to Theos Basileus, 2nd cent. A.D. Lower left part of a marble stele; in a recessed field above the inscription four persons with raised right hands (praying), standing on a protruding band. Ed.pr. Malay, *Researches* 130 no. 139 (ph.).

Θεῷ Βασιλεῖ Διονο[ι- μετὰ τῶν]
ἰδίων πάντων κατ[ὰ ἐπιταγὴν]
τοῦ θεοῦ διὰ προφή[τιδος - -]-
λείης θρεπτῆς Αλ[- - - - - -]
ἀνέστησαν • ἔτους [- - - - -]

1. Θεὸς Βασιλεύς: see *TAM* V 1 167 (Saittai), ed.pr.; e.g. Διονο[ίσιος *vel sim.*, ed.pr., who in view of ἀνέστησαν in L. 5 prefers μετά to ὑπέρ || 3-4. the name of the *prophetis* in the genitive ending in -λείης: e.g. Ἀγε]λείης; for prophets in rural Lydia ed.pr. refers to *TAM* V 1 185 (Saittai) and 535 (Maionia).

1625. Nisyra (Saraçlar). Dedication to Apollo Nisyreites, Roman Imperial period. See *I.Manisa* 75 note 123. Lower part of a marble stele; above the inscription the lower part of a recessed field with representation (of an animal?). Ed.pr. Malay, *Researches* 129 no. 137 (ph.).

Μενεκράτης Ἑρμογένου
Σοροττίων σωθεὶς ἐκ
κινδύνων Ἀπόλλωνι
Νισυρείτῃ εὐχήν v v v

[1. The eta of Μενεκράτης seems to have been corrected from C] || 2. Σοροττίων: second name; previously unattested, ed.pr. || for ἐκ (τῶν) κινδύνων see our lemma no. 1718, ed.pr.

1626. Nisyra (Saraçlar). Dedication to Apollo Nisyreites, Roman Imperial period? Fragment of a small marble block (or altar?) with garlands and boukrania; now in the Museum in Manisa. Ed.pr. Malay, *Researches* 129/130 no. 138 (ph.): ['Απόλλωνι] Νισυρίτῃ.

1627. Nisyra (Saraçlar). Fragment of a dedication?, Roman Imperial period. Marble fragment broken on all sides and now in the Museum in Manisa. Ed.pr. Malay, *Researches* 130 no. 140 (ph.).

----|[---]ΙΕ[---|--- Κλ]αυδιο[---|---]ΜΑΧ[---|---] ὑπὲ[ρ? ---]|------

On 131 no. 141 (ph.) ed.pr. mentions the lower part of a marble stele with representation of a large human leg, with one letter of the inscription preserved:]Ο.

1628. Nisyra (Saraçlar). Epitaph of Dionysius Domitius and Tatia, 165/166 A.D. Lower part of a marble stele with tenon; re-used in a wall. Ed.pr. Malay, *Researches* 131 no. 142 (ph.).

Ἔτους • σν' • μη(νὸς) Πανή-
μου • ι' • Διονύσιον Δο-
μίτιον Ἄπφιον ἡ θυγ[ά]-
4 τηρ καὶ Ποπίλιος ὁ γα[μ]-
βρὸς ἐτείμησαν καὶ
Τατίαν τὴν μητέρα ζῶ-
σαν vacat

1. Year 250 = 165/166 A.D. (Sullan era), ed.pr.; $\overset{H}{M}$, lapis.

1629. Nisyra (Saraçlar). Epitaph of Theoteimos, 166/167 A.D. Lower part of a marble stele with tenon; re-used in a step; above the inscription a wreath. Ed.pr. Malay, *Researches* 131 no. 143 (ph.).

Ἔτους - σ - να' - μη(νὸς) Περειτίου
δ' · Ἀλέξανδρος καὶ Πόπλιος
καὶ Δαμιανὴ Θεότειμον τὸν
4 ἑαυτῶν πατέρα καὶ Ἄφιον κα[ὶ]
Στρατον(ε)ίκη τὸν ὑκερὸν ἐ-
vacat τείμησαν vacat

1. Year 251 = 166/167 A.D. (Sullan era), ed.pr.; $\overset{H}{M}$, lapis || 2. initio Δ̄, lapis || 5. ΝΣΙ, lapis; for ὑκερόν = ἑκυρόν see our lemma no. 1742.

1630. Nisyra (area of: Emre(köy), northwest of Nisyra). Fragment, undated. Upper part of a marble pedimental stele with akroteria and mouldings; in a rectangular slightly recessed field above the inscription a wreath. Ed.pr. Malay, *Researches* 132 no. 144 (ph.).

[---]ΜΔΙΟΥΕΤ[---]

1. Perhaps [Ἔτους --] μ(ηνὸς) Δίου ἐτ[(ε)ίμησ--?, ed.pr.

1631. Philadelphia (area of: Sarıgöl/Derbent, south of the city). Honorary inscription for Claudius, 41-54 A.D. Marble block moulded above and now in the Museum in Manisa. Ed.pr. Malay, *Researches* 159 no. 183 (ph.).

Τιβέριον Κλαύδι-
ον Καίσαρα Γερμα-
νικὸν οἱ κάτοικοι
4 ἐπιμεληθέντος
Μίθρεος Ἀρτέμωνος

Є, C || 3. οἱ κάτοικοι; ed.pr. refers to *KP* III p. 17, where in an inscription found in the same place as the present text οἱ κά[το]ικ[οι οἱ ἐν .]λβοις are mentioned || 5. Μίθρεος: genitive of Μίθρης, for which see our lemma no. 1623 L. 14.

1632. Philadelphia (area of: Killik, northeast of the city). Dedication to Meter Phileis, Roman Imperial period. Central part of a marble plaque or stele. Ed.pr. Malay, *Researches* 159 no. 184 (ph.).

[Μ]ητρὶ Φιλεὶ Εὐπο[1-2]-
ανὸς Δ[- ca. 5-]ΤΟΣ
[.]ΤΑ[- - - - - -]ΠΙ
4 [.]Ω[- - - - - - -]ΟΝΤ
ΑΕ[- - - - - - -]ΟΝ
ΠΟ[- - - - - - -]ΘΕ
ΣΑΕ[- - - - - Μ]ήτ-
8 ηρ Φιλε[ὶς ἀπέδ]ωκε
v v v τὴν [ca. 3]ίδα v

1. For Meter Phileis and her sanctuary at Killik see *SEG* XXXV 1174-1231 and *I.Manisa* 96-152, ed.pr. || 1-2. Εὐπο[ρι]ιανός or Εὐπο[ϊ]λανός, ed.pr. || 8. [ἔδ]ωκε would be too short for the lacuna, ed.pr. || 9. presumably τὴν [ἐλπ]ίδα, ed.pr., who refers to *SEG* XXXVIII 1236 (Petzl, *Beichtinschriften* 7: ἐλπίδαν ἔδωκε) and *EA* 18 (1991) 38 no. 83 (ὑπὲρ τῶν ἐλπίδων).

1633. Philadelphia (area of). Dedication to Thea Olleine, Roman Imperial period. Marble pedimental stele with tenon; in the pediment a disk and in its corners a flower; above the inscription a male bust; now in the M.Kayhan Collection (Söke). Ed.pr. Malay, *Researches* 174 no. 214 (ph.): Θεᾷ Ὀλλείνῃ | Φιλόκαλος Κασιτωλλοῦ εὐχήν

Said to have been found 'between Sardeis and Philadelphia'; ed.pr. points out that two other dedications to Θεὰ 'Ολεινή are known, both said to come from Alaşehir (Philadelphia): *I.Manisa* 89 (with relief bust) and 90 (representation of a standing woman) || 2-3. Καστωλλός recalls Καστωλοῦ πεδίον, probably part of Philadelphia's territory, ed.pr.

1634. Philadelphia (area of). Dedication to Thea Meter Olline, Roman Imperial period. Marble pedimental stele with akroteria and tenon; in the pediment a disk and in its corners a flower; above the inscription representation of a large leg; guidelines on the stone; now in the M.Kayhan Collection (Söke). Ed.pr. Malay, *Researches* 175 no. 215 (ph.).

Λουκιανὸς | καὶ Λουκιανὴ | εὐξάμενοι | Θεᾷ Μητρὶ Ολ||λίνῃ ἐπηκόῳ | vacat εὐχήν vacat

Said to have been found 'between Sardeis and Philadelphia' || for the deity see our lemmata nos. 1633, 1635 and 1636 || the same dedicants are on record in our lemma no. 1635 || for a similar ex-voto (with human leg) see *TAM* V 1 337.

1635. Philadelphia (area of). Dedication to Thea Meter Olline, Roman Imperial period. Marble pedimental stele with akroteria and tenon; in the pediment a disk and in its corners a flower; below the pediment representation of male genitals (for a similar representation see *SEG* XXXV 1174 = *I.Manisa* 96); now in the Dr. K.Uğurbil Collection in Izmir. Ed.pr. Malay, *Researches* 175 no. 216 (ph.).

Λουκιανὸς | καὶ Λουκιαν|ὴ εὐξάμενοι | Θεᾷ Μητρὶ || Ολλίνῃ ἐπη|κ(ό)ῳ εὐχήν v v

Said to have been found 'between Sardeis and Philadelphia' || 6. Κω, lapis || for the dedicants erecting an identical inscription with relief see our lemma no. 1634.

1636. Philadelphia (area of). Confession inscription for Thea Oline, Roman Imperial period. Marble pedimental stele with akroteria and tenon; in the pediment a disk and in its corners a flower; above the inscription representation of a pair of large female breasts; now in the Dr. K.Uğurbil Collection in Izmir. Ed.pr. Malay, *Researches* 175/176 no. 217 (ph.).

Ἀττίκιλλα κολ-
ασθῖσα μαστο-
ὺς Θεᾷ Ολινῃ εὐχ-
4 αριστοῦσα εὐχὴ-
ν ἀνέστησεν v v v

Said to have been found 'between Sardeis and Philadelphia' || 3. for the deity see our lemmata nos. 1633-1635.

1637. Philadelphia. Fragment of a dedication, undated. Part of a marble plaque or stele; found in Sarıgöl, southeast of the city; in 1986 in the private Collection of S.Yapıcı (see our lemmata nos. 1644-1646 and 1649) and now lost (?). Ed.pr. Malay, *Researches* 163 no. 195 (ph.): [. .]N[. .] | [.]MIAN | ἀνέθηκεν

1638-1648. Philadelphia (area of). (Fragmentary) epitaphs. Ed.pr. Malay, *Researches* 160-163 nos. 186-194 and 196/197 (ph.), publishes the following texts.

1638: 160 no. 186. **Epitaph of Charmides, 14/15 A.D.** Marble chest found in Cabar Fakılı, northeast of Philadelphia and now lost (?).

Ἔτους εμ'· | Χαρμίδης | Ἀσκληπιάδου

1. Year 45 = 14/15 A.D. (Aktian era), ed.pr.; ΕΜ, lapis.

1639: 160 no. 187. **Epitaph of Neikanor, Roman Imperial period.** Lid of a marble sarcophagus with akroteria: Νεικάνορος | v ὑμνῳδοῦ

1640: 160/161 no. 188. **Epitaph of Victorina, 283/284 A.D.** Marble altar moulded above and below, and with trapezoidal top; on the latter a female bust with a palm branch on each side ('corn-ears?', ed.pr.); L. 1 of the inscription on the band just below the bust; now in the Museum in Manisa.

Ἔτους - τιδ' | Φλ. • Ἀλε|ξάνδρος | Βικτωρεί|νῃ θυγα|τρὶ μνείας | v χάριν v v v

Α, Β, Ε, Λ, Ρ, Σ, ◇, ◈, ⊏, W || year 314 = 283/284 A.D. (Aktian era), ed.pr.

1641: 161 no. 189. **Epitaph of Kastor, Roman Imperial period.** Marble sarcophagus and lid with akroteria; the sarcophagus is decorated with garlands, boukrania, two putti and three heads; inscription above the central head; now in the Museum in Manisa: Κάστωρ

1642: 161 no. 190. **Fragment, Roman Imperial period.** Fragment of a marble block or stele re-used in a wall in Kemaliye, northwest of the city.

[Ἔτους -]δ', [μην]ὸς [- -]
[- - -]ου τριακάδι· [- -]
[- - - -]μενος ΔΑΜ[- -]
- - - - - - - - - - - - - -

1643: 161/162 no. 191. **Epitaph of the son of Lucius, Roman Imperial period.** Lower part of a marble column found in Akkeçili, northwest of the city.

\- - - - - - - -
[. .]OCO[..]A[-]
[. .]φ Λουκί-
[ο]υ τοῦ καὶ
Εὐτροπίου·
Εἴ τις δὲ [ἐ]-
πιβουλέσι,
{δῶσι δηναρί-
ων} δῶσι τῷ τα-
μίῳ * μύ(ρια) δ'

5-6. [ἐ]πιβουλέσι for [ἐ]πιβουλεύσει, ed.pr.

1644: 162 no. 192. **Fragment, 228/229 A.D.** Fragment of a marble stele; above the inscription a wreath in high relief; found in Sarıgöl, southeast of the city; in 1986 in the private Collection of S.Yapıcı (see our lemmata nos. 1637, 1645/1646 and 1649) and now lost (?): Ἔτους σνθ', [μηνὸς ---] | [.] Μενεκ̣[-----]

1. Year 259? = 228/229 A.D. (Aktian era), ed.pr.

1645: 162 no. 193. **Epitaph, Roman Imperial period.** Marble stele with tenon; above the inscription a wreath in high relief; found in Sarıgöl, southeast of the city; in 1986 in the private Collection of S.Yapıcı (see our lemmata nos. 1637, 1644, 1646 and 1649) and now in the Museum in Manisa.

Ἀμ̣ι̣ᾶ̣ς Μη|νογένου | Λυκιδιω[. .] | C, χαῖρε

[3. Perhaps Λυκιδιῶ[ν]ι̣: epitaph for Λυκιδιών || 4. initio: the C is unintelligible: perhaps {C}, Pleket].

1646: 162 no. 194. **Fragment of an epitaph, Roman Imperial period.** Fragment of a marble stele; a wreath within the inscription; found in Sarıgöl, southeast of the city; in 1986 in the private Collection of S.Yapıcı (see our lemmata nos. 1637, 1644/1645 and 1649) and now lost (?).

["Ετους - -]
[μη(νὸς)] Αὐδ[ναίου]
ζ' ἀπι(όντος)· [- - -]
NY wreath [- - - -]
ΔΩ wreath [- - - -]
Εὐτ wreath [- - - -]
\- - - - - - - - - -

2-4. Perhaps [Διο]|νυ[σό]|δω[ρος]?, ed.pr.

1647: 163 no. 196. **Epitaph of Tatianos, Roman Imperial period.** Marble stele with large curved niche supported by two columns; in the niche remains of the erased figure of a standing person; inscription (A) on the base below the niche; in the niche a later, Christian inscription has been engraved vertically (B); found in Çavuşlar, southeast of the city and now in the Museum in Manisa.

A: Φαυστῖνα Τα[τι]ανῷ | τῷ γλυκυτάτῳ θρε|πτῷ μνείας χά|vacat ριν vacat

B: Α ☧ ω ΕΥΓΕ[- -

Possibly Εὐγέ[νιος or Εὐγε[νία, ed.pr.

1648: 163 no. 197. **Epitaph of Polli(t)tas?, Roman Imperial period.** Marble pedimental stele; in a recessed field above the inscription representation of a standing man or boy; now in the Museum in Manisa.

Κάρπος Πωλλιτατα | vacat ἐτῶν ε' vacat

1. Possibly an error for Πωλλίττᾳ, ed.pr., who, in view of the relief, also considers Πωλλιτᾶτα (accusative of Πωλλιτᾶς) [It looks as if the mason was not satisfied with the way he initially cut the letters TA and repeated them afterwards: Πωλλι{τα}τᾷ, dative of Πωλλιτᾶς, Pleket].

1649. Philadelphia (area of: Sarıgöl, southeast of the city). Fragment of a Christian inscription, undated. Fragment of an architectural piece of marble, in 1986 in the private Collection of S.Yapıcı (see our lemmata nos. 1637 and 1644-1646) and now lost (?). Ed.pr. Malay, *Researches* 160 no. 185 (ph.): [-- ὑπ]ερὶ εὐχ[ῆς --]

1650. Saittai. For inscriptions likely to come from Saittai see our lemmata nos. 1667, 1670 and 1672/1673.

1651. Saittai (area of: Karyağdı, southwest of the city). Milestone, 293-305 A.D. Cylindrical marble stone. Ed.pr. Malay, *Researches* 87 no. 83 (ph.).

[Αὐτοκράτορσιν Καίσαρσιν Γ. Αὐρ.]
[Οὐαλ. Διοκλητιανῷ καὶ Μ. Αὐρ. Οὐαλ.]
Μαξιμια[νῷ ἀνικήτοις Σεβαστοῖς]
[καὶ] ἐπι[φ]ανεστάτοις [Καίσαρσιν]
[Φλ.] Οὐαλ. [Κ]ωνσταντ[ίῳ καὶ Γαλ.]
[Οὐαλ.] Μαξιμιανῷ· ἀπὸ [τ]ῆς [λαμπ]-
[ρο]τάτης Σετηνῶν πόλεως
vacat μί(λια) η' vacat

The stone is said to have been found in a field near the village of Yabacı, near Karyağdı, in Saittai's territory, ed.pr., who points out that several inscriptions have been found in Karyağdı: *SEG* XXXV 1238-1243 and XL

1066-1069; the stone provides evidence for the existence of a road from Sardis through Yabacı/Karyağdı towards Saittai.

1652. Saittai (area of: Kalburcu, southeast of the city). Dedication to Zeus Aulaios, Hellenistic period. Marble stele moulded above, with tenon; now in the Museum in Manisa. Ed.pr. Malay, *Researches* 88 no. 84 (ph.).

Μητρόδωρος | καὶ Ἀπολλώνιος | v v Διὶ Αὐλαίωι

Small hanging omega; pi: equal hastae || 3. Αὐλαῖος previously unattested, ed.pr., who refers to Ζεὺς ἐξ Αὐλῆς (L.Robert, *Hellenica* X 34 ff.), Ζεὺς Νεαυλείτης (KP II 84 no. 2) and Ζεὺς Ἐναύλιος (L.Robert, *Hellenica* X 33 ff.) || for other inscriptions from Kalburcu (and its quarter Çeribaşı) cf. *SEG* XXXIV 1231-1233 and *TAM* V 1 171-177, ed.pr.

1653. Saittai (area of: Köleköy (= Tarsi?), east of the city). Dedication to Men Gallenos and Men Artemidorou Axiot(t)enos, 100/101 A.D. Marble stele; upper part missing; above the inscription two large crescents; now in the Museum in Manisa. Ed.pr. Malay, *Researches* 89 no. 86 (ph.).

Ἔτους ρπε΄, μη(νὸς) Ξανδικοῦ βι΄·
Τειμοκλῆς Μενάνδρου
Μηνὶ Γαλληνῷ καὶ Μηνὶ v v v
[Ἀ]ρτεμιδώρου Ἀξιοτηνῷ
[κ]αθὼς εὔξατο ἀπέδωκεν
vacat τὴν εὐχήν vacat

1. Year 185 = 100/101 A.D. (Sullan era), ed.pr.; ΡΠΕ Μ̄ -- ΒΙ, lapis || 3. Γαλληνός: toponymic epithet?, ed.pr., who also refers to Μὴν Γαλλικός (in a dedication from Synaos in Mysia Abbaitis; Γαλλικός is related to the Galatians).

1654. Saittai (area of). Dedication to the Mother of the Gods and to Zeus Batenos, 118/119 A.D. Marble stele moulded above; above the inscription two ears; now in the Museum in Manisa. Ed.pr. Malay, *Researches* 89/90 no. 87 (ph.).

Μητρὶ Θεῶν καὶ Δειὶ Βα-
τηνῷ· Ἀρτεμίδωρος
Ἀπολλωνίου εὐξά-
μενος ὑπὲρ ἐμαυ-
τοῦ, ἐπήκουος (sic) μου
ἐγενήθης· Ἔτους σγ΄,

μη(νὸς)· Ξανδικοῦ σε(βαστῇ) ἔθη-
κα τὴν εὐχήν vacat

1-2. Ζεὺς Βατηνός: see *I.Manisa* 57/58, ed.pr. || 4. ἐπήκουος = ἐπήκοος, ed.pr., who refers to *SEG* XLVI 1615: Θεὸς ἐπείκουος || 6. year 203 = 118/119 A.D. (Sullan era).

1655. Saittai (area of: Tahtacı, southeast of the city). Dedication to Zeus Oreites, Early Roman Imperial period? Marble stele moulded above, with tenon; now in the Museum in Manisa. Ed.pr. Malay, *Researches* 88 no. 85 (ph.).

Φιλόνεικος Κεστίου Διὶ Ὀρείτῃ v | vacat εὐχήν vacat

1-2. For Κέστιος see *TAM* V 1 486a; see also 202 and 228 for Κεστία, ed.pr. || 2. Ζεὺς Ὀρείτης: see *SEG* XXXVIII 1236 and XXXIX 1279; the provenance of these two stones is unknown, ed.pr., who points out that at Toma Mountain near Börtlüce the temple of a local Μήτηρ or Θεὰ Λαρμηνή has been found; the theory that Ζεὺς Ὀρείτης was worshipped at Toma is not to be accepted, ed.pr. || for another text from Tahtacı see *TAM* V 1 178, ed.pr.

1656. Saittai (area of: Pabuçlu). Epitaph of Apollonios, 114/115 A.D. Lower part of a marble stele now in the Museum in Manisa. Ed.pr. Malay, *Researches* 90/91 no. 89 (ph.).

Ἔτους ρqθ΄, μη(νὸς) Α[ὐ]⟨δ⟩ναίου
ε΄· ἐτείμησεν Ἀπολλών-
ιον Ἀμία ἡ σύμβιος με-
τὰ τῶν τέκνων καὶ τ-
ῶν ἀδελφῶν αὐτοῦ

1. Year 199 = 114/115 A.D. (Sullan era), ed.pr.; ΕΡϘΘ Μ̄; Α.ΑΝΑΙΟΥ, lapis || 2. initio Ε, lapis || for other texts from Pabuçlu see *SEG* XXXI 1051 and XXXIII 1028-1030.

1657. Saittai (area of). Epitaph of Ammia, 124/125 A.D. Lower part of a marble stele with tenon; in the Tatış Collection in Izmir. Ed.pr. Malay, *Researches* 171 no. 208 (ph.).

Ἔτους • σ • θ΄ •, μ(ηνὸς) Πανή-
μου ζ΄· Ἀμμίαν Λολ-
λιανοῦ Ἡρακλείδης
τὴν σύνβιον, Λολ-
λιανὸς ὁ υἱὸς τὴν
μητέρα •, Λολλιανὸς
τὴν θυγατέρα •, Τατί-
α τὴν θυγατέρα , Ἀν-
δρόνεικος τὴν ἀ- v
δελφήν •, Ἕρμιππος
καὶ Ἀνδρόνεικος v
τὴν νύνφην •, Τατία
καὶ Ἀμμία τὴν σύν- v
νυνφον •, Στρατονεί-

κη τὴν πατρείαν •, Πρέ-
πουσα καὶ Ἐπαφρόδει-
τος τὴν κυρίαν • ἐτεί-
μησαν vacat

1. Year 209 = 124/125 A.D. (Sullan era), ed.pr.; μη(νὸς), ed.pr. [but the photo shows ΜΠΑΝΗ, Pleket] || 2. Ź, lapis || 12. νύνφη: 'sister-in-law', ed.pr., who refers to the texts in our lemmata nos. 1616, 1726 and 1742 || 13-14. σύννυνφον: 'sister-in-law', ed.pr., who refers to the texts in our lemmata nos. 1616 and 1660 || 15. πατρεία: 'father's sister, aunt', ed.pr., who refers to *TAM* V 1 782 and our lemma no. 1660 || 17. κυρία: 'mistress', ed.pr., who refers to *TAM* V 2 1132 || ed.pr. gives a stemma of the family || [for other texts from the Tatış Collection see C.Tanrıver, *EA* 34 (2002) 103-106].

1658. Saittai (area of: Karaelmacık, west of the city). Epitaph of Tatia, 128/129 A.D. Marble pedimental stele with akroteria; in the pediment a round disk; large wreath between L. 2 and the rest of the inscription. Ed.pr. Malay, *Researches* 92 no. 92 (ph.).

Ἔτους σγι', μη(νὸς)
Δύστρου
β'· wreath
Τατίαν Εἰρηνί-
ων ἐτίμησεν
τὴν ἑαυτοῦ γυ-
ναῖκα καὶ ἐποίη-
σεν ζῶν καὶ φρο-
νῶν ἐποίησεν
καὶ αὐτῷ τὸ μνη-
μῖον - ~~~~~
καὶ οἱ συνγενῖς
πάντες χαίριν

Ψ || 1. year 213 = 128/129 A.D. (Sullan era), ed.pr.; $\overset{H}{M}$, lapis || 13. χαίριν: either equivalent of χάριν, in which case μνείας or μνήμης has been omitted, or it stands for χαίρειν.

1659. Saittai (area of: Pabuçlu). Epitaph of Alexandros, 140/141 A.D. Marble pedimental stele; above the inscription a large wreath; re-used in the floor of an oven. Ed.pr. Malay, *Researches* 91 no. 90.

Ἔτους σκε', μη(νὸς) Ἀπελ-
λαίου βι'· Ἀλέξανδρος
Τειμεᾶδος καὶ Βρισα-
ῒς Ἀλέξανδρον τὸν υἱ-
ὸν καὶ Ἀμμιὰς ἡ μάμ-
μη αὐτοῦ ἐτείμησαν

Year 327 = 242/243 A.D. (Sullan era), ed.pr. [However, we have year 225 = 140/141 A.D., Pleket] || 3. Τειμεᾶδος, genitive of Τειμεᾶς (patronymic), rather than Τειμεάδος, genitive of Τειμεάς (metronymic), ed.pr. || 3-4. Βρισαΐς: ed.pr. refers to *TAM* V 1 380 (Βρησαΐς).

1660. Saittai (area of). Epitaph of Apphia, 150/151 A.D. Lower part of a marble stele; between L. 1 and the rest of the inscription a wreath, a perfume bottle, a mirror and a basket; now in the Tatış Collection in Izmir. Ed.pr. Malay, *Researches* 172 no. 209 (ph.).

Ἔτους σλε', μη(νὸς) Γορπιαίου [number?]
Ἀπολλώνιος Ἀπφίαν [τὴν γυναῖ]-
κα, Γάϊος τὴν μητέρα, [- - - - -]-
ΟΣ, Εὐκράτεια τὴν θυ[γατέρα],
Ἀρκεσίλαος τὴν ἀδε[λφήν],
Ἀπολλώνιος, Βοΐσχα, Τ[- - - -],
Γάϊ[ος] τὴν ἰανατέρα, Ἀπφ[ία τὴν]
σύν[ν]υνφον, Ἀρτεμίδωρο[ς τὴν]
πατρ[εί]αν, Μήθυμνος, Ἀπ[ολλώ]-
νιος οἱ πάτρως, Μήθυμνο[ς, - - -]-
Α τὴν ἀνεψιάν, Κλαυδία, Ἀπφ[ία?],
Μαμμαία, ⟨Ἀ⟩γαθονείκη τὴ[ν θρέ]-
ψασαν, Χρυσέρως, Καρποφό[ρος]
τὴν σύντροφον καὶ οἱ λοιπ[οὶ συν]-
γενεῖς ἐτείμησαν vacat
vacat
Χαῖρε

1. Year 235 = 150/151 A.D. (Sullan era), ed.pr.; $\overset{H}{M}$, lapis || 6. in fine a third name beginning with T, ed.pr. || 7. ἰανατήρ: 'sister-in-law', ed.pr., with references [see also our lemma no. 1846 (ἐνάτερες)] || 8. σύννυνφον: 'sister-in-law', ed.pr.; see our lemmata nos. 1616 and 1657 || 9. πατρεία: see our lemma no. 1657 L. 15 || 10. οἱ πάτρως: 'the uncles', sc. honor their nephew, ed.pr. [for πάτρως see also *Chiron* 32 (2002) 575 no. 4, 580/581 no. 13 and 595 no. 39] || 12. ΑΙΑΓΑ, lapis.

1661. Saittai (area of: Köleköy (= Tarsi?), east of the city). Epitaph of Aphion, 153/154 A.D. Marble pedimental stele with tenon; in the pediment a circular disk; above the inscription a large wreath; now in the Museum in Manisa. Ed.pr. Malay, *Researches* 90 no. 88 (ph.).

Ἔτους σλη', μη(νὸς) Γορπιαί-
ου λ'· Ἀρτέμων Ἀρτέμω-
νος Ἄφιον τὴν γυναῖκα
καὶ οἱ υἱοὶ αὐτῆς ἐτεί-
vacat μησαν vacat

1. Year 238 = 153/154 A.D. (Sullan era), ed.pr.; $\overset{H}{M}$, lapis || 2. initio ΟΥΛ̄, lapis.

1662. Saittai (area of: Saraycık, west of the city). Fragment, 153/154 A.D. Upper part of a marble pedimental stele with akroteria; in the pediment a round disk; inscription above a relief in a recessed field; only the mutilated heads of two persons are preserved. Ed.pr. Malay, *Researches* 92 no. 93 (ph.).

Ἔτους σλη', μη(νὸς) Γορπιαί-
ου relief βι'
- - - - - - - - - - - - - -

1. Year 238 = 153/154 A.D. (Sullan era), ed.pr.; $\bar{\Sigma}$ • $\breve{\Lambda}$ • $\Pi\bar{I}$ $\overset{H}{M}$, lapis || for other inscriptions from Saraycık see *SEG* XLII 1082.

1663. Saittai (area of). Epitaph of Alexandros, 168/169 A.D. Upper part of a marble pedimental stele with akroteria; in the pediment a disk and in its corners a flower; above the inscription a wreath; in the Tatış Collection in Izmir. Ed.pr. Malay, *Researches* 170 no. 206 (ph.).

Ἔτ(ους) σνγ', μη(νὸς) Γορπιαίου·
Ἀλέξανδρον Ἀπολλω-
νίου τὸ ὁμότεχνον
τῶν λαναρίων ἐτείμη-
σεν ζήσαντα ἔτη • κε'

1. Year 253 = 168/169 A.D. (Sullan era), ed.pr.; $\overset{T}{E}$ and $\overset{H}{M}$, lapis || 3-4. ed.pr. refers to *TAM* V 1 85 (Saittai) for a ὁμότεχνον of the lanarii; see also our lemma no. 1664 || 5. ΕΤΗ•$\overline{\text{ΚΕ}}$, lapis.

1664. Saittai (area of). Epitaph of Leon(as)?, 170/171 A.D. Lower part of a marble stele; above the inscription a large wreath; in the Tatış Collection in Izmir. Ed.pr. Malay, *Researches* 170 no. 207 (ph.).

Ἔτ(ους) σνε', μη(νὸς) Δείου πρ(οτέρᾳ)· Λεω-
νᾶν Ἀπολλωνίου ἡ v
συνεργασία τῶν λα-
ναρίων ἐτείμησαν
ζήσανταν ἔτη - λε'

Ѫ, Ѫ, Ѫ, Ѱ, Ω || 1. year 255 = 170/171 A.D. (Sullan era), ed.pr.; $\overset{E}{T}$, $\overset{H}{M}$ and $\overset{P}{\Gamma\Pi}$, lapis || 1-2. Λεωνᾶν: accusative of Λεωνᾶς, ed.pr., who does not exclude that we have a vulgar accusative of Λέων: Λέωναν [in view of ζήσανταν in L. 5 the latter is not improbable, Pleket] || 3-4. for this association see our lemma no. 1663 || 5. ζήσαντα, ed.pr. [but the photo shows ζήσανταν, Pleket].

1665. Saittai. Epitaph of Glaphyros, 170/171 A.D. *SEG* XXIX 1188. Rediscovered by H.Malay in the Collection of I.Akçura in Manisa and republished in *Researches* 180 no. 236 (ph.). When the stone was found it was built into a wall; it is now complete; as a result all the brackets at the right side in *SEG* XXIX 1188 can now be deleted. In L. 1 the text has Ἀπελλέου (*SEG*: Ἀπ[ελλαίου]).

1666. Saittai (area of). Epitaph of Apolloni(o)s, 176/177 A.D.? Upper part of a marble pedimental stele with akroteria and decorated mouldings between the akroteria; in the pediment a lotus flower; on the band below the pediment a series of seven round disks; a wreath between LL. 1/2 and the rest of the inscription; now in the Tatış Collection in Izmir. Ed.pr. Malay, *Researches* 172/173 no. 210 (ph.).

Ἔτους σξα', μη(νὸς) Ἀπελλαί-
ου δ' vacat
Ἀπολλώνις Ἀπολλώνιν
τὸν πατέρα ἐτίμησεν,
[- - - - -]ς τὸν ἀδε[λ]-
[φὸν - - - - - -]Ο.ΤΑ .
- - - - - - - - - - - -

1. Year 261 = 176/177 A.D. (Sullan era)?, ed.pr.; $\overset{H}{M}$, lapis || [2. the photo seems to show ΟΥ$\overset{A}{\Delta}$: Ἀπελλαίου δ' ἀ(πιούσῃ) or ἀ(πιόντος), Pleket] || 3. either Ἀπολλωνίς (female name) or Ἀπολλώνι(ο)ς, ed.pr.

1667. Saittai (area of)? Epitaph of Stratonikos, 183/184 A.D. Marble pedimental stele with akroteria and tenon; in the pediment a disk; in its corners a flower; above the inscription a wreath; brought to the Museum in Izmir by an antiquities dealer and said to be from the 'area of Kula'. Ed.pr. Malay, *Researches* 98 no. 104 (ph.).

Ἔτ(ους) σξη', μη(νὸς) Ξανδικοῦ 'λ'·
Στρατόνικον Θέωνος
ἐτίμησαν ἡ συνεργα-
σία τῶν λινοργῶν v v
ζή(σαντα) ἔτ(η) • κε'

1. Year 268 = 183/184 A.D. (Sullan era), ed.pr.; $\overset{T}{E}$ Ϲ Ƶ Η $\overset{H}{M}$ || 5. $\overset{H}{Z}$ $\overset{T}{E}$ • Κ, lapis || [since the συνεργασία τῶν λινοργῶν is on record in various inscriptions from Saittai (*TAM* V 1 82-84; *SEG* XXIX 1191; XXXI 1026 and 1036; XXXII 1234 and XL 1088; see also our lemmata nos. 1670 and 1672) our text is likely to come from the same city, Pleket].

1668. Saittai (area of)? Epitaph of Neikotyche, 196/197 A.D. Marble pedimental stele with akroteria and tenon; in the pediment a disk connected with two flowers in the corners (similar to that in our lemmata nos. 1669 and 1672); above the inscription a wreath; brought to the Museum in Miletos by an antiquities dealer and said to be from the 'area of Kula'. Ed.pr. Malay, *Researches* 103 no. 114 (ph.).

Ἔτ(ους) σπα', μη(νὸς) Λώου δ'· ἐτείμησεν
ὁ υἱὸς καὶ Στρατονείκη ἡ θυ-

γάτηρ καὶ ὁ θρεπτὸς Ἀσκλη-
πιάδης καὶ οἱ ἀδελφοὶ Νεικο-
τύχην ζήσασαν ἔτη v νε´ vacat

C, Ɏ, Ω || 1. year 281 = 196/197 A.D. (Sullan era), ed.pr.; E^T C Π̄Α M^H ---Δ || 2. ὁ υἱός: his name has been omitted (or forgotten), ed.pr. || [since the ornament in the pediment strongly resembles that in our lemma no. 1672, we tentatively assign the stone to Saittai, Pleket].

1669. Saittai (area of). Epitaph of Prepon, 208/209 A.D. Marble pedimental stele with akroteria and tenon; in the pediment a disk connected with two flowers (see our lemmata nos. 1668 and 1672); above the inscription a wreath; brought to the Museum in Miletos by an antiquities dealer and said to be from the 'area of Kula'. Ed.pr. Malay, *Researches* 103/104 no. 115 (ph.).

Ἔτους σϙγ´, μη(νὸς)
Αὐδαίου· ἐτίμησε-
ν Πρέποντα ἡ συνε-
ργασία τῶν χαρκέων
vacat ζήσαντα ἔτη
vacat ν´ vacat

C, Ɏ, ω || 1. year 293 = 208/209 A.D. (Sullan era), ed.pr.; CϤ Γ´M^H, lapis || 2. Αὐδαίου for Αὐδναίου, ed.pr. || 4. χαρκέων for χαλκέων; ed.pr. refers to *TAM* V 2 936 for another association of metal workers; see also G.Petzl, *EA* 31 (1999) 103 [for the attribution to Saittai see our lemma no. 1668 app.cr. in fine].

1670. Saittai (area of)? Epitaph of Hermothestos, 209/210 A.D. Marble pedimental stele with akroteria; in the pediment a disk and in its corners a flower; above the inscription a wreath; brought to the Museum in Izmir by an antiquities dealer and said to be from the 'area of Kula'. Ed.pr. Malay, *Researches* 99 no. 106 (ph.).

Ἔτ(ους) • σϙδ´, μη(νὸς) Αὐδναίου γ´·
ἐτίμησεν ἡ συν-
εργασία τῶν λινουρ-
γῶν Ἑρμόθεστον
vacat ζή(σαντα) ἔτ(η) ις´ vacat

1. Year 294 = 209/210 A.D. (Sullan era), ed.pr.; E^T, M^H, lapis || 4. Z^H E^T I Ϛ, lapis [for the name Hermothestos see P.Herrmann in C.Isık (ed.), *Studien zur Religion und Kultur Kleinasiens und des ägäischen Bereichs. Festschrift für Baki Öğun zum 75. Geburtstag* (Asia Minor Studien Band 39; Bonn 2000) 90, Pleket] || for the συνεργασία see our lemmata nos. 1667 and 1672: the stone may well come from Saittai.

1671. Saittai (area of). Epitaph of Hermagoras, 225/226 A.D. Lower part of a marble stele; above the inscription a wreath; now in the Tatış Collection in Izmir. Ed.pr. Malay, *Researches* 173 no. 211 (ph.).

Ἔτ(ους) τι´, μη(νὸς) Περιτίου • γι´·
ἐτίμησαν οἱ υἱοὶ τὸν πατέ-
ρα καὶ ἡ γυνὴ τὸν σύβι-
ον (sic) Ἑρμαγόραν
ζή(σαντα) ἔτ(η) μς´

1. Year 310 = 225/226 A.D. (Sullan era), ed.pr.; E^T T I M^H, lapis || 5. Z^H E^T M Ϛ, lapis.

1672. Saittai (area of)? Epitaph of Aurelius Attikos, 233/234 A.D. Marble pedimental stele with akroteria and tenon; in the pediment a disk and in its corners a flower; above the inscription a wreath; brought to the Museum in Izmir by an antiquities dealer and said to be from the 'area of Kula'. Ed.pr. Malay, *Researches* 99 no. 107 (ph.).

Ἔτους τιη´, μη(νὸς) Ἀρτε-
μεισίου η´ ἀ(πιούσῃ) or ἀ(πιόντος) · Αὐρ. Ἀττι-
κὸν Διολάου ἐτεί-
μησεν ἡ συνεργασί-
α τῶν λινουργῶν v
ζήσαντα ἔτη ν´ v v

1. Year 318 = 233/234 A.D. (Sullan era), ed.pr.; M^H, lapis || 2. H^A, lapis || for the συνεργασία and the probable provenance from Saittai see our lemmata nos. 1667 and 1670.

1673. Saittai (area of)? Epitaph of Alexandros, 238/239 A.D. Marble pedimental stele with akroteria and tenon; in the pediment two flowers and a disk (similar to that in our lemma no. 1672); above the inscription a large disk (or shield?); brought to the Museum in Izmir by an antiquities dealer and said to be from the 'area of Kula'. Ed.pr. Malay, *Researches* 100 no. 109 (ph.).

Ἔτ(ους) τκγ´, μη(νὸς) Αὐδναί-
ου γι´· Ἀλεξάν-
δρωι λινουργῷ
φράτορες φίλοι
στήλην νέωι θα-
νόντι θῆκαν ἐν- v v
θάδε ζή(σαντι) ἔτ(η) λ´ vacat

Ε, |ʜ|, Ⓢ, Ұ, W || 1. year 323 = 238/239 A.D. (Sullan era), ed.pr.: Τ̂ (Ε) Τ͡ΚΓ Μ̂ (Η), lapis || 3. λινουργῷ: see our lemmata nos. 1667, 1670 and 1672; the stone may well come from Saittai || 4-7. two iambic trimeters, ed.pr., who refers to *SEG* XLVII 1649 for a person honored by φίλοι ἄνδρες φράτορες || 7. Ζ̂ (Η) Τ̂ (Ε) Λ, lapis.

1674. Saittai (area of: Pabuçlu). Epitaph of Stratonikos, 252/253 A.D. Lower part of a marble stele; in the lower part of a relief the remains of a standing man with a dog (?); now in the Museum in Manisa. Ed.pr. Malay, *Researches* 91 no. 91 (ph).

Ἔτους τλζ', μη(νὸς) Πανήμου
η' ἀ(πιόντος) or ἀ(πιούσῃ)· Τατιανὸς Παρδαλᾶ
μετὰ τῆς συνβίου
Χαιλιδόνος ἐτίμησαν
τὸν ὑὸν Στρατόνικον
v μνίας v χάριν vacat

1. Year 337 = 252/253 A.D. (Sullan era), ed.pr.: Μ̂ (Η), lapis || 2. initio Η^Α, lapis || 4. Χαιλιδόνος for Χελιδόνος, ed.pr.

1675. Saittai (area of). Epitaph of Marcus, Roman Imperial period. Marble pedimental stele; top akroterion preserved; above the inscription a wreath; now in the Tatış Collection in Izmir. Ed.pr. Malay, *Researches* 173 no. 212 (ph).

Μᾶρκον τὸν πατέρα ὑοὶ
ΑΠΟΜΙΟΝΙΣ καὶ Μᾶρ-
κος οἱ ὑοὶ καὶ ἡ ἀδελ-
φ(ὴ) Μόσχειν καὶ ἡ v
σύνβιος αὐτοῦ Ἀμμί-
α {Ι} καὶ οἱ συνγενεῖς ΑΥ
πάντες ἐτείμησαν τὸν
{τὸν} κατοιχόμενον v

2. Perhaps Ἀπολ̣λ̣(ώ)νις, ed.pr. || 4. ΦΝ, lapis || 6. in fine possibly αὐ(τοῦ)?, ed.pr.

1676. Sardis (area of: Çapaklı, northeast of the city). Letter of Hermogenes to the governor Arrius Antoninus, 188/189 A.D. Large marble block: originally an architrave block carrying an inscription of which the top of one letter (H) is partially preserved; re-used as a threshold; found in Gebeş Mahallesi, a quarter of Çapaklı, and now in the Museum in Manisa; in LL. 2, 4 and 6 traces of red paint. Ed.pr. Malay, *Researches* 119-122 no. 131 (ph) [See also the translation of and brief comment on this document by A.Chaniotis, *EBGR* 15 (2002) no. 148 and the French translation in *An.Ép.* (1999) [2002] no. 1534].

Ἐπ[ιστολὴ]
τῷ σωτῆρι τῆς ἐπαρχείας ἀνθ(υπάτῳ)
Ἀρρίῳ Ἀντωνείνῳ παρὰ Ἑρμογέ-

νους τοῦ Δη(μη)τρίου Σαρδιανοῦ νεω-
κόρου θεοῦ Μηνὸς Ἀσκηνοῦ προ-
πάτορος τοῦ ὄντος ἐν Σάρδεσιν·
ἔχοντος, κύριε, δίκαια τοῦ θεοῦ ἐκ
βασιλικῶν δωρεῶν καὶ ἐπικρίσεων
ἐννόμων καὶ ἐπιτρόπων καὶ τῆς βου-
λῆς καὶ τοῦ δήμου δίδοσθαι κατ' ἔτος
ὑπὸ τῶν ἀρχόντων τῆς πόλεως ὡρισ-
μένα κὲ κεκριμένα ἐξ ἔθους * χ' εἴς
τε τὰς θυσίας κὲ σπονδὰς τοῦ θεοῦ
κὲ τοῦ αὐτοκράτορος [ν]είκης τε κὲ αἰ-
ωνίου διαμονῆς κὲ τῶν ἀφθόνων καρ-
πῶν, κὲ δεδομένων τούτων ὑπὸ τῶν κα-
τ' ἔτος ἀρχόντων, σήμερον μὴ διδομένων
ὑπὸ τοῦ ἐνεστῶτος ἄρχοντος Αὐρ. Κτη-
σίππου κὲ ἐπὶ τούτων τῶν θυσιῶν δέο-
μαί σου τῆς τύχης κελεῦσαί σε τῷ ἄρ-
χοντι Αὐρ. Κτησίππῳ δοῦναι τὰ ἐξ ἔθους
διδόμενα * χ' πρὸς τὸ τὰς θυσίας τῷ θεῷ
τὰς νενομισμένας ἐκτελεῖσθαι· ὑπέτα-
ξα δὲ κὲ τῶν πρὸ σοῦ ἀνθυπάτων κὲ ἐπιτρό-
πων ἐπικρίσεις· Οὐενουλήϊος Βάλης
ἐπίτροπος Αὐτοκράτορος Οὐεσπασιανοῦ
Σαρδιανῶν ἄρχουσι χαίρειν· τὰ ἐξ ἔθους
εἰς τὰ τοῦ Μηνὸς μυστήρια χορηγούμενα
εὔλογόν ἐστιν δίδοσθαι ἑκάστου ἔτους·
κὲ Ἀσπ[ρήν]α̣ς ἀνθύπατος οὕ̣τ[ω]ς

[1. D.Feissel in *An.Ép.* (1999) [2002] no. 1534 argues that Hermogenes' petition was a *hypomnēma* rather than a letter; he suggests restoring Ἐπ̣' [ἀγαθῷ]] || 2-3. The proconsul Arrius Antoninus served either in 78/79 or in 188/189 A.D.; in view of the Αὐρ(ήλιος) in LL. 18 and 21 ed.pr. opts for the latter || 4. ΔΗΤΡΙΟΥ, lapis || 5-6. the cult of Men Askenos is known from Sardian coins, ed.pr., who interprets τοῦ ὄντος ἐν Σάρδεσιν as meaning that the temple was inside the city, as opposed to temples πρὸ πόλεως [but the words may have denoted the Men-temple in the city, as opposed to temples of the same god in the countryside: 'branch-offices', Pleket]; for προπάτωρ ed.pr. refers to L.Robert, *OMS* V 41 and VII 419 || 8. βασιλικῶν δωρεῶν: the δίκαια go back to Hellenistic kings, ed.pr. || 8-10. Hermogenes refers to 'legal decisions both by procurators and by the council and the people of the city'; proconsuls (see L. 24) are omitted; ed.pr. wonders whether they are implied in ἐννομῶν || 19. κὲ ἐπὶ τούτων τῶν θυσιῶν: connected with what follows by ed.pr.: 'On the occasion of these sacrifices ---'. In *An.Ép., loc.cit.*, it is suggested to connect them with the preceding words: 'vu qu' aujourd'hui le magistrat --- ne verse pas à son tour la somme à l'occasion de ces sacrifices' || 19-20. δέομαί σου τῆς τύχης: ed.pr. refers to A.Wilhelm, *JÖAI* 24 (1929) 195/196 || 25. a procurator Λ.Οὐινουλεῖος Παταίκιος is on record under Vespasian for the provinces Libya, Asia and Thrace; ed.pr. wonders whether he is the same as Venuleius Valens, using two different cognomina || 30. Asprenas: there are two candidates: one (P.Nonius Asprenas) was governor ca. 86/87

A.D., the other (L.Nonius Asprenas) ca. 107 A.D., ed.pr. || ed.pr. adduces two parallels containing requests to the governor concerning the financing of religious activities: *Milet* I 9 360 (*Milet* VI 1 pp. 125 and 214) and *I.Eph.* 213.

1677. Sardis. Dedication to Caracalla and relatives, 211 A.D. *SEG* XLIII 867* (*AE* 1993 no. 1505). W.Eck, *ZPE* 124 (1999) 235/236, identifies Διονύσιος, procurator of Asia, with Claudius Dionysius, who is on record as *praefectus classis Misenensis* in 214 A.D. (M.M.Roxan, *Roman Military Diplomas* II (London 1985) 131). It is likely that Dionysius had been prefect of the fleet of Ravenna shortly before; the latter may well have been preceded by the ducenarian procuratorship of Asia. A certain Dionysius is known as *legatus Augusti pro praetore* in Raetia during the reign of Elagabal. Conceivably Cl. Dionysius was adlected into the senate and was sent to Raetia.

1678. Sardis. Funerary epigram for Menophila, late 2nd/early 1st cent. B.C. *I.Sardis* 111; *SEG* IV 634; (XXX 1396*; cf. XXXVIII 1962; XXXIX 1782; XLI 1769; XLV 2222; XLVI 2304); *GV* 1881; Merkelbach-Stauber, *SGO* I 04/02/11; Pfuhl-Möbius 418. F.Ferrandini Troisi in *Epigrafia e territorio* -- (cf. our lemma no. 1351) 59-62 (ph.; text; Italian translation; bibliography), points out that the στέφανος (L. 4) explained in the epigram as a symbol for office (L. 6: ἀρχὰν μανύει) refers to the στεφανηφορία. Before 133 B.C. the eponymous magistrate in Sardis was the stephanephoros, after that date the priest of Roma; *OGIS* 437 (recording both magistrates as co-eponyms) suggests a transitional period. This implies a late 2nd/early 1st cent. B.C. date for our epigram (2nd/1st cent. B.C., *GV*; probably late 2nd cent. B.C., Pfuhl-Möbius, followed by Merkelbach-Stauber). Other female stephanephoroi in the 2nd/1st cent. B.C. are on record in *I.Sardis* 106a and 110, and in *I.Priene* 108 and 208. They testify to the growing social autonomy of women during the Hellenistic period. The inscription was set up by the city (L. 1: Ὁ δῆμος).

1679. Sardis (area of: Beylikli, east of the city). Fragmentary epitaph, Roman imperial period. Right part of a decorated marble architrave block possibly belonging to a tomb; found in Gölyeri Mevkii. Ed.pr. Malay, *Researches* 122 no. 132 (ph).

[-- Μ]ανίλιος Ἕρμιππος β´ [--]
[---]Η ❦ Μανιλίου ❦ ΑΛ[--]

1680. Sardis (area of: Sart Mahmut). Fragmentary epitaph, Roman Imperial period. Right part of a marble plaque or stele now in the Museum in Manisa. Ed.pr. Malay, *Researches* 122/123 no. 133 (ph).

[- - - -] Σαρδιανὸς [- - - - - - -]φ τῷ τέ-
[κνῳ μν(ε)ίας] χάριν v [- - - - - - -]ΑΥ v v
[- - - - - - -]ΗΔΙΤΗ
[- - - - - - -]ΥΕΠΕ
[- - - - - - -]ΙΕΤΗ

4. Perhaps [καὶ -- -]ῆδι τῇ?, ed.pr. (dative of a woman's name in -ής) || 4-7. possibly later addition, ed.pr. || 6. perhaps ζήσαντ]ι ἔτη?, ed.pr.

1681. Sardis (area of: Yeşilkavak). Epitaph of Lucius, Roman Imperial period. Upper part of a marble stele; in an arched and recessed field remains of a standing gladiator (?) holding a dagger in his right and a shield in his left hand; inscription below; now in the Museum in Manisa. Ed.pr. Malay, *Researches* 125 no. 134 (ph).

Γάϊος καὶ Μηνογενὶς Λούκι[ον] τὸ[ν]
ἴδιον υἱὸν βιώσαντα ἔτη κ[.´]·
[Λ]ούκιος ὁ καλὸς καὶ ἀγαθὸς ἐνθάδε κεῖμα[ι]
[- - - - - - - - - - τὴν] στήλλην ἀφανίσ[1-2]
[- - - - - - - - - - - - -]ΕΙΝΥΩΝΚΟΛ[1-2]
[- - - - - - - - - - - - - -]Ο vacat

For two other inscriptions from Yeşilkavak see *I.Manisa* 38 (honorary inscription by the people and gerousia of Sardis and the κατοικία ἡ Κορακοηνῶν = settlement at Yeşilkavak) and 176, ed.pr.; C.Schuler, *Ländliche Siedlungen* --- (see *SEG* XLVIII 2198) 298 no. B 23 assigns the village to Sardis || on the basis of what remains of the relief ed.pr. suggests that Lucius was a gladiator || 4. perhaps something like [ὃς ἂν ταύτην τὴν] στήλλην ἀφανίσ[η] or ἀφανίσ[ει], ed.pr. || 5. perhaps part of an imprecation mentioning the Erinyes: e.g. Ἐρ]εινύων κολ[ασ]-, ed.pr., referring to Strubbe, *Arai Epitymbioi* nos. 155 and 184.

1682. Sardis. Monograms on glass weights, early 7th cent. A.D. Twenty-one more or less circular, greenish blue, glass discs; most are stamped with a cruciform monogram including at least an eta, an alpha, a kappa, and an omikron/upsilon ligature; found in a residential complex in a western suburb. Edd.pr. M.M.Fulghum - F.Heintz, *AJN* 10 (1998) 105-120 (dr.), who with due reserve suggest reading Ἡράκλιος (emperor 610-641 A.D.). The objects were found in a room possibly serving a liturgical purpose, which would be in line with the Justinianic decree of 545 A.D. prescribing that measures and weights should be preserved 'in the most holy church of each city'. Discussion of similar early Byzantine glass weights; the hypothesis that they served specifically for weighing gold coins has never been conclusively demonstrated.

1683-1684. Satala (Karataş/Adala). Two epitaphs. Ed.pr. Malay, *Researches* 133/134 nos. 145/146 (ph), publishes the following texts.

1683: 133 no. 145. **Epitaph of Alypianos, 170/171 A.D.** Pedimental marble stele with tenon; in the pediment a disk and in its corners a flower; above the inscription a large wreath; now in the Museum in Manisa.

῎Ετ(ους) σνεʹ, μη(νὸς) Δείου - ιʹ - ἡ
σύνοδος τῶν μο-
υσικῶν ἐτίμησαν
᾿Αλυπιανὸν ᾿Επιθυ-
μήτου ζήσαντα
ἔτ(η) ιαʹ vacat

Year 255 = 170/171 A.D. (Sullan era), ed.pr.; Ε with T above, Μ with H above, lapis || 1-3. σύνοδος τῶν μουσικῶν: not attested elsewhere, ed.pr., who refers to the Artists of Dionysos occasionally calling themselves μουσικοί, to a σύνοδος τῶν νέων ποδαρίων possibly giving tempo to pantomimes (*TAM* V 1 92 = *I.Manisa* 283) and to an unpublished inscription from the same area concerning οἱ ὑμνῳδοί honoring a deceased person [for two new epitaphs from northeastern Lydia, recording an actor and poet who, *inter alia*, was μουσηγενέτης see G.Petzl, *EA* 34 (2002) 93-99 nos. 1/2] || 6. Ε with T above, lapis.

1684: 133/134 no. 146. **Epitaph of Hermogenes, ca. 173 or ca. 180 A.D.** Marble tabula ansata decorated with flowers; inscription in a double-framed field; L. 1 above the field, L. 2 between the two frames, L. 12 below the field; from Gökçeköy (formerly Bektaşlar, northwest of Satala) and now in the Museum in Manisa.

[᾿Α]νθυ[π]άτῳ Σουλφικίῳ, μη(νὸς) Περ[ι]τί-
ου· ῎Αφφιον ῾Ερμογένους
κατεσκεύασε τῷ
ἑαυτῆς πατρὶ ῾Ερ-
μογένει καὶ Γλύκων
ὁ γαμβρὸς αὐτοῦ
μνείας χάριν· εἰ
δέ τις ἀνύξει τὸ
μνημεῖον, πρα-
χθήσεται ὑπὸ
τῆς κώμης *
πεντακόσια

1. The governor could be either S.Sulpicius Tertullus (ca. 173 A.D.) or Sulpicius Crassus (ca. 180 A.D.); the former is on record twice in two texts from Daldis (*TAM* V 1 653 and 670(?); in fine ΠΕΡ[.], lapis || 2. in fine ¥Ϲ outside the frame || 3. the final omega between the two frames || 5. in fine the omega between the two frames, the N outside the frame || 11. κώμης: ed.pr. refers to *IGR* IV 1367 (*TAM* V 1 p. 195), from Çapaklı, south of Gökçeköy (see our lemma no. 1676), mentioning three villages (τρικωμία): Μηλο[κωμῆται], [. . .]αριοκωμῆται and Καιβο[κωμῆται?].

1685. Silandos (area of: Thermai Theseos (Şehitli)). List of magistrates, 150-155 A.D. Large marble stele with tenon now in the Museum in Manisa. Ed.pr. Malay, *Researches* 153/154 no. 180 (ph.).

- -
[- - - - - - - - - - - - - - - Τει]μ̣όθεος β̣ʹ
[ἔκδικοι]
[- - - - - - - - - ᾿Ον]ήσιμος • Ματρέου
[῎Ετους σλ]ε̣ʹ· ἄρχοντες
[Φι]λόνεικος ᾿Ασκληπίδου - Τειμόθεος βʹ
ἀγορανόμοι
Κορνήλιος ῾Ρύθμος, Λαίλιος Νίγρος
ἔκδικοι
᾿Ασκληπίδης βʹ, ᾿Αλέξανδρος ᾿Ασκληπιάδου
῎Ετους • σλςʹ • ἄρχοντες
Κορνήλιος ῾Ρύθμος, Λαίλιος Νίγρος
ἀγορανόμοι
᾿Αλέξανδρος Κρίτωνος, ᾿Αρτεμίδωρος Κρί[τωνος]
ἔκδικοι
Δαμόνεικος ᾿Ασκληπίδου • Τειμόθεος βʹ
῎Ετους σλζʹ - ἄρχοντες
᾿Αλέξανδρος Κρίτωνος, ᾿Αρτεμίδωρος Κρίτωνο[ς]
ἀγορανόμοι
Ἰ̣. Διονύσιος, Πρεῖμος Δεσκύλου
ἔκδικοι
Κορνήλιος ῾Ρύθμος, Λαίλιος Νίγρος
῎Ετους - σληʹ - ἄρχοντες
Ἰ. Διονύσιος •, Πρεῖμος Δεσκύλου
ἀγορανόμοι
Χρυσέρως Φιλεταίρου, ᾿Απολλώνιος Πισίδου
ἔκδικοι
᾿Αλέξανδρος Κρίτωνος •, ᾿Αρτεμίδωρος Κρίτωνο[ς]
῎Ετους σλθʹ • ἄρχοντες
᾿Απολλώνιος Πισίδου, Χρυσέρως Φιλεταίρου
ἀγορανόμοι
Ἰ. Θρέπτος, Φιλεῖνος ᾿Αρτεμᾶ
ἔκδικοι
Ἰ. Διονύσιος, Πρεῖμος Δεσκύλου

Ι, Ξ, Ϸ, ¥ || 4. year 235 = 150 A.D. (Sullan era), ed.pr. || 5. [the photo shows initio Ο̣ΝΕΙΚΟΣ; there seems to be no trace of a lambda; in view of L. 15 it is better to read [Δαμ]ό̣νεικος; ed.pr. on 154 note 282, notes that in view of L. 15 it is strange to have [Φι]λόνεικος!; the regular sequence of offices seems to have been: agoranomos → archon → ekdikos; this implies that Damoneikos and Teimotheos were listed as agoranomoi before LL. 4/5; as

a result we suggest restoring in L. 1 [Δαμόνεικος 'Ασκληπίδου, Τει]μόθεος β', preceded by [ἀγορανόμοι]; the fact that Onesimos, son of Matreas, listed as one of the [ἔκδικοι] in L. 3, does not return further down in the list, is in line with the above-mentioned sequence, Pleket] || 7. 'Ρύθμος: ed.pr. refers to *LGPN* I s.v. and to an unpublished inscription from Smyrna recording a certain 'Aπολλ(ώνιος) 'Ρύθμος || 9. Β, lapis || 10. ΣΛϚ, lapis || 13. ΑΡΤΕΜΙΔΩΡΟΣ, lapis || 16. ΣΛΙ, lapis || 17. in fine ΚΡΙΤΩΝΟ, lapis || 19 (see also 23, 31 and 33) initio: ed.pr. prints 'I and interprets it in his tabular survey of the list of offices on 154 as 'Ι(ούλιος); the bearers of Roman names (see LL. 7, 11, 21) do not have a patronymic || Thermai Theseos was a village of the Mocadeni; since the three categories of officials were city officials, ed.pr. suggests attributing the text to one of the nearby cities, viz. Silandos or Tabala; he opts for the former and refers to *TAM* V 1 p. 26 for the link between the two places.

1686-1687. Silandos. Two epitaphs. Ed.pr. Malay, *Researches* 135 nos. 147/148 (ph.), publishes the following texts.

1686: 135 no. 147. **Epitaph for Ammion, 25/26 A.D.** Upper left part of a pedimental marble stele; in the pediment a disk flanked by two four-petalled flowers; above the inscription in two slightly recessed rectangular fields a wreath; found in Aşağı Güllüce, southwest of Silandos.

v v v "Ετους ρ' καὶ ι', μη(νὸς) π[ρ(ώτου)]
Καίσαρος· vacat 'Αντι[- - -]
Εὐμένους 'Αμμίῳ [τῇ ἑαυ]-
[το]ῦ θρεψάσῃ καὶ Απ[- -]
- - - - - - - - - - - - -

Year 110 = 25/26 A.D. (Sullan era), ed.pr.; Ρ̄ ΚΑΙ Ī • Μ (Η above Μ), lapis; in fine Πι || 2. Καῖσαρ: name of the first month of the year; cf. KP I 43 LL. 29 ff., ed.pr.

1687: 135 no. 148. **Epitaph of Xenodochos and Marcia, 194/195 A.D.** Large pedimental marble stele with akroteria and tenon; in the pediment a disk and in its corners a flower; above the inscription reliefs in two registers: in the upper relief a standing woman, a standing man holding a small stick in his right hand, and a small girl; in the lower relief a standing woman and a small girl.

Πολυχρόνιος ἐτείμησεν Ξε-
νόδοχον τὸν ἑαυτοῦ σύν-
τροφον καὶ ἡ μήτηρ Μαρκία
καὶ τὴν θρέψασαν οἱ συνγε-
νεῖς· v ἔτους σοθ', μη(νὸς) 'Απελ-
vacat λαίου η' vacat

[Ed.pr. interprets the text as an epitaph for Xenodochos, erected by Polychronios and 'mother Marcia' (I assume the mother of the deceased?); but in addition the relatives honored their foster-mother, i.e., Marcia, Pleket] || 5. year 279 = 194/195 A.D. (Sullan era), ed.pr.

1688. Silandos (Selendi)? Epitaph of Melteine, 160/161 A.D. Marble funerary altar with trapezoidal top and mouldings below; above the inscription a man and a woman standing on a protruding band; LL. 1/2 above the standing persons; in the Collection of I.Akçura (Manisa). Ed.pr. Malay, *Researches* 169 no. 204 (ph.).

"Ετους σμε', μη(νὸς) Γορ-
πιαίου θ' vacat
Τροφίμη τὴν ἑ-
αυτῆς θυγατέ-
ρα Μελτείνη[ν]
ἐτείμησεν
μνείας χάριν

1. Year 245? = 160/161 A.D. (Sullan era), ed.pr., who points out that τμε', yielding 260/261 A.D., is less likely.

1689. Turgutlu (between Magnesia ad Sipylum and Sardis). Epitaph of Demetria, late Hellenistic period. Upper part of a pedimental marble stele with akroteria; in the pediment a disk; below the pediment an inscription left and right of a wreath with ὁ δῆμος; below the inscription in a recessed field part of a relief: head of a woman and a chest. Ed.pr. Malay, *Researches* 117 no. 130 (ph.).

Δημητρίαν
'Απολλω-
νίου vacat
[ὁ] δ[ῆ]-
[μος]
'Απολλᾶδο[ς]
δὲ γυναῖκα

1690. Sosandra? (Gölmarmara). Funerary imprecation, Roman Imperial period. Marble block; on the stone two holes, pointing to later usage; now in the Museum in Manisa. Ed.pr. Malay, *Researches* 83 no. 78 (ph.).

"Ος ἂν δὲ προσαμαρτῆναι θελήσει καὶ ἀ-
νοῖξαι τὸ μνημῖον • τὸ • Μενάνδρου, μήτε
αὐτῷ γῆ βατή, μὴ θάλασσα πλωτή, μήτε v v
τέκνων σπορά, μήτε θρεμμάτων ὕπαρξις

3. See Strubbe, *Aral Epitymbiol* p. 293, ed.pr. || 4. τέκνων σπορά: see *TAM* V 1 101 (Saittai) and *IG* VII 2545, ed.pr.; θρεμμάτων ὕπαρξις: 'possession of cattle'; ed.pr., who refers to Strubbe, *op.cit.* nos. 19 and 37 (θρεμμάτων ὄνησις) and suggests that in *I.Sardis* 152 an alternative restoration would be μήτε θ[ρ]εμμά[των ὕπαρξις εἴ]η (*I.Sardis*: θ[ρ]εμμά[των ὄνησις]).

1691. Sosandra? (Gölmarmara). Epitaph of Phoibos, Roman Imperial period. Upper left part of a marble pedimental stele. Ed.pr. Malay, *Researches* 84 no. 80 (ph.).

Σερ   [γι--]
Φοίβ wreath [ῳ τῷ υ]-
ἰῷ ἐπ   [οίησ]-
εν μνε[ίας]
v χάρι[ν] vacat

1692. Sosandra? (Gölmarmara). Epitaph of Antonia, Roman Imperial period. Lower part of a marble stele. Ed.pr. Malay, *Researches* 83/84 no. 79 (ph.).

[Χρύ]σιππος Ἀντ[ωνίᾳ]
τῇ ἑαυτοῦ γυναικὶ [καὶ]
Ἀπολλώνιος ὁ υἱὸς
καὶ Ἑρμογένης ὁ πατὴ[ρ]

[κ]αὶ Ἀντωνία ἡ μήτη[ρ]
καὶ Ἀπολλώνιος ὁ ἀδελ-
v φὸς μνίας χάριν v v

1693. Sosandra? (Gölmarmara). Christian invocation, Byzantine period. Marble block decorated with a tree and a cross. Ed.pr. Malay, *Researches* 83/84 no. 81 (ph.).

μνήσθιτη   Κ(ύρι)ε τὸν δ-
οῦλον σ   Η | Χ   ου Προκ-
ωπίου   πρεσβυ-
τέρου   νη | κᾶ   ἀμίν

2. Ἠ(σοῦς) Χ(ριστός); Πρωκ|ωπίου, ed.pr. [but the photo does not show the elaborate omega of L. 3: Ω; perhaps rather Προκ|ωπίου, Pleket] || the stone was turned upside down for this late text; below the latter an earlier inscription in one line (Roman Imperial period): [.]ΔΩΡΑΡΕΤΙΔΙΑΝΟΝ; 'puzzling text', ed.pr., who suggests [Ὕ]δωρ Ἀρετιδιανόν; he refers to *I.Smyrna* II 1 68 (a-b): Τραιανὸν ὕδωρ; Aretida is attested as a Latin cognomen.

1694. Tabala (Yurtbaşı, formerly Davala). Fragment of a honorary decree, 63/62 B.C. Left middle part of a marble stele; above the inscription in a rectangular slightly recessed field a wreath; found together with *I.Manisa* 8 (letters to Tabala). Ed.pr. Malay, *Researches* 155 no. 181 (ph.).

[Ἔτο]υ̣ς κβ'· ἔδοξε [τῇ βουλῇ καὶ τῷ]
[δήμῳ γ]ν̣ώμη στρατ[ηγῶν καὶ γραμμα]-

[τέως τ]οῦ δήμου· ἐπ[εὶ -- name --]
[..]νίου τῶν πολ[ιτῶν ἀνὴρ καλὸς καὶ]
[ἀγ]αθὸς καὶ γενό[μενος - - - - - - -]-
[.]Α τῷ δήμῳ πεπο[ιημένος - - - - - -]
πολλοῖς καὶ μεγά[λοις - - - - - - - -]
[..]ΖΩΝ διὰ παντὸς [- - - - - - ἀνα]-
[στ]ρεφόμενος ἀξίως [- - - - - - - -]
[τ]ῶν π[ρ]ογόν[ων - - - - - - - - -]
- - - - - - - - - - - - - - - - - -

1. Year 22 = 63/62 B.C. (Sullan era), ed.pr. [ed.pr. gives [Ἔτου]ς but the photo shows part of the upsilon, Pleket]; Κ̊, lapis || 5-6. ed.pr. suggests γενό[μενος ἐπὶ σωτη|ρί]ᾳ; in view of the date of the inscription this could imply that the honorand had played an active role in the third Mithridatic war, ed.pr. || 6. πεπο[ιημένος, πεπο[λιτευμένος or πεπο[λίτευται, ed.pr.

1695. Thyateira. For an inscription possibly to be assigned to (the area of) Thyateira see our lemma no. 1568 A app.cr. in fine.

1696. Thyateira. Fragment of an ephebic list, Late Hellenistic period. Marble column-drum found at Seyit Ahmet Mezarlığı. Ed.pr. Malay, *Researches* 33/34 no. 16 (ph.).

Γυμ[νασιαρχοῦντος - - - - - - - - - - - - - - - -]
Ἀντιοχ[- Ἀρ]-
τεμιδωρ[-]
Εὐρυμέδον[τος - - - - - - - - - - - - - - - - ? Σε]-
λεύκου [το]ῦ Δ[- - - - - - - - - - - - - - - - - - -]
Γάϊος Τειμαί[ου - - - - - - - - - - - - - - - - - - -]-
γένου γραμματέως .Ε.ΟΔ[- - - - - - - - - - - - -]
[Ἀπ]ολλωνίου τοῦ Νικομάχου [- - - - - - - - - -]
.ΟΣΤΟΥΣ[-]

τριετεῖς vacat
[Δι]όδοτος Ἡρακλ[είδου],
Ἀνδρόνικος Ἀσκ[λη]πιάδου,

[- - -]Ο. .Ν. .ΟΝ[- - - -]
[- -]Ε[- - - - - -]ΙΩΝ
vacat?
Τιμόθεος [- - - - - -]
Ἄτταλος Μητροφάνους,
Ἀντίοχος Μητρογένους,

Ἀπολλωνίδης Μητροφάνους,
Ξένων . .Σ[- - - - -]ΔΟΥΣ,
Ἀ[ρισ]τόνικος [- - - - -]
Ἀρτεμίδωρος Μενάνδρου,
Ἡρακλείδης Ἀπολλωνί[-]
. .ΔΟΥ.Ο[- - - - - - -]ΩΝ
Διογένης [- - - - - - -]
Ἀρτέμων Ἀπολ[λω]νίου
ὁ καὶ
Μύος,

"Ατταλος Ἑρμογένους,
[- - - - -] Διοδ[- -]
[- - - - - - - - - - -]
[- - - -]Ο[- - - -]
[- - - - - - - - - - -]
ΑΝ[- - - - - - - -]
Διόφαντος [- - - - -]
[- - - - - - - - -]ΟΣ.
Νικ[- - - - - - - -]
Διογένης [- - - - -]
Ἀπο[λλ]ώνιος [- -]
Μηνόδωρο[ς - - -]
Ἀπολλώνιος [- - -]
[- - - - - -]ΜΜ[-]
Δημήτριος Ο[- - -]
Διογένης [- - - - -]
Μένανδρος [- - - -]
Ἀρτέμων Ἀντιό[χου],
Ἀπολλώνιος [- - -]
Ἀσκλάπων [- - - -]
Ἀπο[λλώ]νιος [- -]
[Δι]ονύσιος [- - - -]
"Ατταλ[ο]ς [- - - -]
. .ΑΝ. .ΕΥ[- - - - -]
. .Ε[- -]ΡΟΣ Ἀπολλωνίου,
Δημοσθένης Ἀρτεμι[δώρου],
[- - - - - - - - - - - -]

[6. Γάϊος: one does not expect a genitive here; on the photo I discern ⌜ΑΙΟ.ΙΣΕΡΜΑΙ ('Ερμαί[ου instead of Τειμαί[ου], Pleket] || 10. 'ephebes of three years', ed.pr., who refers to *TAM* V 2 1203-1208 mentioning ἐφέτηοι and διετεῖς ephebes (Apollonia) [or 'ephebes in their third year'?, Pleket] || 27. Μύος: ed.pr. refers to Μῦς and Μύων (Robert, *Noms indigènes* 79 note 2).

1697. Thyateira (area of: Çamönü, formerly Karasonya, northeast of Akhisar). List of names, Late Hellenistic period. Upper part of a marble block; first seen in 1988 and rediscovered in Akhisar in 1994; now in the Collection of I.Akçura. Ed.pr. Malay, *Researches* 45/46 no. 35 (ph.).

Μηνόδωρος Μηνοδότου,
Φιλοκράτηα Μηνοδώρου Τατιάς,
Διόδοτος Ἀντιπάτρου,
Μηνόδωρος Διοδότου,
"Αμμιον Διοδότου Τατιάς,
Μηνόδωρος Διοδότου
v φύσει δὲ Μηνοκρίτου,
Διόδοτος Διοδότου
- - - - - - - - - -

Presumably members of two families (LL. 1/2 and 3-8), for whom the stone served as an epitaph, ed.pr. || 2 and 5. Τατιάς: presumably a second name.

1698. Thyateira. Honorary inscription for the emperor Titus, 76 A.D. Right part of a marble block; now at Tepe Mezarlığı under the control of the Manisa Museum. Ed.pr. Malay, *Researches* 35/36 no. 18 (ph.).

['Αγαθῆ Τ]ύχ[η·]
vacat Τίτον ≻≺ Οὐεσπασι ≻≺ ❦
[ανὸν αὐτ]οννκράτορα δημαρχι ≻≺ ❦
[κῆς ἐξουσί]ας τὸ ε΄, ὕπατον τὸ ς΄, ἀρχι- ❦

vacat ερέα vacat
[ἡ vacat β] vacat ο vacat υ vacat λ vacat [ή]
[vacat ἐπ]ιμεληθέντων τῆς κατασκευ[ῆς - -]
vacat καὶ Ἀπολλωνίου τοῦ Διογ[- - -]

2-3. There are some irregularities in Titus' name, which normally is T.Caesar Vespasianus; in the East people may have had problems with the correct titles of Titus as Caesar, ed.pr. || 3-4. the fifth *trib. pot.* is dated to July 1, 75 - June 30, 76; the sixth consulship goes from Jan. 1, 77; Titus must have been *consul designatus*, which points to medio March 76 A.D., ed.pr. || 4. ϒ̊ • Ε and ϒ̊ Ϛ, lapis || 4-5. ἀρχιερέα: 'pontifex'; officially Titus became pontifex in 79 A.D. but on inscriptions he occasionally carried the title earlier (D.Kienast, *Römische Kaisertabelle*, Darmstadt 1996, 111).

1699. Thyateira. Honorary inscription for G.Perelius Aurelius Alexander, 218-222 A.D. Marble base moulded above and below; found together with *TAM* V 2 1019 in the remains of an old house; both stones are now in Tepe Mezarlığı under the control of the Manisa Museum. Ed.pr. Malay, *Researches* 37 no. 20 (ph.). *TAM* V 2 1019 is mentioned *ibidem* 177 no. 221 (ph.) in the rubric 'Rediscovered'.

[Γ. Περήλιον Αὐ]ρήλιον Ἀλέ[ξ]α[ν]-
[δρο]ν τὸν περίοδον πρεσβεύ-
[σ]αντα πρὸς τὸν κύριον ἡμῶν
ἀήττητον Αὐτοκράτορα Μ. Αὐρ.
[[Ἀντωνεῖνον]] Εὐσεβῆ Εὐτυχῆ
Σεβαστὸν ὑπὲρ τῆς γλυκυτά-
της πατρίδος καὶ ἐπιτυχόντα
παρὰ τῆς θείας Τύχης αὐτοῦ
ἱερὸν ἀγῶνα εἰσελαστικὸν
Αὐγούστειον ἰσοπύθιον
εἰς ἅπασαν τὴν οἰκουμένην
vacat
οἱ γναφεῖς

The honorand is also on record in *TAM* V 2 984 and 1017-1020 (see L.Robert, *Études Anatoliennes* 119-123; *Hellenica* V 32), ed.pr., who points out that except for L. 12 the new text is identical with that of *TAM* V 2 1018 || 12. in very large script; in *TAM* V 2 1019 the Thyateiran λανάριοι honor Perelius.

1700. Thyateira (area of: Moralılar, south of the city). Honorary inscription for Gratianus, Valentinianus II and Theodosius I, 379-383 A.D. *TAM* V 2 946. The stone has been rediscovered and is presented by Malay, *Researches* 178/179 no. 227 (ph.). The text on the front (no. 227 A = *TAM* V 2 946; honorary inscription for a local benefactor) is the same as that in *TAM*, except for some minor differences in bracketing. On the left side of the stone, however, there happens to be another inscription, previously unknown. Published by Malay under no. 227 B (ph.).

[Τ]ῶν δεσπότω[ν] | ἡμῶν καὶ | βασιλέων | Γρατιανοῦ || καὶ Οὐαλενlτινιανοῦ | καὶ Θεοδο|σίου τῶν ἐlωνίων Αὐ||γούστων

TAM V 2 916 (also from Thyateira) is an almost identical inscription for the same emperors; remarkably enough it has also been engraved on one of the lateral sides of a base carrying on its front an earlier honorary inscription for a local benefactor (*TAM* V 2 993), ed.pr.

1701. Thyateira. Honorary inscription for L.Vedius Capito Glabrionianus, Roman Imperial period. Upper part of a marble base now in the Museum in Manisa. Ed.pr. Malay, *Researches* 38 no. 21 (ph.).

Ἀγαθῆι vv Τύχηι·
Λ. Βήδιον Καπίτω-
να Γλαβριωνιανὸ[ν]
κράτιστον, τὸν [ἀν]-
δρεῖον καὶ δίκα[ιον]
λογιστήν, κοσμ[ήσαν]-
[τα τὴν πόλιν - - -]

The honorand is also on record in *TAM* V 2 971; the text of the latter is identical with ours, ed.pr. || [3-4. in fine perhaps rather νο[ν τὸν] | κράτιστον, τὸν etc. (so *TAM* V 2 971), Pleket] || 6-8. presumably κοσμ[ήσαν|τα τὴν πόλιν δημοσίων ἔργων κατασκευαῖς] (so *TAM* V 2 971), ed.pr. || in *TAM* V 2 971 ed.pr. now suggests restoring [καὶ δίκαιο]ν λογιστήν instead of [καὶ ἁγνὸ]ν) || the person(s) or institutions or associations honoring Glabrionianus will have been recorded at the end of the new text and of 971, ed.pr.

1702. Thyateira. Honorary inscription for G.Valerius Menogenes Annianus, Roman Imperial period. Rectangular marble base now in the Museum in Manisa. Ed.pr. Malay, *Researches* 38/39 no. 22 (ph.).

Γ. Οὐαλέριον
Μηνογένην
Ἀννιανὸν ἐν-
δόξως γυμνα-
σιαρχήσαντα
v ἡ πατρὶς v v v
vacat
στρατηγόν • ἀγορα-
νόμον • σειτώνην •
δεκάπρωτον τριετ[ί]-
ας • γραμματέα τῶν νέ-
ων • γραμματοφύλα-
κα καὶ ἐν ἄλλαις ὑπη-
ρεσίαις τῇ πατρίδι χρ[ή]-
v σιμον γεγονότα, v v
ἐπιμελησαμένου τῆς
ἀναστάσεως τοῦ ἀνδρι-
άντος • Κλ. Ῥούσωνος

1-3. Another Annianus is on record in *TAM* V 2 933 (Thyateira), ed.pr., who also refers to *TAM* V 2 1084(c) for an Αὐρ(ηλία) Ἀννιανή (ca. 244-247 A.D.) || 7-17. probably added later, ed.pr. || 7. the sigma of στρατηγόν is much larger than the other letters || 9-10. ed.pr. refers to *TAM* V 2 942 (Thyateira) mentioning a person who was *dekaprotos* for ten years || 10. in fine NE in smaller script || 15. the epsilon of ἐπιμελησαμένου in much larger script || 17. for Ῥούσων (Latin: Ruso) ed.pr. refers to Robert, *Noms Indigènes* 41/42 and id., *Documents d'Asie Mineure* 420.

1703. Thyateira. Fragment of an honorary inscription, Roman Imperial period. Fragment of a marble block (base?) re-used in the wall of Yeni Gülruh Camii. Ed.pr. Malay, *Researches* 36 no. 19 (ph.).

- - - - - - - - - - - - - - - - - -
[- - - - - - - - - - -] ἀγων[οθετήσαντα]
[- - - - - - κ]αὶ Ἀδρια[νῶν Ὀλυμπί]-
[ων κα]ὶ πάσας ἀ[ρχὰς καὶ λιτουργίας]
[- - κα]ὶ πολυδα[πάνως τῇ ἑαυτοῦ πατ]-
[ρίδι ἐκτελ]έσαντα [- - - - - - - - - - -]
[- - - - - -] καὶ τει[μηθέντα ? - - - -]
[- - - - - - -]Σ ποιη[σα- - - - - - - - -]
vacat
[- - - - - - ἐπιμε]ληθέντο[ς - - - - - - -]
[- - - τῆς ἀναστά]σεως τῶ[ν - - - -]
[- - - - - - - - - - -] Γ. Πα[- - - - - - - -]
[- - - - - - - - -]ΣΔΕ[- - - - - - - - -]
vacat

2-3. For the Ἀδριανὰ Ὀλύμπια ed.pr. refers to *TAM* V 2 1026 and *I.Smyrna* 668 || 4. perhaps [ἐνδόξως or λαμπρῶς κα]ὶ etc., ed.pr. || 7. ποιή[σαντα or -[σάμενον?, ed.pr.

1704. Thyateira. Fragmentary inscription, Roman Imperial period. Marble block or base re-used in a wall; broken on all sides except below. Ed.pr. Malay, *Researches* 34/35 no. 17 (ph.).

- -
[- - - - - - - -]ΟΥΤΟΥ Διοκαισα[ρε- - - - - -]
[τὴν πρὸς τὸν τῶν Σ]εβαστῶν οἶκον εὐσέβει[αν--]
[- - - - - - -]ΕΙΝ εἰς τὸ ἐπιτηδειότε[ρον - - - -]
[- - - - - -τ]οὺς γειτνιῶντας τῷ ἔργ[- - - - - -]
[- - - - - -]ΟΥΣ τε ἐκείνους τῆς [- - - - - - -]
[- - - - - - - -]ΑΝΕΙΝ εὐσεβείας Τ[- - - - -]
[- - - - - -]ΜΕΝΟΙΣ θυσίαις καὶ ΑΥΤΟ[- -]
[- - - - - - - -]ΝΩΝ συναυξηθ[ῆναι - - - - - -]
[- - - - - - - -] οἶκον ἅπαντα χρόνο[ν - - - -]
[- - - - - - - - -] μετακείμενον [- - - - - - - - -]
[- - - - - - - -]ΤΑ τῆς βουλῆς Ο[- - - - - - - -]
[- - - - - - - - - - - - -]ΣΙ κατὰ Τ[- - - - - - - -]
[- - - - - - - - - -]ΓΙΑΦΟΝΩΣΑΝ[- - - - - - - -]
[- - - - - - - -ε]ἰς τὸν ἅπαν[τα χρόνον - - -]
[- - - - - - - - -]ΧΕ.ΗΤΟΝ[- - - - - - - - - - -]

[- - - - - - - -] πρὸς [- - - - - - - - - - - - -]
[- - - - - - - -] Ἀπολλώνιος [- - - - - - - -]
[- - - - - - - - Ἰ]σιγένο[υ - - - - - - - - - - -]
[- - - - - - - - -]ΟΣ Τέρτιος ΛΑ[- - - - - -]
[- - - - - - - - Ἀπ]ολλώνιος Ἀπο[λλ- - - -]
[- - - - - - - -] Διόδοτος Μ[- - - - - - - - -]

1. Possibly τοῦ δήμ]ου τοῦ Διοκαισα[ρέων or, preferably, a patronymic in -ουτου followed by the ethnikon, ed.pr., who opts for Phrygian rather than Cilician Diokaisarea ‖ 2. ed.pr. wonders whether οἶκος refers to a building used for the imperial cult (but surely we have a reference to piety toward the *domus Augusta* ('imperial house, family'), Pleket] ‖ 4. ἔργ[ῳ or ἐργ[αστηρίῳ?, ed.pr. ‖ 9. τῶν Σεβαστῶν] οἶκον?, ed.pr. ‖ 11. perhaps κατὰ τὰ ψηφίσμα]τα (or ψηφισθέν]τα) τῆς βουλῆς, ed.pr.

1705. Thyateira. Fragment, undated. Right part of a marble architectural block found in Medar (Ovaköy, north of the city). Ed.pr. Malay, *Researches* 40 no. 23 (dr.): [---]ηι. Large letters possibly indicating that we have a building inscription; ed.pr. conjectures Σεβαστ]ῆι.

1706. Thyateira. Dedication of a stoa, between 27 B.C. and 14 A.D. Architectural marble block found in Medar (Ovaköy, north of the city; see our lemma no. 1708). Ed.pr. Malay, *Researches* 40/41 no. 24 (ph.).

[Ἔτους number τῆς Αὐτοκράτορος Καί]-
[σα]ρος θεοῦ υἱοῦ [Σεβασ]-
τοῦ νίκης • οἱ κατο[ικοῦ]-
ντες ἐν Τελαγινοι[ς ?]
καὶ Ουαρνεαις καὶ Σιλβο[ις ?]
καὶ Ποταμίᾳ ἀνέστησαν σω-
τῆρι τὴν στοὰν Ἀπόλλων[ι]
καὶ Ἀρτέμιδι καὶ Ἡρακλεῖ Καλ[λι]-
νίκῳ ὑπὲρ τῆς το[ῦ] Αὐτοκράτο-
[ρο]ς Καίσαρος Σεβαστοῦ ὑγ-
[ιείας], γνώμην εἰσενενκαμέ-
[νου] Ἀττάλου τοῦ Ἡρακλείδου
[3-4]κου ἀνδρὸς ἀγαθοῦ •, ἐ-
[ργεπι]στατησάντων δὲ καὶ [.]
[ca. 4]έντων ἐπιμελῶς ΤΟ[.]
[4 κ]αὶ δόντων ἐκ τῶν ἰδίων
[ὑπαρ]χόντων ὑπὲρ τῶν κιόν-
[ων συμ]π̣ά̣ντω̣ν αὐτοῦ Ἀττά-
[λου - - - - - - - - - -]MEN
[- - - - - - - - - - - - - -]MA
[- - - - - - - - - - - - - -]Π̣Α̣Ι̣

1-3. Aktian era, ed.pr. ‖ 3-6. the four toponyms of villages are previously unattested; the κατοικοῦντες are descendants of Seleukid or Attalid colonists, ed.pr., who for Σιλβα (or Σιλβοι) refers to the indigenous name Σίλβος ‖ 13. [....]κου: perhaps Attalos' second name, e.g. [Καί]κου, ed.pr. ‖ [14-15. possibly [ἐπι|μεληθ]έντων, Pleket] ‖ 15-16. perhaps το[ῦ | ἔργου κ]αὶ, ed.pr. ‖ 18 ff. lower part of inscription has been erased, ed.pr. ‖ ed.pr. wonders whether the concern about Augustus' health (LL. 9-11) and the emphasis on Ἀπόλλων σωτήρ (LL. 6/7) point to some crisis in the emperor's life, e.g. in 23 B.C.

1707-1710. Thyateira (area of). Dedications. Ed.pr. Malay, *Researches* 42/43 nos. 25-27 (ph.) and 29 (ph.), publishes the following texts.

1707: 42 no. 25. **Dedication to Apollo Tyrimnos, Early Roman Imperial period.** Rectangular marble altar moulded above and below and found in Kavakalan (between Thyateira, Iulia Gordos and Charakipolis; for Kavakalan see *TAM* V 1 777-780); now in the Museum in Manisa.

Φίλιππος Ἀ|πελλῆους | Ἀπόλλωνι | Τυρίμνῳ τὸν ‖ βωμόν vacat

3-4. For Apollo Tyrimnos see *TAM* V 2 976, rediscovered by Malay, *ibidem* 178 no. 226 (ph.).

1708: 42 no. 26. **Dedication to Theos Hypsistos, Roman Imperial period.** Rectangular marble altar moulded above and below and found in Medar (Ovaköy: see our lemmata nos. 1706, 1709 and 1715/1716); now in the Museum in Manisa.

Ἰουλιανὸς ❦ | βαφεὺς Θεῶι | [Ὑ]ψίστῳ εὐχα|ριστήριον • ὑ|πὲρ • τῆς αὐτοῦ | σωτηρίας ❦ ❦

❦ ‖ for Theos Hypsistos ed.pr. refers to *TAM* V 2 897-900; see also our lemmata nos. 1588 and 1709 [see now also M.Paz de Hoz, *op.cit.* (cf. our lemma no. 1537) 208-211 nos. 30.1-30.17 (cult of Hypsistos in Lydia), Pleket].

1709: 42/43 no. 27. **Dedication to Theos Hypsistos, Roman Imperial period.** Marble altar with akroteria, found in Medar (Ovaköy: see our lemma no. 1708); now in the Museum in Manisa.

Μοῦσα • Μηνοφί|λου ⤚ Θεῷ Ὑψίστῳ | εὐχὴν ⤚ ἀνέθη| vacat κεν flower

1710: 43 no. 29. **Dedication to Hestia, undated.** Rectangular marble altar moulded above; lower part is missing; from Akhisar: Ἑστίας

Ed.pr. does not exclude that we have here an epitaph of a woman called Ἑστία.

1711-1716. Thyateira (area of). Epitaphs. Ed.pr. Malay, *Researches* 43-45 nos. 28 (ph.) and 30-34 (ph.), publishes the following epitaphs.

1711: 43 no. 28. **Epitaph of Menandros Pyros, Late Hellenistic period?** Marble chest without lid; from Akhisar: Μένανδρος Με|νάνδρου Πύρος

2. Πύρος: second name of the deceased, ed.pr., who points out that at the end of L. 2 there seem to be traces of a leaf.

1712: 43/44 no. 30. **Epitaph of Karpos, Roman Imperial period.** Marble altar with akroteria; from Akhisar.

Λουκᾶς καὶ | Ποσειδωνία Κάρπῳ τῷ υἱῷ | μνείας χάριν || μετὰ Δυνάμεως καὶ Ζωσίμο[υ] | τῶν θρεψάνι[τ]ων αὐτοῦ

1713: 44 no. 31. **Epitaph of Moschianos, Paula and relatives, Roman Imperial period.** Lower part of a marble stele; in a recessed field above the inscription the lower part of a standing man and woman; from Akhisar.

Μοσχιανὸς Μητροδώρου
ἑαυτῷ καὶ Παύλᾳ τῇ γυν⟨α⟩ι-
κὶ καὶ γονεοῦσι καὶ τέ v v-
4 κνοις καὶ {καὶ} τούτων ἐγ-
vacat γόνοις ❦

ΜΗ, Ψ || 1. in fine upsilon inside omicron || 2. in fine ΓΨΝΑΙ, lapis || 3. γονεοῦσι: dative plur. for γονεῦσι, ed.pr.

1714: 44 no. 32. **Fragment of an epitaph, Roman Imperial period.** Part of a curved architectural block with horizontal mouldings at intervals; found in Seyit Ahmet Mezarlığı.

[----]ν ἑαυτοῖς κα[--|-- τοῦ μ]νημείου· εἰ δέ [τις --|--]είῳ σοροῦ ἀ[--|--] προτερα υ[---]

1. Possibly κατεσκεύασα]ν ἑαυτοῖς κα[ὶ -- or]ν ἑαυτοῖς κα[τεσκεύασαν, ed.pr.

1715: 45 no. 33. **Epitaph of Philetos, Roman Imperial period.** Rectangular limestone altar moulded above; found in Medar (Ovaköy: see our lemma no. 1708).

Πολύβι[ς] Φιλήιτῳ τῷ ἀδ[ε]λφῷ | [μ]νείας ἕν[εκα (or -εν)]

1716: 45 no. 34. **Fragment of the epitaph of Quarta, Roman Imperial period.** Fragment of a marble block; found in Medar (Ovaköy: see our lemma no. 1708) and now in the Museum in Manisa; inscription in three columns.

Col. I	Col. II	Col. III
- - - - - -	[- - - - θυγα]-	- - - -
[- -] θυγατέρα	τέρα Κουάρταν	ΧΡΗ[- -]
[- - Κο]υάρταν	vacat	ΤΟΣ[- -]

1717. Unknown provenance. Dedication to Zeus Meilichios, Hellenistic period. Marble stele moulded above, with tenon; brought to the Museum in Izmir by an antiquities dealer; said to be from 'the area of Kula'; above the inscription a large olive branch. Ed.pr. Malay, *Researches* 93 no. 94 (ph.): Σάρδιον Διὶ Με[ι]|λιχίῳ εὐχήν v v

1-2. Ζεὺς Μειλίχιος: first attestation of his cult in Lydia, ed.pr.

1718. Unknown provenance. Dedication to Apollo Nisyreites and Artemis, Late Hellenistic or Early Roman period. Marble pedimental stele with tenon; mouldings between the akroteria; in the pediment a circle with a six-petalled leaf and two medallions; above the inscription a lyre, tripod and olive branch in two registers; brought to the Museum in Çesme by an antiquities dealer and said to be from the 'area of Kula'. Ed.pr. Malay, *Researches* 107/108 no. 118 (ph.).

Ἀπόλλωνι Νισυρείτῃ σω-
τῆρι καὶ Ἀρτέμιδι ἐπιφα-
νεῖ καὶ Ἑρμογένῃ Τιμοκρ[ά]-
4 του εὐνοηκότι Εὔξενο[ς]
Εὐξένου διαφυγὼν ἐκ τῶ[ν]
περισχόντων αὐτὸν κινδύ-
νων v v v χαριστήριον

1. Ἀπόλλων Νισυρείτης: worshipped in the κατοικία of Nisyra (Saraçlar); ed.pr., who reports that the site of the temple of this Apollo has been localized in Saraçlar, suggests assigning the stone to this village [however, dedications to this Apollo have been found in several villages in the area between Menye (Maionia), Gölde (Kollyda) and the Hermos; see Paz de Hoz, *Lydische Kulte* (see our lemma no. 1537) 158/159 nos. 5.13-5.21; see also our lemmata nos. 1625/1626, both admittedly from Saraçlar, Pleket] || [3-4. A.Chaniotis, *EBGR* 15 (2002) no. 148, suggests that Hermogenes was the physician who treated Euxenos; he refers to L.Robert, *Études Anatoliennes* (Paris 1937) 384-389, for joint dedications to gods and physicians, Pleket] || 5-7. see our lemma no. 1625 (σωθεὶς ἐκ κινδύνων), ed.pr.

1719. Unknown provenance. Dedication to Zeus Medou, 166/167 A.D. Marble pedimental stele; in the pediment a disk and in its corners a flower; above the inscription an eagle standing on a thunderbolt; brought to the Museum in Miletos by an antiquities dealer; said to be from 'the area of Kula'. Ed.pr. Malay, *Researches* 101 no. 110 (ph.).

Ἔτους • σνα', μη(νὸς) •
Δεσίου κ' · Ἀγα-
θόπους Τροφί-
4 μου Διεὶ Μήδου
vacat εὐχήν vacat

1. Year 251 = 166/167 A.D. (Sullan era), ed.pr.; ΣΝΑΜ, lapis || 2. Κ̄Ɛ, lapis || 4. Ζεὺς Μήδου is previously unattested; Μήδης or Μῆδος probably founded the cult, ed.pr., who assigns the stone to the Katakekaumene.

1720. Unknown provenance. Priests offering ransom to Men Axiot(t)enos, 168/169 A.D. Marble stele moulded above, with tenon; above the inscription a crescent; brought to the Museum in Miletos by an antiquities dealer and said to be from 'the area of Kula'. Ed.pr. Malay, *Researches* 101/102 no. 111 (ph.).

Ἔτους • σνγʹ •, μη(νὸς) Δαι-
σίου • βιʹ •· ἐξ εὐειλα-
σίας ἐλυτρώσοντο
τὸν θεὸν Μῆνα Ἀξιο-
τηνὸν οἱ είερῖς καιλεύ-
σαντος τοῦ θεοῦ ἐφ'
ᾧ γίνεται τὰ λύτρα μέ-
ρη τρία· ἓν τῶν θεῶν,
ἓν τῇ κώμῃ, ἕν τοῖς εἰ-
ερῖσι τῶν λυόντων
κατὰ δύναμιν vacat

1. Year 253 = 168/169 A.D. (Sullan era), ed.pr.; Μ with Η above, lapis || 2-3. ἐξ εὐειλασίας: 'after supplication', ed.pr. || 3. ἐλυτρώσοντο for ἐλυτρώσαντο: 'bought themselves free from the god', ed.pr.; for (ἐκ)λυτρόομαι and τὰ λύτρα see our lemma no. 1592 || 5-6. είερῖς for ἱερεῖς and καιλεύσαντος for κελεύσαντος, ed.pr. || 8. ἓν τῶν θεῶν for ἓν τοῖς θεοῖς, ed.pr. || 9-11. 'one for the priests of (the gods) who obtained release in accordance with their power', ed.pr. [rather, 'one for the priests of (the gods) who gave release in accordance with their (divine) power'; see now in the same sense A.Chaniotis, *EBGR* 15 (2002) no. 148, Pleket].

1721. Unknown provenance. Dedication to Men Tiamou, Roman Imperial period. Marble stele moulded above; above the inscription a crescent; brought to the Museum in Izmir by an antiquities dealer and said to be from 'the area of Kula'. Ed.pr. Malay, *Researches* 93 no. 95 (ph.): Μηνεὶ Τειαμου | Μητρόδωρος | [ἱ]ερεοὺς | εὐχὴν ἀνέθηκεν

3. [ἱ]ερε{ο}ὺ(ς), ed.pr., who adds: 'LL. 3-4: . ΕΡΕΟΥΕΝ, lapis'; the nu belongs to ἀνέθηκεν [for ἱερεούς see C.Brixhe, *BE* (2000) no. 526; in L. 3 in fine the photo seems to show Ɛ, Pleket].

1722. Unknown provenance. Epitaph of the Mysians Diogenes and Apollonios, Hellenistic period. Lower part of a marble stele; above the inscription a large wreath; brought to the Museum in Izmir by an antiquities dealer and said to be from 'the area of Kula'. Ed.pr. Malay, *Researches* 93/94 no. 96 (ph.).

Μῆνις Δημητρίου
υἱοὶ Διογένης καὶ
Ἀπολλώνιος Μυσοί·
χαίρετε

1. Μῆνις: interpreted as a genitive by ed.pr.: 'Diogenes and Apollonios, sons of Menis' [or 'Menis, son of Demetrius, <and> his sons D. and A.'?, Pleket] || 3. Μυσοί: cf. *I.Manisa* 53 (*SEG* XL 1062).

1723. Unknown provenance. Epitaph of Diophantos, 65/66 A.D. Large marble stele with triangular pediment; in the pediment a disk divided in four parts; wreath between L. 1 and the rest of the inscription; in the Collection of I.Akçura (Manisa). Ed.pr. Malay, *Researches* 168 no. 202 (ph.).

vacat Ὁ δῆμ(ο)ς vacat
Ἔτους ροʹ, μη(νὸς) Ὑπερβερετ-
αίου θʹ· Διόφαντον Ἡρακ-
λείδου ἐτείμησαν Νίκη
τὸν ἄνδρα, Ἀσκλᾶς, Ἡρακλεί-
δης τὸν πατέρα, Ἀμμιὰς τ-
ὸν θρέψαντα, Ἀμμιὰς τὸν υ-
ἱόν, Ἀσκλᾶς, Ἀναξίμβροτος
τὸν ἀδελφόν vacat

1. ΔΗΜΣ, lapis || 2. year 150 = 65/66 A.D. (Sullan era)?, ed.pr.; ΕΤΟΥϹ Ρ̄Ο̄Μ with Η above, lapis || 3. ΑΙΟΥΘ̄, lapis || ed.pr. tentatively assigns the stele to northeast Lydia.

1724. Unknown provenance. Epitaph of Hermogenes and Aristokrates, 83/84 A.D. Marble pedimental stele with akroteria and tenon; in the pediment a disk and in its corners a flower; brought to the Museum in Çeşme by an antiquities dealer and said to be from 'the area of Kula'. Ed.pr. Malay, *Researches* 108 no. 119 (ph.).

Ἔτους - ρξηʹ, μη(νὸς) Ἀπελλαί-
ου κʹ· Ἀρτεμίδωρος Ἑρμο-
γένου ἐτείμησε τὸν
πατέρα καὶ τὸν ἀδελφὸν
Ἀριστοκράτην vacat

1. Year 168 = 83/84 A.D. (Sullan era), ed.pr.; ≻≺ Ϝ̄ Ξ̄ Η̄≻ Μ≻ || 2. initio ΟΥ≻≺Κ≻≺, lapis.

1725. Unknown provenance. Epitaph of Ammia, 95/96 A.D. Upper part of a large marble pedimental stele with akroteria; in the pediment a disk and in its corners a flower; above the inscription a large wreath; in the Collection of I.Akçura (Manisa). Ed.pr. Malay, *Researches* 168/169 no. 203 (ph.).

Ἔτους ρπʹ, μηνὸς Δύστρου ιʹ ἀ(πιούσῃ) or ἀ(πιόντος)· v v
Ἀλέξανδρος Ἀλεξάνδρου
ἐτίμησεν Ἀμμίαν τὴν
μητέραν καὶ αἱ θυγατέ-
ρες Ἀμμιὰς καὶ Θεοδότ-
η. Εἴ τις δὲ ποσαμάρτῃ, το-
ῦ Ἀξιοττηνοῦ καιχολωμ-
ένου τύχοιτο vacat

1. Year 180 = 95/96 A.D. (Sullan era), ed.pr.; ΡΠ and in fine Ι (A above), lapis ‖ 6. for ποσαμάρτη see our lemmata nos. 1690 and 1730 ‖ 7. καιχολωμένου for κεχολωμένου, ed.pr., who assigns the text to northeast Lydia.

1726. Unknown provenance. Epitaph of Pateres, 96/97 A.D. Marble pedimental stele; in the pediment a round disk; above the inscription a wreath; brought to the Museum in Izmir by an antiquities dealer and said to be from 'the area of Kula'. Ed.pr. Malay, *Researches* 94 no. 97 (ph.).

Ἔτους ρπα', μη(νὸς) Ὑπερβερταίου δ'·
Ἀπφιὰς Πατερῆν τὸν ἑαυτῆς
ἄνδρα ἐτίμησεν καὶ Ἀπολλώ-
νιος ὁ υἱὸς καὶ Ἀμμιὰς ἡ νύμφη
καὶ Ἡρακλίδης ὁ ἀδελφὸς κ[αὶ] οἱ θρ[ε]-
πτοὶ καὶ Μηνογένης [ὁ πεν]-
θερίδης vacat

1. Year 181 = 96/97 A.D. (Sullan era), ed.pr.; ΡΠΑΜ and in fine Δ, lapis ‖ 2. Πατερῆς: for the name see *TAM* V 1 172 (Saittai) and 388 (Kollyda), and *SEG* XXXIV 1224 (Saittai) ‖ 4. νύμφη: here 'daughter-in-law', ed.pr.

1727. Unknown provenance. Epitaph of Theodote and Pompeius, 108/109 A.D. Lower part of a marble stele with tenon; above the inscription traces of the feet of some figures; brought to the Museum in Izmir by an antiquities dealer and said to be from 'the area of Kula'. Ed.pr. Malay, *Researches* 95 no. 98 (ph.).

Ἔτους • ρϙγ'•, μη(νὸς) • Ἀπελλαίου • ε'·
Ἄμμιον Ἀπολλωνίου ἡ καὶ Ἑ-
λένη Θεοδότιν Ἀπολλωνί-
ου καὶ ἑαυτῆς θυγατέρα καὶ
Πομπήϊον τὸν γαμβρὸν καὶ
Ἄμμιον Θεοδότην καὶ Πομ-
πήϊον τοὺς γονεῖς, Ἀπολλώ-
νιος καὶ Αἴσωπος καὶ Ὕλλος
Θεοδότην τὴν ἀδελφὴν καὶ
Πομπήϊον τὸν γανβρὸν v v v
vacat ἐτείμησαν vacat

Ϸ, ϛ ‖ 1. year 193 = 108/109 A.D. (Sullan era), ed.pr.; Ϸ ϙ Γ, lapis ‖ 3. Θεοδότιν for Θεοδότην, ed.pr. ‖ 4. καὶ ἑαυτῆς θυγατέρα for τὴν ἑαυτῆς θυγατέρα, ed.pr. [rather 'daughter of Apollonios and herself', Pleket] ‖ 5. γαμβρόν: 'son-in-law', ed.pr. ‖ 8. Ὕλλος: derived from the name of the river depicted on coins from Saittai, ed.pr. ‖ 10. γανβρόν: 'brother-in-law', ed.pr., who gives a stemma of the family.

1728. Unknown provenance. Epitaph of Stratoneike, 110/111 A.D. Two joining parts of the upper part of a marble pedimental stele; in the pediment a disk and in its corners a flower; brought to the Museum in Çeşme by an antiquities dealer and said to be from 'the area of Kula'. Ed.pr. Malay, *Researches* 108 no. 120 (ph.).

Ἔτους ρϙε', μη(νὸς)
Ἀρτεμεισίου
ε' ἀπ(ιούσῃ) or ἀπ(ιόντος)· Ἑρμόλαος
Ὀρέστου Σαρδι-
ανὸς Στρατονεί-
κῃ τῇ ἀδελφῇ v v
μνείας χάριν v v

Year 195 = 110/111 A.D. (Sullan era), ed.pr.; ΕΤΟΥΣ - Ρϙ Ε - Μ (H above) -, lapis ‖ 3. initio Ε Π (A above) -, lapis.

1729. Unknown provenance. Epitaph of Lotos, 59/60 or 113/114 A.D. Marble pedimental stele with tenon and akroteria; in the pediment a disk with a six-petalled leaf; above the inscription a large wreath; in the Collection of I.Akçura (Manisa). Ed.pr. Malay, *Researches* 167/168 no. 201 (ph.).

Ἔτους ρμδ', μη(νὸς) Ὑπερβερ-
ταίου α'· Πολύβιος καὶ Πρεῖ-
μα Ἄλωτον τὸν ἴδιον ἀδελ-
φὸν καὶ οἱ συνγενεῖς καὶ οἱ
σύντροφοι καὶ ἡ φαμιλία ἐ- v v
v v τείμησαν vacat

The sigma in this text has the shape of ϡ ‖ 1. year 144 = 59/60 (Sullan era) or 113/114 A.D. (Aktian era), ed.pr., who tentatively assigns the text to northeast Lydia; ΡΜΔΜ (H above), lapis ‖ 2. Α, lapis ‖ 2-3. Πρεῖμα Ἄλωτον, ed.pr., who points out that Ἄλωτος is new [but the photo shows Πρεῖμα Λῶτον: for Λῶτος or Λωτός; see *LGPN* III A (Λωτός; Lotus) and III B (Λῶτος), Pleket] ‖ 5. φαμιλία: see L.Robert, *OMS* II 797 f. for *familiae* of slaves and gladiators, ed.pr., who also adduces *TAM* V 1 245 (Thermai Theseos) for a *familia* of slaves.

1730. Unknown provenance. Epitaph of Herakleides, 123/124 A.D. Two joining pieces of the lower part of a marble stele; above the inscription a wreath; brought to the Museum in Izmir by an antiquities dealer and said to be from 'the area of Kula'. Ed.pr. Malay, *Researches* 96 no. 99 (ph.).

Ἔτους ση', μη(νὸς) Ξανδικοῦ
ει' • Σώτειρα Ἀριστοδή-
μου Ἡρακλείδην τὸν
ἑαυτῆς ἄνδρα καὶ
Δείφιλος καὶ Ἡρακλεί-
δης καὶ Ἀπφιὰς τὸν ἑ-
αυτῶν πατέρα ἐτεί-
μησαν· εἴ τις ποσα-
μάρτῃ τῷ μνημείῳ
ἢ ὅρῳ, Μῆνα Ἀξιοττη-
νὸν μὴ εἱλάσαιτο v v

1. Year 208 = 123/124 A.D. (Sullan era), ed.pr.; ΣΗ̈Μ, lapis || 2. initio Ē̄Ι, lapis || 10. ὅρῳ: the stele as boundary stone of the grave plot, ed.pr., who refers to *SEG* XXVI 229 and XXXI 488 (ὅρος μνημείου/μνήματος).

1731. Unknown provenance. Epitaph of Apphia, 142/143 A.D. Marble pedimental stele with akroteria and tenon; in the pediment a disk and in its corners a flower; above the inscription a wreath; brought to the Museum in Miletos by an antiquities dealer and said to be from 'the area of Kula'. Ed.pr. Malay, *Researches* 103 no. 113 (ph.).

῎Ετους • σ • κ • ζ' •, μη(νὸς)
Δείου • β' ·
Ἀπολλώνιος Ἀριστείδου
Ἀπφίαν τὴν γυναῖκα καὶ
4 Τατία • καὶ Τατιανὸς v v
τὴν ἑαυτῶν μητέρα ἐ-
τείμησαν • καὶ Ἀπολλω-
νία τὴν θρέψασαν v v v

1. Year 227 = 142/143 A.D. (Sullan era), ed.pr.; Σ̄ • Κ̄ • Ζ̄ • Μ̈, lapis.

1732. Unknown provenance. Epitaph of Zenodotos, 167/168 A.D. Three joining pieces of the lower part of a marble stele with tenon; above the inscription a wreath; brought to the Museum in Izmir by an antiquities dealer and said to be from 'the area of Kula'. Ed.pr. Malay, *Researches* 96/97 no. 100 (ph.).

῎Ετους σνβ', μη(νὸς) Γορπιαίου ζ' ἀ(πιούσῃ) or ἀ(πιόντος)·
Μελτίνῃ ἡ τηθεὶς Ζηνόδο-
τον Ἀλεξάνδρου καὶ Απ-
4 [ca. 6] ἐτείμησεν
[καὶ] Στρατόνεικος τόν
συνγενῆ vacat

1. Year 252 = 167/168 A.D. (Sullan era), ed.pr.; Μ̈ and in fine Ζ̂, lapis || 2. τηθείς: 'maternal aunt', ed.pr., who refers to L.Robert, *OMS* I 429 and *TAM* V 1 433 || 3-4. Ἀπ[φιανός] or Ἀπ[φιανόν]?, ed.pr.

1733. Unknown provenance. Epitaph of Ammia, 169/170 A.D. Marble pedimental stele with akroteria; in the pediment ■ round disk; above the inscription a wreath; brought to the Museum in Izmir by an antiquities dealer and said to be from 'the area of Kula'. Ed.pr. Malay, *Researches* 97 no. 101 (ph.).

῎Ετ(ους) σνδ', μη(νὸς) Ἀπελ-
λαίου • ι' ·
Μητροφάνης ὁ ἀνὴρ κὲ Ἀ-
λέξανδρος κὲ Ἑρμογένης
4 κὲ Ἀρτεμᾶς οἱ υἱοὶ ἐτείμησαν
Ἀμμίαν τὴν μητέρα ζήσα-
vacat σαν ἔτη νε' vacat

Ε, Ι-Ι, Ϸ, Ұ || 1. year 254 = 169/170 A.D. (Sullan era), ed.pr.; ΤΣΝΔΜ and in fine Ī, lapis || 2. in fine ΚΑ, lapis || 3. Κ, lapis || 4. initio Κ, lapis.

1734. Unknown provenance. Epitaph of Stratoneikos, 173/174 A.D. Marble pedimental stele with akroteria and tenon; in the pediment a four-petalled medallion; in the corners flowers; brought to the Museum in Izmir by an antiquities dealer and said to be from 'the area of Kula'. Ed.pr. Malay, *Researches* 97 no. 102 (ph.).

῎Ετ(ους) σοη', μη(νὸς) Ὑπερβερ-
τέου η' ·
Στρατόνεικον ἐτίμησε-
ν Μαρκιανὴ ἡ γυνὴ αὐτοῦ
4 κὲ οἱ υἱοὶ αὐτοῦ Φρατρένο-
ς καὶ Στρατόνικος vacat
vacat ζή(σαντα) ἔτ(η) μ' vacat

Year 258 = 173/174 A.D. (Sullan era), ed.pr.; ΕΣΟΗΜ, lapis || 4-5. Φρατρένος: equivalent of Φρατέρνος (Latin: Fraternus), ed.pr. || 6. ΖΕ.

1735. Unknown provenance. Epitaph of Iulianus, 174/175 A.D. Marble pedimental stele with akroteria and tenon; in the pediment a disk; in the corners flowers; brought to the Museum in Izmir by an antiquities dealer and said to be from 'the area of Kula'. Ed.pr. Malay, *Researches* 97/98 no. 103 (ph.).

῎Ετ(ους) • σοθ' •, μη(νὸς) Δαισίου
• θι' • ἐτείμησαν
οἱ φίλοι τὸν φίλον
4 Ἰουλιανὸν Ἀπελλᾶ v v
vacat ζή(σαντα) ἔτ(η) κη' vacat

1. Year 259 = 174/175 A.D. (Sullan era), ed.pr.; Ε and Μ, lapis || 3. for epitaph erected by friends for a friend ed.pr. refers to *SEG* XXIX 1188, XXXI 1038, XXXV 1243 and *TAM* V 1 93 || 5. ΖΤ

1736. Unknown provenance. Epitaph of Philoumenos, 194/195 A.D. Marble pedimental stele with akroteria; in the pediment a disk and in its corners a flower; above the inscription a wreath; brought to the Museum in Izmir by an antiquities dealer and said to be from 'the area of Kula'. Ed.pr. Malay, *Researches* 98/99 no. 105 (ph.).

῎Ετ(ους) σοθ', μη(νὸς) Ὑπερβερ-
ταίου βι' · ἐτείμησεν Ἰου-
λία ἡ θρέψασα καὶ Δέσκυ-
4 λος καὶ Ἀνδρόνεικος οἱ
σύντροφοι Φιλουμενὸν
ζήσαντα ἔτη ζ'

Σ, Ұ || 1. year 279 = 194/195 A.D. (Sullan era), ed.pr.; ΕΣΟΘΜ, lapis || 2. ΒΙ, lapis || 6. Ζ, lapis.

1737. Unknown provenance. Epitaph of Mousonios, 199/200 A.D. Upper part of a marble pedimental stele; in the pediment a disk and in its corners a flower; brought to the Museum in Çeşme by an antiquities dealer and said to be from 'the area of Kula'. Ed.pr. Malay, *Researches* 109 no. 121 (ph.).

Ἔτους σπδ', μη(νὸς) Πε-
ρειτίου· Μουσώνιον
Μηγοδό(τ)ου Μελτ(ί)-
4 χῃ ἡ γυνὴ καὶ ⟨Ἰ⟩ουλιανὸς
καὶ Μουσώνιος οἱ [υἱ]-
οἱ ἐ[τ(ε)ίμησαν - - - -]

1. Year 284 = 199/200 A.D. (Sullan era), ed.pr.; M̈, lapis || 3. ΔΟΙΟΥ and ΜΕΛΤ, lapis || 4. ΚΑΙΟΥ, lapis.

1738. Unknown provenance. Epitaph of Secundus, 234/235 A.D. Marble pedimental stele with akroteria and tenon; in the pediment a disk; in the corners flowers; brought to the Museum in Izmir by an antiquities dealer and said to be from 'the area of Kula'. Ed.pr. Malay, *Researches* 99/100 no. 108 (ph.).

Ἔτ(ους) τθι', μη(νὸς) Ἀρτεμι-
σίου βι'· Ἰουλια-
νὸς κὲ Σεκοῦν-
4 δος κὲ Ἀμμιανὸς
οἱ υἱοὶ αὐτοῦ κὲ
Γλυκωνὶς ἡ σύμ-
βιος ἐτείμησαν
8 Σεκοῦνδον v v
vacat ζή(σαντα) ἔτ(η) ξ' vacat

1. Year 319 = 234/235 A.D. (Sullan era), ed.pr.; ΕΤΘΙΜ, lapis || 2. ΒΙ, lapis || 3. Ḱ, lapis || 4. Ḱ, lapis || 5. Ḱ, lapis || 9. ΖΙΞ, lapis.

1739. Unknown provenance. Epitaph of Eleione?, 246/247 A.D. Marble pedimental stele with tenon; in the pediment a disk and in its corners a flower; below the pediment, right and left of the inscription, a comb and a mirror; brought to the Museum in Miletos by an antiquities dealer and said to be from 'the area of Kula'. Ed.pr. Malay, *Researches* 104 no. 116 (ph.).

Ἔτ(ους) τλα', μη(νὸς) Γορπέου [Π / Ε]
ἐτείμη-
comb σεν Εὐκ- mirror
4 τήμων
τὴν σύνβειον
Ηλειονης vacat
vacat ζή(σασαν) v ἔτ(η) v v με' vacat

1. Year 331 = 246/247 A.D. (Sullan era), ed.pr.; in fine either Γορπέου ε' or Γορπέου π(ροτέρᾳ) (= first day of the month), ed.pr.; Ε and Μ, lapis || 6. Ηλειονης: one would expect the accusative of Ἰλιόνη (mythical name), ed.pr. [so Ἠλειόνη(ν)?] || 7. ΖΕ ΜΕ.

1740. Unknown provenance. Epitaph of Tatianos, 255/256 A.D. Two joining pieces of the lower left part of a marble stele; above the inscription part of a large wreath is preserved; brought to the Museum in Çeşme by an antiquities dealer and said to be from 'the area of Kula'. Ed.pr. Malay, *Researches* 109 no. 122 (ph.).

Ἔτους τμ', μ[ηνὸς - - -]
Ἀγαθοφέρου[σα ἐτίμησε]
Τατιανὸν τ[ὸν ἑαυτῆς θρεπ]-
4 τὸν καὶ Μαν[- - - ζήσαν]-
τα ἔτη - κ' - [- - - - - -]-
[.]ς χάριν ΗΝ[- - - - τὴν]
vacat τιμήν vacat

1. Year 340 = 255/256 A.D. (Sullan era), ed.pr.; ΤΜ, lapis || 2. Ἀγαθοφέρουσα: see C.Brixhe, *BE* (2000) no. 526, who refers to O.Masson, *Onomastica Graeca Selecta* 587-592 || 4. Μάν[ης, Μάν[ιος *vel sim.*, followed by a word expressing a relationship, ed.pr. || 5-6. possibly [μνήμ]η]ς or [μνεί]α]ς χάριν, ed.pr. || 6. perhaps ἠν[έστησεν, for which ed.pr. refers to *MAMA* I 179.

1741. Unknown provenance. Epitaph of Aurelius Alexandros, 309/310 A.D.? Marble pedimental stele with akroteria and tenon; in the pediment a disk and in its corners a flower; wreath between left and right part of LL. 1-4 of the inscription; brought to the Museum in Miletos by an antiquities dealer and said to be from 'the area of Kula'. Ed.pr. Malay, *Researches* 104/105 no. 117 (ph.).

Ἔτ(ους) τ(ϙ?)δ', μη(νὸς) Πα-
νημ ου
δ'· wreath Ἀρ.
4 Ἰουλι ανὸς
Ἀλεξάνδρου Λοξια-
νὸς ἐτείμησεν τὸν
πατέρα Αὐρ. Ἀλεξάν-
8 δρον Γαΐου vacat
vacat ζή(σαντα) ἔτ(η) ϙ' vacat

1. ΤΡΔΜ, lapis; since τρδ does not make sense, ed.pr. corrects it into τ(ϙ)δ' = year 394 = 309/310 A.D. (Sullan era) || 3. Δ̃, lapis; Ἀρ = Αὐρ(ήλιος), ed.pr. || 5-6. Λοξιανός: either a second name or an ethnicon, ed.pr. || 9. ΖΗ v v ΕΤϘ, lapis.

1742. Unknown provenance. Fragment of an epitaph, Roman Imperial period. Fragment of a marble stele broken on all sides except the left; brought to the Museum in Çeşme by an antiquities dealer and said to be from 'the area of Kula'. Ed.pr. Malay, *Researches* 109/110 no. 123 (ph.).

- -
[- - - - - - - - - - - - - - - ? τὴν ἑαυ]-
[τοῦ γυναῖκ]α συνβιώσ[ασαν ? - - - -]
[.] ἀμ[έμπ]τως Δαμ[ᾶς ? καὶ - - - - - -]
[.]ανδίων κὲ Εὐαρεστ[- - - - - - - - - τῇ]-
4 [ν] ὑκερῇ, Φιλόξενος [- - - - - - - τὴν]
[ν]ύμφην, Κλ. Βήρα δὶς [- - - - - - - - -]
Ἄνθουσα ἡ γυνὴ [αὐτοῦ - - - - - - -]
ΦΩΝ β' τῶν Φιλώτα [- - - - - - - - - -]
8 ΦΩΝ, Σωκρατεία, Τ[- - - - - - - - - - -]
ὁ πάτρως καὶ Α[- - - - - - - - - - - -]
- -

2-3. Perhaps [Καλλ]ανδίων or [Σ]ανδίων, ed.pr. || 3. Εὐάρεστ[ος or Εὐαρέστ[η, ed.pr. || 4. ὑκερῇ for ἐκυράν, ed.pr., who refers to the inscriptions in our lemmata nos. 1607 and 1629 || 5. νύμφη: see our lemmata nos. 1616, 1657 and 1726, ed.pr. || 6. Anthousa probably honored her husband, ed.pr.

1743. Unknown provenance. Epitaph of Apollonides and Apollonios, Roman Imperial period. Central part of a marble altar now in the Museum in Manisa; copied in Akhisar (Thyateira) but said to have been in the Collection of a dealer in Selçikli (Attaleia). Ed.pr. Malay, *Researches* 165/166 no. 199 (ph.).

οἱ υἱοὶ Ἀπολλων[ί]-
δῃ τῷ πατρὶ καὶ Ἀπολ-
λωνίῳ τῷ πάππῳ [ἰ]
4 μνείας ἕνικον

4. ἕνικον for ἕνεκα/ἕνεκεν, ed.pr., who refers to B.Keil, *Hermes* 43 (1908) 551.

1744. Unknown provenance. Epitaph of an anonymous woman, Roman Imperial period. Upper part of a marble pedimental stele with akroteria; in the pediment a wreath; below the inscription an arched niche, probably for a libation cup; now in the Tatış Collection in Izmir. Ed.pr. Malay, *Researches* 174 no. 213 (ph.).

Ἀρτεμίδωρος τῇ μη-
τρὶ καὶ Ἀπολλών-
ιος τῇ θρεψάσῃ μν-
4 ήμης vacat χάριν

The name of the deceased is not mentioned, ed.pr., who tentatively assigns the stele to northeast Lydia.

1745. Unknown provenance. Epitaph of Tryphaina, undated. Marble pedimental stele; in a recessed field representation of a standing woman; inscription below the field; now in the Dr. K.Uğurbil Collection in Izmir. Ed.pr. Malay, *Researches* 176 no. 218 (ph.).

Τρύφαινα Ἑρμολάου, χαῖρε

Found 'between Sardeis and Philadelphia'.

AIOLIS

1746. Aigai (area of). Boundary stone, 263-241 B.C. Copy made by a student of archaeology; no further details. Ed.pr. Malay, *Researches* 22 no. 3 (dr.).

Εὐμένης | [Φι]λεταίρου | Ἀπόλλωνι | Χρη[στη]ρίωι ||
τὴν χώραν | ἀνέθηκεν | ὡς αἱ σ[τῆ]λα[ι] | ὁ[ρ]ίζο[υ]σιν

1-2. Eumenes I: 263-241 B.C., ed.pr., who refers to a similar inscription recording another dedication of land to Apollo Chresterios by Philetairos, son of Attalos, the founder of the Pergamene dynasty (G.E.Bean, *Belleten* 30, 1966, 525, with in fine the Aiolic ὡς αἱ στᾶλλαι ὀρίσζοισι); see also *OGIS* 312 (dedication by Philetairos). For Apollo Chresterios see also our lemma no. 1502 app.cr. ad L. 7.

1747. Aigai (area of). Boundary stone, late Hellenistic period. Right upper part of a limestone block found in Çakmaklı; now lost? Ed.pr. Malay, *Researches* 21 no. 1 (ph.).

[Ὅ]ρια τᾶς | [Α]ἰγαΐδος

The stone marks the boundary between Aigai and one of its eastern neighbors (Apollonis, Hyrkanis or Hierakome) or the King's land (βασιλικὴ χώρα), ed.pr., who refers to various other boundary stones (KP I nos. 204-207; *SEG* XIX 720 (*I.Manisa* 2)).

1748-1749. Aigai. Epitaphs. Ed.pr. Malay, *Researches* 22/23 nos. 2 and 4 (ph.), publishes the following texts.

1748: 22 no. 2. **Epitaph of Aristodike, Hellenistic period.** Block of local brown stone re-used in a wall in Köseler: Ἀριστοδίκη | Ἀθανάω

1749: 23 no. 4. **Fragment, Roman Imperial period.** Lower left part of a block of local stone found in Küçük Sümbüller, south of Aigai; inscription in a framed field.

- -
[. . . . .] μήτε [- - - - - ca. 20- - - - - - -]
[. . .] ἑτέρου [- - - - - ca. 20 - - - - - - -]-

σασθαι ΘΕΑ[- - - - - ca. 20 - - - - - - -]-
μου 'Ρωμαίων [- - - - ca, 19- - - - - - -]-
ΡΙΑΣ δισχειλ[ίας - - - ca. 17 - - - - - - -]
τούτου ἀντίγρα[φόν ἀπετέθη εἰς τὸ ἐν Αἰ]-
γαῖς ἀρχεῖον vacat

2-3. Perhaps μηδεὶνὸς] ἑτέρου [ἐξουσίαν ἔχοντος --]ισασθαι, ed.pr. || 3-4. ΘΕΑ[- δώσει εἰς τὸ αἰράριον δή]|μου, ed.pr. || 6-7. ed.pr. refers to *IGR* IV 1181 (from same area): ταύτης τῆς διατάξεως ἀντίγραφον ἀπετέθη εἰς τὸ ἐν Αἰγαῖς ἀρχεῖον.

1750. Kyme. Letter of Augustus and Agrippa concerning public and sacred properties, 27 B.C. *SEG* XVIII 555 (*I.Kyme* 17); cf. *SEG* XL 1110*. Republished by A.Giovannini, *ZPE* 124 (1999) 95-106 (translation). He comments on the constitutional position of Augustus in 27 B.C. The inscription shows that Augustus had the authority to give orders to the governor of the senatorial province of Asia: he must have had *imperium*. G. thinks it was *imperium consulare*. He further argues that ἑκάστης in L. 3 goes with ἐπαρχείας: the order issued was valid for all provinces of the Empire. It was an edict. Therefore one should restore at the end of L. 2 ε[ἶπον] (*I.Kyme*: ἐ[νέχυρα]; *SEG*: ἐ[κέλευσαν]). The edict was in fact a *senatus consultum*; its publication had been ordered by the senate. There is no doubt that the senatorial decree was passed on the initiative of Augustus himself. The decree of Kyme made clear that Augustus personally would bear the responsibility of the restoration of the public and sacred properties, which had been taken away during the civil wars [See now also J.-L.Ferrary, *CCG* 12 (2001) 134/135].

1751. Kyme. Inscribed tile, Roman period. S.Lagona, *KST* 21, 2 (1999) 218 (ph. on 224), mentions a tile inscribed with Κύμης; cf. C.Brixhe, *BE* (2001) no. 372.

TROAS

1752. Ilion. Honorary decree for King Antiochos I (or III?), ca. 270 B.C.? *OGIS* 219 (*CIG* 3595; *I.Ilion* 32); cf. *SEG* XLI 1053*; cf. XLII 1767; XLIII 1279; XLVII 2357. J.Ma, *ZPE* 124 (1999) 81-86, studies the lettering of the text and suggests that the decree may have been passed under Antiochos I and re-engraved under Antiochos III or later (perhaps in 197 B.C. at Sigeion?) [For a discussion of the date of the decree, see now J.Ma, *op.cit.* (see our lemma no. 2457), 254-259, who leans towards the earlier dating under Antiochos I]. M. suggests restoring in LL. 48/49 παρακαλοῦσ[ιν αὐτὸν διατηρεῖν τὴν αὐτὴν αἵρεσιν πρὸς τὴν | Ἰλιέων πόλι]ν .. (*I.Ilion*: παρακαλοῦσ[ιν αὐτόν -- ca. 32 -- | -- ca. 9 --]ν). He comments on the words τὴν Ἰλιέων πόλιν, which places the request of the city in the context of former benefactions of the King to-

wards cities. M. points as a parallel for ἐν]δόξου καὶ καλῆς αἱρέσεως in LL. 3/4 to *PBerol.* 21286 L. 2 (ἐν]δόξως) and to *I.Erythrai* 31 L. 41 (*OGIS* 223, *RC* p. 80 ad no. 15, *SEG* XLII 1794*) (perhaps καλῶς καὶ ἐνδόξως or καλὴ καὶ ἔνδοξος αἵρεσις; *I.Erythrai*: καὶ ενδο[--). Τὰ ἔνδοξα/ἐνδοξότατα is a convenient term for the actions of the King (cf. *OGIS* 116, *Syll.*³ 709; cf. *SEG* XLVI 925*).

1753. Ilion. Honorary decree for Agonippos of Dyme, 3rd cent. B.C. Three marble fragments found in front of the Odeion colonnade; it may have belonged to that structure. Ed.pr. K.J.Rigsby, *Studia Troica* 9 (1999) 347-350 no. 1 (ph.; translation), who provides parallels for his restorations. See also P.Gauthier, *BE* (2001) no. 360.

[- -]Υ
[- -].Σ.Λ]
[- - - - - - - - - - - - - - -]ωι[- - - - - - - - - - - - - - - - - -]ας ἀποδι
[- - - - - - - - - - - - - - -]ν̣ ωμο̣ι[- - - - - - - - - - - - δε]δόχθαι τῆι
[βούληι καὶ τῶι δήμ]ω̣ι ἐπαινέσ[αι μὲν Ἀγ]ώνιππον
[Λέοντος? Δυμαῖον] ἐπὶ τοῖς γεγεν̣[ημ]ένοις εὐεργε-
[τήμασιν παρ' ἡμῖ]ν ὑπ' αὐτοῦ, ὅπω[ς δ]ὲ καὶ εἰς τὸ μέ-
[λλον τῆς τιμῆς τυγ]χάνηι τῆς προσ[ηκ]ούσης καὶ οἱ ἀφι-
[κνούμενοι εἰς τὴν π]όλιν εἰδῶσι τὴ[ν ε]ὐχαριστίαν τοῦ
[δήμου πρὸς τοὺς] αὐτὸν προαιρο[υμ]ένους εὐεργε-
[τεῖν -- ca. 9 --]αι εἰς τὸ ὁμον̣[οεῖν, στ]εφανῶσαι αὐ-
[τὸν ἐν τῶι θεάτρ]ωι τοῖς Διον[υσίοις] τόν τε ἱερέα
[τοῦ Διονύ]σου κ̣[αὶ τ]οὺς πρυτάνε̣[ις τῶι] παρὰ τοῦ θεοῦ
[στεφάν]ωι, ἀναγ[ορ]εύοντος το[ῦ κήρυ]κ̣ος ὅτι "ὁ δῆμο̣[ς]
[Ἰλιέ]ων στεφανοῖ Ἀγώνιππ[ον Λέον?]τος Δυμαῖο[ν]
[τῶ]ι παρὰ τοῦ θεοῦ στεφάνω[ι ἄνδρα ἀ]γαθὸν γεν[ό]-
[μ]ενον περὶ τὸν δῆμο[ν]"· στε[φανοῦσθαι δὲ αὐτὸν καὶ]
[εἰ]ς τὸν λοιπὸν χρόνον κ[αθ' ἕκαστον ἔτος, ἐπιμελείαν]
[πο]ιουμένου τῆς ἀναγ[ορεύσεως τοῦ κήρυκος? καὶ]
[τῶν] πρυτανευόντων τ[------ ca. 20 ------ ὅπως]
[δὲ κ]αὶ Ἀγώνιππος εἰδή[σει τήν τε πρὸς αὐτὸν εὐχα]-
[ριστ]ίαν τοῦ δήμου καὶ τὰ [δεδομένα αὐτῶι τίμια],
[ἑλέσ]θαι ἐκ τῆς ἐκκλησίας [ἄνδρας τρεῖς? οἵτινες]
[ἀφικό]μενοι πρὸς αὐτὸν καὶ ἀ̣[σπασάμενοι παρ' ἡμῶν κα]-
[λεσάν]τωσαν αὐτὸν καὶ εἰς [τὸ λοιπὸν τὴν αὐτὴν αἵρεσιν]
[ἔχοντ]α πρὸς τὴν πόλιν ἀεὶ [διαφυλάσσειν τὴν προθυ]-
[μίαν τ]ῶι τε ἱερῶι καὶ τῶι δή[μωι· ἀναγράψαι δὲ καὶ τὸ ψή]-
[φισμα] τ̣όδε εἰς στήλην το[ῦ λευκοῦ λίθου καὶ θεῖναι]
[εἰς τὸ ἱε]ρὸν τῆς Ἀθηνᾶς τ[ῆς Ἰλιάδος οὗ ἂν παραδείξω]-
[σιν οἱ ἱερ]ονόμοι καὶ ὁ ἀρχιτ[έκτων ----- ca. 13 -----]
[. . . . .· ἑ]λέσθαι δὲ καὶ ἄλλο[ν ἐξ? ἁπάντων Ἰλιέων ὅσ]-

32 [τις τῆς] τε ἀναγραφῆς τῆς ⟨σ⟩[τήλης ἐπιμέλειαν ποιεῖ]-
[ται καὶ] τῆς ἀναθέσεως κα[--------------------]

4. Perhaps εὐγ]νωμόν[ως ('avec bienveillance'), G. || 5. ἐπαινέσ[αι 'Αγ]ώνιππον, ed.pr.; μέν added by G. || 7-8. G.prefers εἰς τὸ μεl[τὰ ταῦτα ('coupe syllabique') || 11. perhaps φιλικῶς τε κ]αὶ (or some other adverb) or καὶ φιλοτιμεῖσθ]αι; εἰς τὸ ὁμον[οεῖν: the honorand may have been a royal agent or courtier who has served as an arbiter or advocate for Ilion; the gesture of sending an embassy to the honorand (LL. 24ff.) suggests a higher power, ed.pr.; G. prefers to restore εὐεργεl[τεῖν καὶ (προ)τρέπωντ]αι εἰς τὸ ὅμοι[ον; in that case the idea that the honorand was an arbiter sent by a higher power is to be rejected || [16. A.Chaniotis, *EBGR* 15 (2002) no. 201, refers to *SEG* XLIII 773 LL. 23/24 (Ephesos) where a τοῦ θεοῦ στέφανος is mentioned: 'possibly a crown decorated with the god's image'] || 20. either some expression for the prytaneis of the year (τ[ῶν ἀεὶ or κατ' ἐνιαυτόν or ἐν τῶι καθ' ἔτος ἐνιαυτῶι) or of the month (τ[ὸν -- μῆνα) if the prytaneis were monthly as suggested for *I.Ilion* 55 L. 10, ed.pr.; G. prefers to restore in LL. 19/20 τοῦ ἱερέως or τοῦ ἐπιστάτου μετὰ | τῶν] πρυτανευόντων τ[ὸν μῆνα followed by the month-name; he points out that the κῆρυξ proclaims but does not 'take care of the proclamation' || 21. rather εἰδῆ[ι or εἰδή[σηι, G. || 24-25. rather ἀ[ποδόντες τὸ ψήφισμα, G. || 26. in fine: vel sim., e.g. [διατηρεῖν τὴν εὔνοιαν] (which, however, is too short), ed.pr.; G. prefers ἀεί [τινος ἀγαθοῦ αἴτιον γίνεσθαι τ]ῶι τε κτλ. || 30. the office of architect is previously unattested in inscriptions from Ilion, but can now be restored in *I.Ilion* 58 L. 4: [τὸν δὲ τόπον παραδειξάτω]σαν οἱ ἱερονόμοι μετὰ τοῦ [ἀρχιτέκτονος], ed.pr. [for the ἱερονόμος see now H.Müller - M.Wörrle, *Chiron* 32 (2002) 196] || 32. ΤΗΣΕ, lapis.

1754. Ilion. Fiscal provisions, probably early Roman Imperial period. Two marble fragments found in front of the Odeion colonnade; it may have belonged to that structure. Ed.pr. K.J.Rigsby, *Studia Troica* 9 (1999) 350/351 no. 2 (ph.).

A: [-----------]ΙΙΙΩ ΕΠΙΔ.[--------]
[------------]ρθέτως αἱ τε ἀρχ[--------]
[----------- ἐ]πιμελητὰς κατα[στῆσαι --------]
4 [--- ἐκ τῶν ἀξιο]χρέων ἄνδρων, ω[--------]
[------------]μενον χρῆμα επ[--------]
[------------] ἑξῆς πέντε τουτ[--------]
[--------- ἐκκ]λησίας ἐννόμο[υ --------]
8 [--------- δη]μοσίαν ἢ ἰδιωτι[κὴν --------]
[---- μηδεὶς ἄρχ]ων ἢ ἰδιώτης ἀπο[--------]
[------------]έξεται καὶ [--------]

B: [------------]ς τὴν ΙΙ..[------------]
[---------] ἑκάστῳ δακτυλ[ι--------]
[---------] ἥστινος ἂν κρι[--------]
4 [---------]ῦσαι δύναιτο μ[---------]
[---------] | τελευτα[. .]να[--------]
[-----------]ριων κατ[-----------]
[-------------]ων τ[ο]ῦ ν[---------]

Squared and monumental script with some ligatures, similar to *I.Ilion* 105 of the 70's A.D., ed.pr. || A. 2-4. perhaps ὅπως ἀνυπε]ρθέτως αἱ τε ἀρχ[αὶ καὶ ἡ βουλὴ | πληρῶνται, ἐ]πιμελητὰς κατα[στῆσαι X ἐκ τῶν ἀξιο]χρέων ἄνδρων; what follows could allude to men who possess the required or stipulated amount of money: γεγραμ]μένον χρῆμα, ed.pr. || 8-9. perhaps δίκην δη]μοσίαν; A L. 8 might continue to B L. 3: δίκην δη]μοσίαν ἢ ἰδιωτι[κὴν] ἥστινος ἂν κρί[νωσι, μηδεὶς ἄρχω]ν ἢ ἰδιώτης ἀπο[λ]ῦσαι δύναιτο, μ[ηδὲ 'but the spaces do not fit well, nor do the surrounding lines support this link', ed.pr. [10. the photo seems to show [--]ΕΧΕΙΛΙΑ¯ΚΑΙ: [--] χείλια κτλ., Tybout] || B. 1. τὴν ΠΑ or ΠΛ, ed.pr. || 5. possibly τὴ]ν τελευτα[ία]ν ἀ[πόδοσιν: 'the last payment', ed.pr.

1755. Ilion. Funerary epigram for the gladiator Hilaros, 2nd/3rd cent. A.D. Rectangular marble gravestone moulded above and below; inscription on the moulding (L. 1), the fascia below (L. 2) and the shaft (LL. 3-14); found outside the excavation area near the modern gate to the site: cf. C.B.Rose, *Studia Troica* 9 (1999) 54/55 (ph.) and ed.pr. K.J.Rigsby, *ibid.* 10 (2000) 97/98 (ph.; translation); see now also Merkelbach-Stauber, *SGO* IV 23/11 (= 07/06/07).

['Αγαθῆ] τύχῃ· | [ὃς ἂν σκύ]λῃ ἢ κάτω βάλῃ, δώσε[ι] | [τῷ ταμείῳ] * μύρια ,ε vacat |

[Τὸν θρασὺν ἐ]ν σταδίοις καθο||[ρᾷς με νέκυ]ν, παροδεῖτα,
῞Ιλαρον | [–⏑⏑ –]ον ὅπλοις καὶ 'Αρήϊ|[ον αἷμα (?)]·
[ὡς] γὰρ τὸν 'Ηρακλέα | [φασὶν δέκα κ]αὶ δύο ἆθλα
4 νει|[κήσαντα θέοι]σι μέμειχθαι ἀθ||[ανάτοισι],
[δώδ]εκα πυκτεύσας | [τρισκαιδέκατον] τέλος ἔσχα· |

[(ἡ δεῖνα) τῷ ἰδ]ίῳ ἀνδρὶ ἐκ τῶν | [ἰδίων μνεία]ς χάριν· vacat | [vacat? εὐτυχε]ῖτε

Large angles (>) at line end are used to mark off the poem in LL. 3 and 11; another (L. 8 in fine) simply interrupts a word, ed.pr. || 3. 15,000 denarii: for this large sum cf. A.von Domaszewski, *AEMÖ* 9 (1885) 124 no. 84 (Ankyra), and *IGR* III 267 (Iconium), ed.pr. || 4-5. cf. τὸν θρασὺν ἐν σταδίοις ἐσο[ρᾷ]ς με νέκυν, παροδεῖτα in Robert, *Gladiateurs* nos. 81 L. 1 (Nikaia) and 298 L. 1 (possibly from Bithynia), ed.pr. || 5. Hilaros can be added to other gladiators bearing this name: see Robert, *Gladiateurs* no. 183 (Halikarnassos) and p. 122 (Rome), ed.pr. || 6. lacuna of ca. 10 letters; e.g. κλειν]όν, ἐσθλ]όν, πρῶτ]ον (or ἔξοχον after the name), ed.pr. || 7. lacuna of ca. 7 letters; for 'Αρήϊον αἷμα see *AP* 9.387 L. 1, ed.pr. || 7-11. a similar comparison to Herakles dying after his twelve ἆθλα in Robert, *Gladiateurs* no. 298 LL. 5/6, ed.pr. || 11. [τρισκαιδέκατον], M.-S. on the basis of *I.Alexandreia Troas* 123 (*GV* 813; Merkelbach-Stauber, *SGO* I 07/05/01) LL. 5/6: φασὶν δ' 'Ηρα[κλ]έα δύο καὶ δέκα ἆθλα τελέσσ[αι], | ταὐτὰ δ' ἐγὼ τελέσας τρισκαιδέκατ[ον] τέλος ἔσχον; [καὶ ἐγὼ βιοτοῦ], ed.pr.

1756. Ilion. Inscriptions on vase fragments, 6th cent. B.C.? / Hellenistic period. C.B.Rose, *Studia Troica* 9 (1999) 63, reports on the find of the rim of a gray ware echinus bowl with an inscription incised (6th cent. B.C.?), probably from the archaic settlement at

Beşik-Yassırtepe: ΥΜΤΔΑΠ. All letters have parallels in archaic inscriptions, but they do not form part of any recognizable word, whether read dextrorsum or sinistrorsum. A.M.Berlin, *ibid.* 126 (ph.), publishes a sherd of fine light brown fabric with an 'Α' inscribed on the bottom (found in the 'Garden Dump' in the lower city; Hellenistic period).

1757. Ilion. Stamped amphoras, Hellenistic period. M.A.Lawall, *Studia Troica* 9 (1999) 187-224, publishes 89 fragments of amphoras found in the lower city, mainly from Ilion (and its vicinity), northern Greece, Lesbos, Chios, Paros, Kos, Rhodes, and Chersonesos. Some bear stamps, all of known types. We mention three stamps discussed separately by L. (rectangular; ph.): 1) Ἀλκά|νορος (200/201 no. 15; cf. 191/192: though known also from Pergamon, Myrina and especially Pontic sites, distribution centers very strongly on Ilion: probably local production; ca. 240-220 B.C.); 2) Λαμ|πών (210 no. 78; cf. 192: probably from the city of Lamponia in the southern Troad; undated); 3) Ἐπιγ(όνου) (210 no. 79; cf. 193: traditionally assigned to Chios, which is possible but by no means certain; late 3rd-ca. 150 B.C.?). On 214-217, some brief reflections on the economy and commerce of Ilion in the 3rd/2nd cent. B.C., a period of considerable prosperity.

1758. Sigeion. Inscriptions on a late 18th cent. drawing. V.Gaggadis-Robin in N.Blanc - A.Buisson (edd.), *Imago antiquitatis. Religions et iconographie du monde romain* (Paris 1999) [2000] 229-244, publishes a drawing made in 1786 by Louis-François Cassas (1756-1827) during an expedition of Count Choiseul-Gouffier to Asia Minor (now in the Cabinet des dessins of the Louvre). This drawing was copied with slight changes in an engraving for Choiseul-Gouffier's *Voyage pittoresque dans l'empire ottoman, en Grèce, dans la Troade, les îles de l'archipel et sur les côtes de l'Asie Mineure* II (Paris 1819), where it served as a legend in the lower right corner of a 'Carte de la Plaine de Troie' (plate 19). Drawing and engraving show a landscape with a compilation of several objects from antiquity (three with inscriptions: two in Greek, one in Latin), which can partly be identified. G.-R. shows that all were drawn by Cassas in Sigeion. The following description is based on his drawing, which is epigraphically more reliable than the engraving. In the center are two anepigraphic funerary reliefs: Pfuhl-Möbius no. 86 (now in the British Museum), and another now lost but known from an engraving published in 1824 and reproduced by Pfuhl-Möbius (I 34/35 fig. 4). At left Cassas completely and almost correctly reproduced the epitaph of Phanodikos from Sigeion *GIBM* 1002 (*Syll.*[3] 2; *LSAG* 371 nos. 43/44; *SEG* XXXVIII 1254*). In the center above the reliefs is a sarcophagus; parts of its lid are now in the Musée d'archéologie méditerranéenne in Marseille (from the collection of Choiseul-Gouffier); it was generally considered a local product (see e.g. J.M.C.Toynbee, *Latomus* 36, 1977, 345; G.Koch - H.Sichtermann, *Römische Sarkophage*, Munich 1982, 299 note 53) but should now be assigned to Sigeion (late 2nd/early 3rd cent. A.D.). Traces of an inscription can be read with difficulty on its long side: on the lid ΜΟΥΣ[---]ΘΓΣΠ[---]ΣΕΙ, on the body ΘΓΥΣΩ[---] (G.-R. 232 note 28). On the engraving only a few letters of this inscription are given, and the text of *GIBM* 1002 is replaced by another: Ὁ δῆμος | [— ten illegible lines —] | Νεικηφόρος | Μητροδώρου, | χαῖρε. Both the drawing and the engraving show an altar left of the sarcophagus bearing a Latin inscription: AESCULAPIO | ET SAL. M | CG. ZOSIMV (G.-R. 232 note 29 [Aesculapio | et Sal(uti) M. | CG. (?) Zosimu[s]).

MYSIA

1759. Daskyleion. Epitaph of Apollonios and others, 2nd cent. B.C. *I.Kyzikos* 51; Pfuhl-Möbius 1982. Republished by C.Tanriver in *Anatolian Studies* -- (cf. our lemma no. 1840) 159/160 no. 5 (photo of squeeze).

a) Ἀπολλώνιε Ἀπολλωνίου χαῖρε b) Ἀπολλώνιε Διογένου χαῖρε c) Μύρτον Ἀπολλωνίου χαῖρε

b). Ἀπολλώνιε [- -] |, χαῖρε, *I.Kyz.* ‖ c). Μυρτία Ἀπολλωνίου, χαῖρε, *Kyz.*

1760. Daskyleion (area of: Aksakal). Epitaph of the son of Menekles, 1st/2nd cent. A.D. *I.Kyzikos* 548; *GV* 1854. Republished by C.Tanriver, *Anatolian Studies* -- (cf. our lemma no. 1840) 160/161 no. 6 (ph.); underlined letters now no longer visible.

[- - - -] Μενεκλήους v v, χαῖρε vacat
<u>καὶ</u> σύ γε, ὦ παροδεῖτα, χάροις, ὅτι τοῦτο
<u>τὸ</u> κοινὸν εἶπας ἐμοὶ 'χαίρειν', οὕνεκεν
4 <u>εὐ</u>σεβίης vacat

1. [---] ΕΗΙ ^ ^ ΗΟΙΣ, I.Kyz.; for Μενεκλήους T. refers to *I.Kyz.* 75 ‖ 3. οὕνεκεν for ἕνεκεν.

1761. Daskyleion (area of: Sultaniye). Epitaph of Neikasip(p)os, 2nd cent. A.D.? Marble pedimental stele now in the Museum in Bursa; in the pediment a recessed disk and floral ornaments; below the pediment busts of three persons: at left a man; in the middle another, somewhat smaller man; at right a woman; on the band below the relief an inscription. Ed.pr. C.Tanriver in *Anatolian Studies* -- (cf. our lemma no. 1840) 156/157 no. 1 (ph.).

Ὑπόμνημα Νεικασείπου ❦ | ὃ κατεσκεύασεν αὐτῷ Μόσχειν ἡ γυνὴ αὐτοῦ

[Ϲ , Ұ , Ԋ , Π: 2nd cent. A.D.?, Pleket].

1762. Hadrianeia. Epitaph of an anonymous woman, undated. Marble stele with relief representing a seated person and a person on a couch; inscription below the relief. Ed.pr. C.Tanriver in *Anatolian Studies* -- (cf. our lemma no. 1840) 157 no. 2 (ph.).

Ὑπόμνημα [τῆς δεῖνος ὃ ἐποίησεν ὁ δεῖνα?]
τῇ γλυκυτάτ[ῃ γυναικὶ (or συνβίῳ) αὐτοῦ?]
μνήμης χά[ριν vacat ?]
καὶ Φοίβῃ [καὶ - - - - -]

[4. In smaller script; probably added later, Pleket].

1763. Kyzikos. Epitaphs with banquet scenes. J.Fabricius, *op.cit.* (cf. our lemma no. 2425) 301-307, studies the ca. 130 inscriptions on grave monuments with scenes of funerary banquets in Kyzikos and its area, focusing on the correspondence between the text and the persons represented in the relief, their family relations, the occupations (κουρεύς, λαμπαδιοκόπος) and the formulas used (especially the designation of the deceased person as ἥρως and ἥρως φιλόπατρις). Cf. also our lemmata nos. 878, 1063 and 1142.

1764. Miletoupolis. Fragment of a sacrificial calendar, 4th cent. B.C. *I.Miletoupolis* 1. C.Habicht, *EA* 31 (1999) 26-29, suggests that this stone is a 'pierre errante' from Athens. The month Σκιροφοριών is specifically Athenian and nearly all cults are attested in Athens. If true, the text does not provide evidence for the idea that Athenian settlers were sent to the area ca. 410 B.C.

1765. Nakrason (or -os). Honorary inscription for Hadrian, 129 A.D. (or later). Upper part of a marble base found in Yatağan. Ed.pr. Malay, *Researches* 31 no. 14 (ph.).

[Αὐ]τοκράτορα [Καίσαρα]
[Τρ]αιανὸν Ἁδρια[νὸν]
Σεβαστὸν Ὀλύμ[πιον]
τὸν τῆς πόλεως σ[ωτῆρα]
v v καὶ κτίστην vacat
[Να]κρασιτῶν Μακε[δόνων]
[ἡ β]ουλὴ v v καὶ ὁ δ[ῆμος]

3. Ὀλύμπιος: for this title see *I.Smyrna* II 1 116, ed.pr. ‖ 6. Nakrasos (or -on) is to be located somewhere around modern Bakır, where another dedication to Hadrian by the Nakrasitai (*IGR* IV 1160) was found, ed.pr., who adds that an ancient site was found in Yatağan, with abundant architectural elements and sherds; our inscription was found there; however, other ethnics (Καρηνεῖται (see *SEG* XIX 707) and Ἀκρασιῶται (see Robert, *Villes* 71-74)) are attested in the same area; as a result identification of the Yatağan site with Nakrasos remains uncertain.

1766. Nakrason (or -os). Epitaph of the daughter of Menis, Roman Imperial period. Marble lid of a sarcophagus with akroteria; found in Ikizli Mevkii near Bakır (for the latter see our lemma no. 1765). Ed.pr. Malay, *Researches* 32 no. 15 (ph.).

[? Ἄμ]μιον Μήνιδος ζῶσα κατεσκεύασεν τὸ μνημεῖον ἑαυτῇ vacat

The inscription probably continued on the chest, ed.pr.

1767. Panormos (Bandirma). Epitaph of Thrysakia, Christian period. Marble plaque. Ed.pr. C.Tanriver in *Anatolian Studies* -- (cf. our lemma no. 1840) 158 no. 3 (ph.).

† Ὑπόμνημα Θρυ|σακίας· ἐκυμίθι | μινὴ Ὀκτοβρίου | κθ', ἐν ἰ(ν)δικτιόνι πεντε ‖ κὲ δεκάτι, ε' ἡμέρᾳ †

1768. Pergamon. The cult of the Attalids. After a general survey of the Hellenistic ruler cult H.Schwarzer, *MDAI(I)* 49 (1999) 249-300, studies the Attalid cult on the basis of inscriptions (from Pergamon and other cities; 253-262), and of Pergamene coins (262-265); subsequently he focuses on a number of sanctuaries associated with this cult by modern scholars (265-298). *S.* adduces numerous texts in the epigraphical section, in which he traces developments during the reigns of the successive kings: Philetairos (Φιλεταίρεια: festivals on Delos and in Kyzikos; prestigious honors; only one much later testimony of his posthumous deification: *OGIS* 764), Eumenes I (who legitimated his power by dedicating a statue of Philetairos on Delos: *IG* XI 4 1106; honors in Pergamon, inter alia the Εὐμένεια festival), Attalos I (the first to found and actively favor a state cult in Pergamon and to receive divine honors - though he was never styled θεός -, inter alia in Athens and on Aigina: *IG* II^2 5080 and 885, respectively; private dedications: *I.Pergamon* 43-45), Eumenes II (increased emphasis on the state cult and on the mythical origins of the dynasty; cultic honors in many cities, also for his relatives; Eumeneia in Delphi, Sardis, on Aegina and in Miletos: *OGIS* 338, 305, 329 and *I.Didyma* 488, respectively; in *OGIS* 302, possibly to be dated during his reign, he is called θεός; Εὐμενεῖον in Pergamon: *OGIS* 336 = *I.Pergamon* 240; see below), Attalos II (Ἀττάλεια and concomitant cultic associations in Teos, on Kos and in Delphi: *OGIS* 326, 325, and *Syll.*^{3} 1028, respectively; cult of Διόνυσος Καθηγεμών, associated with the ruler cult; on 259/260 a discussion of *OGIS* 331 = *I.Pergamon* 248, bearing on the cult of Dionysos Kathegemon and Ζεὺς Σαβάζιος) and Attalos III (discussion of *OGIS* 332 = *I.Pergamon* 246, testifying to the king's cult community with Ἀσκληπιὸς Σωτήρ and, though the θεός-epithet was not granted to him when alive, allegedly to extravagant flattery and honors [cf., however, the argument to the contrary by L.Robert (see *SEG* XXXIV 1131): a study known to but hardly evaluated by S., Tybout]. The sanctuaries discussed are: 1) a building ('Nischenbau') on the theater terrace, which is the clubhouse of the Teian Dionysiac technitai rather than the cultic building (Ἀτταλεῖον) of the Attalistai on record in *OGIS* 326; the latter resided and had their sanctuary in Teos rather than Pergamon (265-272); 2) the so-called 'temenos for the ruler cult', probably built under Eumenes II, which is not a public

sanctuary (272-278); 3) an apsidal building near the Great Altar, possibly used for the ruler cult (278-286); 4) the Great Altar, which S. identifies with the Eumeneion on record in *OGIS* 336 (see above) [contra A.Chaniotis, *EBGR* 14 (2001) no. 225: 'no conclusive arguments for this assumption'; unfortunately, S. does not discuss L.Robert's view (*art.cit.*) that the Altar was dedicated by Eumenes II to the Twelve Gods: an attractive suggestion, based on the prominent place of the priest of the Twelve Gods in the procession on record in *OGIS* 332, unduly ignored also in all archaeological studies on the Altar that appeared since Robert's article of 1985, Tybout] (287-295); 5) the Hera temple: there is no evidence that Attalos II was Hera's σύνναος in this sanctuary (295-298).

1769. Pergamon. Territory. S.Dmitriev, *Klio* 81 (1999) 397-411, uses mainly literary and some epigraphical and numismatic evidence in three notes on various problems concerning the Pergamene territory. Its largest extension was obtained as a result of the campaigns of Attalos I before 222 B.C. In that year much was lost due to the campaign of Achaios, a general of Seleukos III. In his campaign of 218 B.C., Attalos attempted to restore the previous situation. In his first note (397-401), D. reconstructs the route of Attalos' march during this campaign. This led through the '*katoikiai* of the Mysians' (Polyb. 5.77.2), located by D. between the sources of the river Mysius and the plain of Apia. In this context some inscriptions are adduced as bearing on the distinction between Μακεδόνες and Μυσοί: *OGIS* 290; 338 (*I.Perg.* 249) LL. 14-16; *TAM* V 2 1166, 1188, 1190, and 1307/1308; *IGR* IV 1160; *SEG* XL 1062. In the second note (401-405), D. analyzes further evidence for this campaign and for those of Achaios, Philippos V (201 B.C.) and Antiochos III (198 and 190 B.C.), concluding that Attalos did not fully restore the territory he possessed before the arrival of Achaios in 222 B.C. In the third section (405-411), he argues that Philadelphia, Dionysopolis, Eumeneia, Attaleia, Apollonis (cf. KP II 113), Stratonikeia and Mernuphyta were all founded during the co-rule of Eumenes II and Attalos II, which D. dates ca. 165-159/158 B.C. (cf. *Syll.*³ 671 B LL. 1-4; *MAMA* VI 173 LL. 9-13). In the course of this argument, D. suggests dating *OGIS* 248 (*I.Perg.* 160; 175-164 B.C.) and 308 (first attestation of Attalos' title Φιλάδελφος; dated to 183 B.C. by L.Robert, *OMS* II 1183/1184) to 166-164 B.C. D. relates this active foundation policy to the deterioration of Eumenes' relations with Rome.

1770. Pergamon. The chronology of Diodoros Pasparos and the Nikephoria. Cf. *SEG* XLVIII 1484 and 1490. D.Musti, *RFIC* 127 (1999) 325-333, once more defends the 'high' chronology for Diodoros Pasparos and the Nikephoria. He points out that A.S.Chankowski's remarks about the nature and style of the Pasparos-decrees and about the legislative procedure outlined in the decrees are fully compatible with a 'high' chronology. M. is not prepared to give up his views about the Nikephoria consisting of two crown games celebrated each separately every third year and attaches great value to the fact 1) that M.' Aquillius (consul of 129 B.C.) is mentioned together with Diodoros in *IGR* IV 293 II 23/24 [but see C.P.Jones, *Chiron* 30, 2000, 6/7, arguing against M. that the Greek does not require contemporaneity of the two] and 2) that in *MDAI (A)* 35 (1910) 410 LL. 21/22 and *MDAI (A)* 32 (1907) 257-272 no. ▮ (= *IGR* IV 293) Aristonikos is restored (ἐν τε [τοῖς ἐννεακαιεικοστοῖς Νικηφορίοις τοῦ στεφανίτου ἀγῶνος

τοῖς κατ' Ἀριστ]ονίκου ἐπινικίοις and ἐν τοῖς ἐννεα[καιεικοστοῖς Νικηφορίοις τοῦ στ]εφανίτου ἀγῶνος, ἀχθεῖσιν δὲ πρώτοις [μετὰ τὸν πρὸς Ἀριστόνικον π]όλεμον) [but see C.P.Jones, *art.cit.* 7 and 10/11, for alternative restorations in both texts, which do not mention Aristonikos; Jones suggests connecting the ἐπινίκια with those celebrated by Lucullus in 70 B.C. after his success against Mithridates VI Eupator (App., *Mithr.* 83: ἐπινίκια ἔθυεν; Plutarch, *Luc.* 23.1); for Diodoros Pasparos see also D.Damaskos, *op.cit.* (cf. our lemma no. 2476) 289-297; see now also D.Musti, '*Un bilancio sulla questione dei Nikephoria di Pergamo*', *RFIC* 128 (2000) 259-298, Pleket].

1771. Pergamon. Honorary decree for a Pergamene ambassador, ca. 150 B.C.? *I.Pergamon* 224; *OGIS* 323; *IGR* IV 288; *ISE* III 189; see *SEG* XLVI 2298 sub 2. F.Canali De Rossi, *EA* 31 (1999) 86-93, presents the Greek text with Italian translation. He suggests restoring initio ['Ἐπὶ ἱερέως Μενεστράτου | τοῦ Ἀπολλ]οδώρου on the analogy of *OGIS* 338 L. 1 (*I.Pergamon* 249; *IGR* IV 283; decree issued after the death of Attalos III, in which the city proposes to enfranchise various categories of urban residents). In *ISE* III no. 189, he restores after Ἀπολλ]οδώρου: γνώμη σ[τρατηγῶν· ἔδοξε τῷ δήμῳ· ἐπεὶ Ἀνδρό|νικος? ὁ σύντρο]φος (*OGIS*: γνώμη σ[τρατηγῶν· ἔγνω δῆμος· ἐπει---|-- ὁ σύντρο]φος); in LL. 4/5 he restores [ἀεί | τιν]ος ἀγαθοῦ (*OGIS*: | [παντ]ὸς), in L. 6 in fine τιμῆς καὶ [ἀποδοχῆς] (*OGIS*: τιμῆς καὶ [αἰδοῦς]). C. De R. argues that LL. 1-16 of the decree refer to activities of the honorand in connection with the arrangements of the testament of Attalos III which were to be ratified by the Romans. Accordingly, he dates the text to 133 B.C. In L. 12 he interprets τὰ παραλελειμμένα as 'mandati testamentari del re', which he introduced to the urban boule/ekklesia for ratification (see *OGIS* 338; *I.Pergamon* 249; *IGR* IV 283 [but, according to *LJS* the word means 'omissions, deficiences', which is a far cry from 'royal testamentary dispositions, Pleket]). According to LL. 10/11 the honorand did his utmost to ascertain that the city performed better than the other cities 'with regard to the measures concerning the citizenship (ταῖς κατὰ τὴν πολιτείαν οἰκονομίαις): a reference to the decisions of *OGIS* 338 concerning the enfranchisement of various categories of residents [contra *BE* (2002) no. 7 ad no. 189]. In LL. 17-22 the honorand is praised for his embassy on behalf of Attalos II (159-138 B.C.) to the Romans. C. De R. surveys the various possibilities for such an embassy but argues that the main function of this paragraph is to underline the continuity between the good Attalid kings (Attalos II) and the new democratic regime established after the death of Attalos III and thereby to provide extra legitimacy for the latter [M.Wörrle, *Chiron* 30 (2000) 546 note 9, 548 note 17, 550 note 32, 565 note 120 and 573 note 162, categorically rejects C. De R.'s date of 133 B.C. for *OGIS* 323].

1772. Pergamon. Honorary decree for a gymnasiarch, reign of Attalos III (139-133 B.C.)? *OGIS* 764; *IGR* IV 294. F.Canali De Rossi, *EA* 31 (1999) 83/84, argues that the honorand of this inscription was the man who proposed the decree *OGIS* 332 (*I.Pergamon* 246). In the latter it was proposed that 'the eighth day [no mention of the name of the month], on which Attalos III arrived in the city [after many εὐημερήματα], be a sacred day for always' (LL. 13/14; L. 5 for the 'successes' of Attalos). The honorand of *OGIS* 764 decided that the eighth day of the month Apollonios, on which an unknown person, after having accomplished

successfully [some action, returned to or arrived in] the city, be sacred forever (LL. 29-31). The assumption is that this unknown person was Attalos III. This is inferred from LL. 20, 39 and 48 in which Attalos III is not mentioned as θεός and therefore is presumed to be still alive. C. De R. suggests dating 764 to the time of the last Attalid [However, the epithet θεός for Attalos' predecessors has been *restored* in all these lines; moreover, Philetairos is also introduced without θεός and he certainly was dead at the time of the decree; as a result the inference is dubious, to say the least. Second, from LL. 11 and 14 of 764 it appears that there were Romans in the city who could participate in the honorand's benefactions: is it reasonable to assume that under Attalos III (138-133 B.C.) there was a group of Romans in the city, substantial enough to be specifically mentioned as candidates for participation in benefactions? Third, in *IGR* IV 292 [= Canali De Rossi, *ISE* III, Rome 2002) no. 190; for its date see *SEG* XLVIII 1484 and 1490] the Pergamene demos decides that 'the eighth day of the month Apollonios be sacred, on which he (= Diodoros Pasparos) returned to the city from his embassy [viz. to Rome]'. Canali De Rossi himself (*ISE* III 210 note 19) admits that it is a 'strana coincidenza' that the days on which Attalos III and Diodoros Pasparos returned in the city, were exactly the same, viz. the eigthth of the month Apollonios. Is it not simpler to assume that *OGIS* 764 and *IGR* IV 292 both refer to the time and activities of Diodoros Pasparos? In both texts the eighth of the month Apollonios is mentioned (no restorations); in 764 it is tempting to read ἐν ᾗ τελέσας ἐπιτυχῶς ἐν 'Ρ̣[ώμῃ etc. (a reference to Diodoros' activities in Rome; one reads on the stone ἐν I[--). Cf. now also M.Wörrle, *Chiron* 30 (2000) 553 note 49, who rejects C. De Rossi's suggestion 'den Text aus dem Diodorosdossier auszugliedern'; on 558 note 78 W. notes that the rho of ἐν 'Ρ[ώμῃ 'ist eindeutig vorhanden' and that a date ca. 133 B.C. is to be firmly rejected. In *OGIS* 332 admittedly 'the eighth' day is also mentioned but there is no reference *to the month Apollonios*. We still have a 'coincidenza' but it is less 'strana': the 'eighth day' is common to all three texts, not the month Apollonios, Pleket].

1773. Pergamon. Lydian-Greek dedication to Athena, early 3rd cent. B.C. *I.Perg.* 1. D.Schürr, *Kadmos* 38 (1999) 163-174 (ph.; dr.), argues that this dedication by a Lydian is a 'Doppelinschrift mit Namenwiederholung' rather than a true bilingual. The Greek part (Παρταρας | 'Αθηναίηι) was probably engraved first, and the preceding Lydian lines were added somewhat later. After detailed study of the Lydian text, S. presents the following translation: '*Diese Säule stiftete (er). Partaras möge gedeihen (o.ä.)!* Partaras der Athene'. He also considers the possibility that the Lydian forms ■ syntactical unity with the Greek; in that case the literal translation should be: 'Partaras der Athene *diese Säule stiftete. Partaras möge gedeihen!*'. That the Lydian text precedes the Greek may be due to the mason, who perhaps aimed at symmetry with the Greek dedication to Athena on the neighboring column (*I.Perg.* 2; *SEG* XXXVI 1128*).

1774. Pergamon. Dedications by and to Augustus, reign of Augustus. *I.Pergamon* 301 and 383 (*IGR* IV 310 and 315); *SEG* XXXVI 1129. E.Pochmarski in *Steine und Wege* 321-326 (dr.), presents an archaeological study of the circular base previously bearing the statue group of the Gauls (dedication: *I.Pergamon* 20) and held to have been reused for a statue of Augustus. Critical evaluation of the reconstructions by R.Bohn (*Altertümer von Pergamon* II. *Das Heiligtum der Athena Polias Nikephoros*, Berlin 1985, 84-87), A.Schober (*MDAI(R)* 51, 1936,

104-124), and S.Stucchi (cf. *SEG* XXXVI). He wonders whether the blocks bearing the imperial dedications may belong to another circular monument from the Athena sanctuary, though he also reckons with the possibility that the imperial monument may have been newly built out of the Hellenistic material of its predecessor in the Augustan period as suggested by Stucchi.

1775. Pergamon. Epigram (salutation) on an architrave, Severan period. H. Schrader, *MDAI(A)* 29 (1904) 176 no. 21; Merkelbach-Stauber, *SGO* I 06/02/24. R.Merkelbach in *Steine und Wege* 319 (translation), restores this inscription as [χαίρετον εἰ φίλοι ἄνδρες] ἱκάνετον, εἰ δ' ἀθέμιστ[οι --] (same text in *SGO*). He identifies the first part as a quotation from *Iliad* 9.197. The text served as a salutation to the visitors of the house of the wealthy Pergamenian and *consul suffectus* C. Claudius Attalus Paterclianus.

1776. Stratonikeia. Ephebic list, 47/46 B.C. Upper part of a marble block found in Gebeler, northeast of the city, and now in the Museum in Manisa. Ed.pr. Malay, *Researches* 25/26 no. 5 (ph.).

Γυμνασιαρχοῦντος 'Απολλωνίου τοῦ Εὐβ[ού]-
λου ἐφηβαρχοῦντος δὲ Θράσωνος τοῦ 'Ιππον̣[ίκου]
ἔτους λη',
οἵδε ἐνεκρίθησαν ἔφηβοι·

Col. A:

Εὔβουλος 'Ιππονίκ[ου],
Μηνόφιλος 'Αριστο̣[βο]ύλου,
Κράτιππος Θαρσ[ύν]οντος,
'Απολλώνιος 'Ισιγέ̣ν̣ου,
'Ασκληπιάδη[ς ....]Α..ΟΥ,
'Αμειν[ί]α[ς] Με̣[ν[ί]κ]ου,
Νικάνωρ Παπύλου,
Βουτᾶς Σελεύ[κ]ου,
Μένανδρος Μηνο[φ]ίλου φύ(σει) Εὐβο[ύλου],
Διονύσιος Δ̣[ι]ονυσίου,
'Ασκληπιάδης 'Ασκληπ[ιάδου],
'Απολλωνίδης Μ[...]ΟΥ,
Διονύσιος Φ̣[ι]λίππο̣[υ],
Διόγνητος Σ[..]ωνος,
Εὔβουλος Μ[- -]ΠΟ[-] ,
[Γ]λύκων Δημα[- - -],
- - - - - - - - - -

Col. B:

['Α]πολλώνιος 'Ασκληπίδ[ου],
'Απολλώνιος Δημέου,
'Απολλώνιος Κρατίππου,
Ζ[- - - - Μ]ενάνδρου,
[- - - - -] Εὐβούλου,
[- - - - - - - -]ομάχου,
[- - - - - - - - - - -]
[- - - - - - - - - - -]
[- - - - - - - - - - -]
[- - - - - - -]ν̣οφάν̣τ̣ο̣υ̣,
[- - - - - - - - - - -],
[- - - - - -]ΗΠ[- - -]
[- - - - -]ΑΝ[- - - -]
[- - - - -]ΦΙΛΟ[- - -]
[- - - - - - -]Τιμο̣ύ̣χο̣υ,
[- - - - -]ς 'Ε[ρ]μογένο[υ],
[- - - - 'Απο]λλωνίου Λ̣ .
- - - - - - - - - - - - -

3. Year 38 = 47/46 B.C. (Sullan era [ed.pr. inadvertently gives 37/36 B.C.]) || A 3. Θαρσύνων = Θρασύνων, ed.pr. || 8. Βουτᾶς: see Robert, *Noms Indigènes* 173-175, ed.pr. || 9. upsilon above phi, ed.pr. || 12. perhaps Μ[ύρτ]ου, ed.pr., who for the name refers to *I.Manisa* 395 || 14. Σ[όλ]ωνος or Σ[ίμ]ωνος?, ed.pr. || for another ephebic list from Siledik (the site of Stratonikeia) ed.pr. refers to E.Curtius, *Beiträge zur Geschichte und Topographie Kleinasiens* (1872) 63 no. 2.

1777-1784. Stratonikeia-Hadrianopolis (area of). Epitaphs, Roman Imperial period. Ed.pr. Malay, *Researches* 26-29 nos. 6-13 (ph.), publishes the following texts.

1777: 26 no. 6. **Epitaph of Gaios.** Rectangular limestone altar moulded above and below; from Siledik (site of Stratonikeia-Hadrianopolis).

Γαΐῳ Γαΐο[υ] | οἱ συμβιω[ταί]

Ο, Ϲ, Ꞷ || 1. ΓΑΙꞶ • ΓΑΙΟ, lapis.

1778: 26/27 no. 7. **Epitaph of Anenkliane.** Rectangular marble altar moulded above and below; found in Musaca (also called Musa Hoca or Musahoca).

Ἀνενκλιανῇ (?) τῇ κα[ὶ]
ΛΟ.ΜΙΑ μιᾷ κ(αὶ) μό-
νῃ ἀδελφῇ οἱ ἀδελ-
φοὶ Γλυ[κω]νιανὸς
καὶ Μητρόδωρος
καὶ Παυλεῖνος
καὶ τὰ τέκνα Εἰου-
λιανὸ[ς] καὶ Γλυκων-
[ι]ανὸς καὶ Σωκράτη-
[ς] ὁ γλυ(κύ)τατος ἀνὴρ
καὶ τεκοῦσα Μητρ-
[οδ]ώρα ἐποίησαν
μνείας χάριν

Α, Δ, Λ, Ϲ and Ϲ, Ұ || 1. Ἀνενκλιανῇ or Ἀνενκλ(ητ)ιανῇ: both unattested, ed.pr., who refers to Ἀνέγκλητος || [5. omitted by ed.pr. *per errorem*; corr. Pleket] || 10. ΓΛΥΤΑΤΟΣ, lapis.

1779: 27/28 no. 8. **Epitaph of Moschion and others.** Lower part of a rectangular marble altar moulded below; found in Musaca.

[- - -] Ν[- -]ΔΟ[- -]
Ἰόρτη τεκο[ῦσα - - -]
Μοσχίῳ κὲ Ἐλπὶς κ[ὲ]
Ἡλιοδώρα τοῖς ἰδί-
οις τέκνοις Μοσχί-
λῳ κὲ Διονυσίῳ κὲ
Ἡρακλείδῃ καὶ Ἀμα[ρά]-
ντῳ καὶ τῷ τοῦ ἀδε-
λφοῦ Πεισιστράτου
υἱῷ Δ[ι]ονυσίῳ ἀνέ[στ]-
ησαν μ{μ}νείας χάριν

1-2. The parents of Moschion may have been mentioned here: [- - κὲ] | Ἰόρτη τεκο[ῦσα υἱῷ] |, ed.pr.

1780: 28 no. 9. **Epitaph of Paulinas.** Rectangular marble altar moulded above and below; found in Musaca and now in the Collection of I.Akçura in Manisa.

Μητροδώρα Παυ|λινάδι τῇ γλυκυ|τάτῃ θυγατρὶ ἐ|ποίησεν μνείας || χάριν vacat ❦

For female names in -άς and -ής ed.pr. refers to *BE* (1959) no. 411; (1974) no. 330; (1982) no. 124, and to L.Robert, *Hellenica* XIII, 256.

1781: 28 no. 10. **Fragmentary epitaph.** Fragment of a rectangular marble altar re-used in a wall in Musaca.

\- - - - - - - - - -
ΜΟΝΗΝΕΙ[- - -]
κὲ αυτ[- - - - -]
Μοσχια[ν - - -]
μνείας χ[ά vacat]-
vacat ριν vacat

[1. ΜΟΝ-ΝΕ, lapis: possibly a female name ending in -μόνη or the name Μόνη, if there was no preceding line, followed by a name in the dative Νε[- -] || 2. ΚΕΑΥΤ: κὲ ἑαυτ[ῇ - -], Pleket].

1782: 28 no. 11. **Fragmentary epitaph.** Left part of a rectangular marble altar found ca. 3 km. southeast of Musaca.

[. . .]κιανὸς [- - - - -]
[. . .]ΟΣΕ • Υ • Π[- - -]
[. . .]ΑΤΟΝ[- - - - - -]
[. .]κατε[σκεύασε (or -σαν)]
[τὸ]ν βωμ[ὸν - - - - - - - -]
[Μα]ρκια[- - - - - - - - -]

1. [Μαρ]κιανός or [Λου]κιανός, ed.pr. || 6. [Μα]ρκία or [Μα]ρκια[νός], ed.pr.

1783: 29 no. 12. **Epitaph of Demarchos and family.** Rectangular marble altar moulded above and below; found in Musaca and now in the Museum in Manisa.

[- 1-2 -]ύκων Δημά[ρ]-
[χ]ῳ τῷ πατρὶ καὶ Α[ca. 2]-
[.]η τῇ μητρὶ καὶ ἑ[αυ]-
[τῷ] κατεσκεύασ[ε]
[μ]νείας χάριν, μη-
[δε]νὸς ἔχοντο[ς]
[ἐξ]ουσίαν ἕτερ[ον]
[εἰ]ς αὐτὸ θεῖν[αι]·
[ὁ θ]εὶς ἕτερον δ[ώ]-
[σ]ει εἰς τὸν τῶν
[κυρί]ων αὐτοκρατό-
[ρ]ων φίσκον δην[ά]-
[ρι]α χείλια

1. [Λ]ύκων rather than [Γλ]ύκων for reasons of space, ed.pr. || 2-3. Ἀ[γάπ]η, Ἀ[γάθ]η *vel sim.*, ed.pr. || 3-4. or perhaps ἑ[αυτῷ], ed.pr.

1784: 29 no. 13. **Epitaph of Papias.** Rectangular marble altar moulded above and below; found in Musaca and now in the Museum in Manisa.

Ἀφφιας Παπία-
δι τῷ ἑαυτῆς
ἀνδρὶ καὶ Λού-
κ̣ιος καὶ Τ̣ίτος [οἱ ?]
υἱοὶ αὐ[τοῦ ἐπο]-
[ί]η̣σαν {μ}ν̣εία̣[ς]
[χ]άρ[ι]ν̣ ❦

1-2. For male names in -ᾶς, -ᾶδος, ed.pr. refers to *BE* (1976) no. 138 || 5-6. ἀνέσ|τ]ησαν is also possible but too long, ed.pr.

1785. Unknown provenance. Epitaph of Metrodoros, 1st/2nd cent. A.D. Lower part of a marble relief now in the Museum in Çanakkale; representation of a man standing behind a plough drawn by two oxen; inscription above the relief. Ed.pr. C.Tanriver in *Anatolian Studies* -- (cf. our lemma no. 1840) 158/169 no. 4 (ph.).

Ὑπόμνημα Μητροδώρο̣[υ] | ὃ ἐποίησεν αὐτῷ ὁ υἱὸς | μνήμης χάριν

BITHYNIA

1786. Kios (area of: Demos of the Charmideanoi). Epitaph of Bakchios and Chreste, undated. Funerary altar (?) moulded above and below and seen by J.Covel. Ed.pr. J.-P.Grélois, *op.cit.* (cf. our lemma no. 2399) 381 no. 52 (dr.).

Κ. Κλαύδιος | Ῥωμανὸς | Βακχίῳ Βακ|χίου καὶ
Χρήσ||τῃ γονεῖσι μνή|μης χάριν, | χαῖρε

1787. Kios (area of: Demos of the Charmideanoi). Epitaph of Apphe and Demetrios, undated. Stele built into a wall and seen by J.Covel. Ed.pr. J.-P.Grélois, *op.cit.* (cf. our lemma no. 2399) 382 no. 53 (dr.).

[Ἄ]φη Δημητρείου | γυνή, ἐτῶν ν', | χαῖρε· |
Δημήτριος || Δημητρίου | ἐτῶν κζ', | χαῖρε

1788. Krat(e)ia Flaviopolis (Gerede; area of: Ikinciavşar). Funerary epigram for Markiane and her husband, later Roman Imperial period. Large funerary column moulded above; below the inscription a decoration in the shape of a palmette, flanked by two ivy-

leaves; found in front of the mosque in Ikinciavşar. Ed.pr. C.Kokkinia, *EA* 31 (1999) 167-170 (ph.); see S.Follet, *BE* (2000) no. 55 (French translation). The text now also in Merkelbach-Stauber, *SGO* II 256 no. 09/10/02.

Ἡλικίης μὲν πεδός, ζωῆς χρόνον | ἔσχομεν εἰκοσιπέντε ἔτη, |
ὦ μόχθων κοινωνέ, παρήγορε, | σύνγαμε σεμνὴ ||
Μαρκιανὴ ἠϊθέη ἐπὶ πεσὶ νηπιά̣[χ]οισι, |
(ἰ)στοργῇ κὲ καμάτοις μείσζ(ο)να τοῦ βιότου |
κὲ τόδε σῆμα ἔτευξας ἀνδροκνμή|τῳ ἐπὶ τύνβῳ vvv
προγράψασα· | οὔνομ' Ὀλυνπανόν με ὠκύμορον || λάβε σειγῇ· vv
Μηκέτι πένθιμον ἦμαρ | ἐγείραο, παῦε δὲ δάκρυ· vv
Μοῖρα γάρ με κακὴ | ἀφείλατο τῆς σῆς σωφροσύνης

1. πεδός = παιδός; husband and wife both lived twenty-five years: a case of age-rounding, ed.pr. || 2. σύνγαμε: the implication is that we have a married couple, ed.pr. || 3-5. the husband addresses his wife; ἠϊθέη: 'young', who 'died young', ed.pr., who refers to *SEG* XLIII 916 (young man) and XIX 726 ('those who died young') || 4. ΜΕΙCΖΘΝΑ, lapis; μείζ(ο)να τοῦ βιότου: 'über das Leben hinaus?'; 'pendant la plus grande part de notre vie', F.; Markiane's love and efforts concerned the preparations for the burial of her husband, ed.pr. || 6. προγράψασα: apparently M. had executed an epitaph for her husband, ed.pr.; λάβε = ἔλαβε; σειγή: death belongs to the realm of silence, ed.pr., who conjectures that Ὀλυνπανόν stands for Ὀλυνπιανόν [F. translates: '--- le tombeau bien construit, où tu as d'abord fait graver mon nom [viz. προγράψασα ὄνομα·]. Accueille - moi en silence, moi, Olympanos [viz. λαβέ is an imperative] || 7. ἐγείραο: interpreted by ed.pr. as imperative present of ἐγείρομαι: ἐγείραο instead of ἐγείρου; cf. the Homeric imperative ἵσταο, παρίσταο [C.Brixhe, *BE* (2000) no. 609: 'l'interprétation n'est-elle pas suspecte?'].

1789. Nikaia (area of: Menteşe, south of the Askania Limne = Lake Iznik). Dedication to Zeus Astrapaios and the demos (A) and decree (B), 2nd cent. A.D. Marble stone found in the cemetery of the village of Menteşe and seen by F.K.Dörner in the Museum in Bursa in 1940; above the inscription an abrased part which may well have contained a relief of Zeus Astrapaios; between 1940 and 1972 the stone was broken into three parts, after 1972 the middle part was lost; the two remaining fragments were re-discovered by S.Şahin in the Museum in Bursa. Ed.pr. S.Şahin in *Anatolian Studies* -- (cf. our lemma no. 1840) 217-225 (Dörner's photo). Underlined letters seen by Dörner.

A: Διὶ Ἀστραπαίῳ καὶ τῷ ἱερῷ δήμῳ Ἀλέ-
ξανδρος Ἀλεξάνδρου μετὰ τῶν ἀδελφῶν
Ἀπελλίκωνος καὶ Ἰουλιανοῦ τὸν ‿ ταλαμῶνα
ἀνέστησα ἐκκ τῶν ἰδίων ἰς τὸ ἐπιγράφιν

1. Ἀστραπαῖος: ed.pr. refers to *I.Kios* 3 (= *I.Iznik* 702) and 27 (= *I.Iznik* 701) and to *I.Iznik* 1505 for parallels; ἱερὸς δῆμος: in the fertile plain, in which Menteşe was situated, there were two ancient

towns: Agrillion and Otroia; the epithet ἱερός refers to the presence of a sanctuary of Zeus nearby, ed.pr. || 3. ταλαμών: alternative form of τελαμών, ed.pr., with parallels.

B: [- - -] τῷ δήμῳ v v ἔδοξεν τῷ δήμῳ Στεισ-
[- - ca. 11-14 - -]ταςνη v τατον θε[ὸν τὸ]ν 'Ασ[τρα]-
[παῖον - - - -] Ι Η v τοὺς Σεβ[αστ]οὺς Καί-
4 [σαρας ἐπὶ - - -]ου Παί v του τ[ο]ῦ Φλαβ[ίου]
- -

1. Initio possibly [Τῷ θεῷ καὶ] τῷ δήμῳ, ed.pr.; in fine iota and sigma are uncertain, ed.pr. || 2. [ἀναστῆσαι τὸν -]τατνήτατον (ΤΑΝΗΤΑΤΟΝ); one expects an epithet like ἐπιφανέστατον, ed.pr. || 3-4. possibly Marcus Aurelius and Lucius Verus, ed.pr. || 4. ἐπὶ e.g. ἱερέως or ἄρχοντος plus praenomen of Paetus, ed.pr.

1790. Nikaia (area of: Bostancılar). Testamentary regulations concerning the annual adornment of the grave with roses, Roman Imperial period. Lower part of a rectangular marble block built into the outer wall of a threshing-floor in the village of Bostancılar (near Mudurnu/Modrena), very probably belonging to the territory of Nikaia. Ed.pr. C.Kokkinia, *MH* 56 (1999) 204-221 (ph.; translation).

- -
[- - - - - - - - - - - - - - - - - - χω?] -
[ρ?]ίου τυ[- - - - - - - - - - - ἐπω]-
νυμίας Ωλισιν, ἐπὶ τῷ [ῥοδίζε]-
4 σθαι ἡμῶν τὸ μνημεῖο[ν κα]-
τὰ ἔτος, ἀνεξοδιάστου [ὄν]-
τος, ἐπιμνήσεως γεινομένη[ς]
τῆς μητρός μου 'Ακυλείνη[ς],
8 ἐπιμελουμένου τοῦ ἐντ[α]-
φ(έ)ως ἐσομένου μου ἀπελε[υ]-
θέρου vacat

Square sigma and omega || undated by ed.pr. || 1-2. these lost lines concerned a foundation consisting of at least one plot (the χωρίον Olisin) providing for posthumous honors for the founder, viz. the annual adornment of the grave with roses (ῥοδισμός) probably but not necessarily on the occasion of the *Rosalia*: see our lemma no. 2508; ΤΥ[--]: either τύ[μβου] (the grave being located on the chorion) or the name of another plot, ed.pr. || 3. Ωλισιν: toponym, probably of a plot (cf. above ad L. 1), ed.pr. || 3-4. there is no room for [στεφανοῦ]ισθαι, ed.pr. || 4. initio ϹΘΑΙΗ, lapis || 5. ἀνεξοδίαστος ('unveräusserlich'): unknown from literature but frequently on record in Bithynian inscriptions, inter alia *I.Klaudiupolis* 130 with the same absolute genitive, ed.pr. || 8-9. ἐνταφεύς: 'Bestatter' (= ταφεύς, ἐνταφιαστής): previously unattested, ed.pr. || 9. ΦѠϹ, lapis

1791. Nikomedeia. Fragment, undated. Fragment built into a fountain and seen by J.Covel. Ed.pr. J.-P.Grélois, *op.cit.* (cf. our lemma no. 2399) 384 no. 59 (dr.).

[---]λιτευομεν | [--]ου Κάστορος

1792. Nikomedeia. Epitaph of Mateinianus/Mate(r)nianus, 2nd cent. A.D.? Pedimental stele broken below; relief representing a standing man; at left an inscription; seen by J.Covel. Ed.pr. J.-P.Grélois, *op.cit.* (cf. our lemma no. 2399) 384 no. 58 (dr.).

Ματεινιανὸς | φιλόσοφος· | φίλους, | μὴ χρήματα

Μαξιμιανός, Covel-Grélois; Ματεινιανός (for Mate(r)nianus), D.Feissel, *BE* (2000) no. 33.

1793. Nikomedeia (area of: Darica). Epitaph of Dorylaos, undated. Stele built into the church of Hagios Nikolaos and seen by J.Covel. Ed.pr. J.-P.Grélois, *op.cit.* (cf. our lemma no. 2399) 383 no. 55 (dr.): Δορύλαε | 'Ολυμπι(ο)δώ|ρου, χαῖρε

2. ΟΛΥΜΠΙΑΔΩ, Covel [For the name Δορύλαος see L.Robert, *OMS* VI 450, Pleket].

1794. Nikomedeia. Christian inscription, early Byzantine period. Inscription on a stone basin; seen by J.Covel. Ed.pr. J.-P.Grélois, *op.cit.* (cf. our lemma no. 2399) 384 no. 60 (dr.): Πηγὴ ἀ†θανασίας

1795. Nikomedeia. Inscribed gem, undated. Onyx with inscription; seen by J.Covel. Ed.pr. J.-P.Grélois, *op.cit.* (cf. our lemma no. 2399) 384 no. 62 (dr.).

Εὐτύχ(ε)ι | Βερναίκλε

1796. Prusa ad Olympum. Epitaph of Epitherses, 2nd cent. A.D. *I.Prusa* 115 (*SEG* XXIX 1697; Pfuhl-Möbius 1697). W.Ameling, *EA* 31 (1999) 105-108, argues that the deceased 'Επιθέρσης, qualified as τῷ θεοσεβῇ, was a worshipper of Θεὸς Ὕψιστος, thereby subscribing to S.Mitchell's thesis about the θεοσεβεῖς (see *SEG* XLVIII 1323 and 2177 and M.'s article *'The cult of Theos Hypsistos, between pagans, Jews, and Christians'* in P.Athanassiadi - M.Frede, *Pagan monotheism in late Antiquity*, Oxford 1999, 81-148: see our lemma no. 2495). On Epitherses' relief a boy is represented who pours a libation on an altar 'mit Flamme'. A. adduces evidence showing that worshippers of Θεὸς Ὕψιστος dedicated lamps (λύχνος, λυχναψία) and that their god somehow was connected with fire [This seems a classic example of wrong logic: there may be some evidence for Hypsistos being related to fire/lamps but this does not mean that conversely fire and lamps always point to Hypsistos]. Other scholars argued that E. was a Jew, a Jewish sympathizer or even a Christian [for criticism of Mitchell's views about the cult of Theos Hypsistos being a 'weit verbreiteter Kult pagan-jüdischer Prägung', and the Hypsistos-dedications being the expression of a 'pagan-jüdischen Synkretismus' and the theosebeis being worshippers of (Theos) Hypsistos, see M.Stein, *EA* 33 (2001) 119-125; see also C.Marek, *EA* 32 (2000) 135-137, Pleket].

1797. Prusa ad Olympum. Fragment, undated. Fragment built into the fountain of the caravansérail Pirinç Hani and seen by J.Covel. Ed.pr. J.-P.Grélois, *op.cit.* (cf. our lemma no. 2399) 371 no. 26 (dr.): [--] Κουαρτι ...[---|---] ......[--]

The gentilicium Quartinius, *AnÉp* 1998 [2001] no. 1290.

1798. Prusa ad Olympum. Christian invocation, early Byzantine period. Inscription engraved on a tower of the Kaplica kapisi Gate and seen by J.Covel. Ed.pr. J.-P.Grélois, *op.cit.* (cf. our lemma no. 2399) 373 no. 30 (dr.).

Κ(ύρι)ε βο(ήθει) | τοῦ δούλου σου | [Ἰω]άν|νου.

1799. Prusa ad Olympum. Christian invocation, 7th cent. A.D. Fragment of a lintel built into the Hisar kapisi Gate and seen by J.Covel. Ed.pr. J.-P.Grélois, *op.cit.* (cf. our lemma no. 2399) 373/374 no. 32 (dr.): † Θεωτώκε βωήθι Κων|σταντίνου μεγάλου [--]

1-2. Constantine IV (668-685 A.D.), ed.pr., who refers to *I.Prusa* 222, which may suggest how the inscription continued: μεγάλου [βασιλ]έως καὶ Θεωδώρου κ|όμιτος καὶ Στεφάνου [--].

PONTOS

1800. Amisos. Signatures on terracotta statuettes, 2nd/1st cent. B.C. L.Summerer, *Hellenistische Terrakotten aus Amisos. Ein Beitrag zur Kunstgeschichte des Pontosgebietes* (Stuttgart 1999) 147, lists the five signatures of coroplasts (or owners of workshops; alternatively we may have marks of workshops) found on terracotta statuettes from Amisos - remarkably few if compared to similar statuettes from other places, e.g. Myrina (*SEG* XXXVIII 1248). All have previously been published [the pp. and nos. between brackets refer to S.'s catalogue]: 1) ΕΡΜΑ (202 no. S. IV 8; on the back of a base supporting a boy riding on a large bird); contra G.Mendel, *Musées impériaux ottomans. Catalogue des figurines de terre cuite* (Constantinople 1908) 592 no. 3518, S. argues that the inscription is complete: probably an abbreviation of Ἑρμαῖος (cf. ΕΡΜΑ and ΦΙ on a Delian terracotta kiln support, interpreted by G.Siebert, *Ktema* 3, 1978, as Ἑρμα(ῖος) and Φί(λων)) [M.Sève, *BE* (2000) no. 142, gives Ἑρμα(ίου); or Ἑρμᾶ, on the assumption that the full name is given as in (2) below; for this genitive of Ἑρμᾶς in graffiti see e.g. *SEG* XXXVII 1139 and XXXVIII 749, Tybout]; 2) Μνημοσύνου (197 no. S II 2a; on the back of a Kybele statue; J.Hind, *Sovetskaja Archeologia* 8, 3, 1964, 176; B.Lifshitz, *GB* 2, 1974, 98); 3) Ἀλε(--) (207 no. S V 3; on the side of the altar on which an actor is seated; S.Mollard-Besques, *Les terres cuites grecques*, Paris 1963, III 79 no. D 468; 4) ΙΟ (198 no. S II 7; on the back of a torso of Aphrodite; Mendel, *op.cit.* 589 no. 3508); 5) Α (203 no. S IV 11; stamped on the base of a kneeling boy).

1801. Herakleia. Amphora stamps. N.Pavličenko in *Production* -- (cf. our lemma no. 1010) 13-19, especially 18/19, publishes a list of magistrates mentioned on amphora stamps from this city; see also L.Buzoianu, *ibid.* 201-203, for a number of Herakleian stamps from Kallatis.

1802. Sebastopolis. Honorary inscription for Iulia Domna, 198/199 A.D. Granite base broken above and below. Ed.pr. B.Rémy - B.Özcan in *Anatolian Studies* -- (cf. our lemma no. 1840) 146/147 no. 2 (ph.).

[Ἰ]ο[υλ]ίαν Δό|μναν Σεβα|στὴν μητέρα | κάστρων Σεβ(αστοπολειτῶν) ||
Ἡρακλεοπολ(ειτῶν) | βουλή, δῆμος, | οἱ περὶ Φλ(αούϊον)· Λό[γ?]|γον
ἄρξαντε[ς]· | ἔτους· ασʹ

4-5. Since Hadrian the city carried a double name, edd.pr. || 7-8. Flavius Longus: previously unattested, edd.pr., who refer to *IGR* III 113/114 (cf. *SEG* XXXIX 1347, *comp.num.*) for a collegium of ἄρχοντες headed by two other Flavii || [9. in fine edd.pr. print αοʹ (= year 101) but date the text to 198/199 A.D. (i.e., ασʹ = year 201-3 (= local era)); so we assume αοʹ is a printing error; the photo is illegible in this line, Pleket] || See *SEG* XXXIX 1351 for another honorary text for Iulia Domna from 199/200 A.D. (ἔτους βσʹ).

1803. Sinope. Amphora stamps. S.Y.Saprykin - N.F.Fedoseev, *Ross.Arch* (1999) 2, 135-143, examine a group of seven stamps on Sinopean amphoras which contain the name of the potter and a date: *IOSPE* III 1/2, 8732, 8766/8767, 8875-8881, 8980/8981. They argue that the era is the Seleukid one and that accordingly the stamps, mentioning the year 109, 112, 113 and 122, should be dated to the period 203-189 B.C. (earlier theories: a local era or era of the kings of Pontos). N.F.Fedoseev in *Production* -- (cf. our lemma no. 1010) 31-40, provides lists of Sinopean magistrates and potters on record on Sinopean stamps. N.Conovici, *ibid.* 49-65, examines the evidence for the magistrate Δημήτριος I and for the potters Δῖος, Κίνωλις, Πρῶτος and Πυθῆς. See also our lemma no. 1050.

GALATIA

1804. Pessinus. Fragment of an inventory, Roman Imperial period. *SEG* XLVI 1631. A.Chaniotis, *EBGR* 12 (1999) no. 63, suggests restoring in L. 5 [ἐν]ώτια.

1804bis. Tavium. Christian epitaph of Alypia, early Byzantine period. K.Strobel - C.Gerber, *AST* 16, 2 (1998) [1999] 302 (ph.), mention the discovery of epitaphs, including a stele with an inscription in a tabula ansata. Read from the photo by A.Chaniotis.

Ἐνθάδε | κατάκι†τε ἡ δού†λη τοῦ Θ(εο)ῦ | Ἀλυπία

PHRYGIA

1805. Phrygia. Votive reliefs and inscriptions. T.Drew-Bear, C.M.Thomas, M. Yıldızturan, *Phrygian Votive Steles* (Ankara 1999), (re)publish 609 votives (stelai; altars; statuary), many of them with dedications to Ζεὺς Ἀλσηνός/Ζεὺς Πεταρηνός (ca. 150-212 A.D.) and Ζεὺς Ἀμπελείτης (Ἀμπελικός)/Ζεὺς Θάλλος (ca. 180/200-240/250 A.D. [for another dedication to Zeus Thallos/Ampeleites see our lemma no. 1846; A.Chaniotis, *EBGR* 15 (2002) no. 61, suggests that Ἀλσηνός is to be related to a particular site called ῎Αλσος; Zeus Alsenos is not 'the god of sacred groves']).Those to Alsenos/ Petarenos come from a peasants' sanctuary at Yanal Mevkii in the territory of Kurudere, near ancient Phyteia (Çoğu, now Kemerkaya; see pp. 14/15) southwest of Amorion (Hısar Köy) and northeast of Dokimeion in the province of Afyon. Zeus Ampeleites and Thallos are on record on stelai from peasants' sanctuaries in the territory of Appia in the Upper Tembris Valley (province of Kütahya). The sanctuary of Ampeleites was located at Erikli Mevkii near the village of Akça Köy in the territory of Appia. At present the stones are kept in the Museum of Anatolian Civilizations at Ankara (nos. 1-486), in the Museums in Kütahya (nos. 487-523), Istanbul (nos. 524-549), Afyon (nos. 550-567), and in private Collections (nos. 568-606). Some votives in these Museums which are consecrated to other deities (e.g. Ζεὺς Ὀροχωρείτης, ῞Οσιος καὶ Δίκαιος) have also been included. One extremely disconcerting statement deserves to be quoted: 'All of the votives published in this catalogue ... have been unearthed in clandestine excavations' (17).

The catalogue is arranged according to Museums and private Collections. Within the category 'Museums' there is a subdivision of stelai on the basis of iconographical and stylistic features (e.g. representation of body-parts: eyes, hands, legs; representation of persons, e.g. caped men (shepherds) and/or women; animals; round and triangular stelai; statuettes, busts).

301 numbers are anepigraphic, 308 have an inscription. In an introduction the authors briefly discuss the typology of the stones (stelai (see the drawing on 20/21), tabulae ansatae, plaques, tablets, busts), the manner of production ('... many of the reliefs were made as stock items in quantities proportionate to the expected demand' (27)), style and dating (drawings on 29 [unfortunately, comments on the date of a number of stones in this section have not been incorporated in the catalogue, Pleket]), the figures on the reliefs (272 males, 147 females, of which 95 in family groups; many males in shepherd's cape (see also pp. 374-378); many women with head coverings: 'veils were habitually worn in the countryside' (40); representation of body-parts: hands (see also pp. 373/374 on the problem of the divine hand versus that of the deceased on reliefs), eyes, arms, legs, feet), the religious concerns of the rural population, the function of the deities (Zeus Ampeleites is more than just a protector of vines; 45) and the dedicants and their animals (oxen, cows, horses, donkeys).

On 371-400 the authors list and discuss the divine epithets on record in these texts (no Ζεὺς Ἀνπελός: see no. 514 [see C.Brixhe, *BE* (2000) no. 597, for the function of εὐχήν/εὐχή in these inscriptions; it is an attribute of an implied object ('so-and-so dedicated <this stele> as ex-voto') rather than the object of an implied verb ἀνέθηκεν ('so-and-so dedicated this vow')]; they briefly discuss the representations of shepherds and present alphabetically arranged catalogues of all the names (masculine, feminine; brief commentary) and of all toponyms (several villages).

We present the inedita succinctly, i.e., without description of the reliefs; in parentheses we give the number of the catalogue; we do not indicate separation of letters by the relief representation; we incorporate the remarks of M.Ricl, *EA* 33 (2001) 195-198. For the edita we give a *comparatio numerorum*. All stones have photos and translations. Finally, we list the texts which N.E. Akyürek Şahin, *EA* 33 (2001) 185/186 note 2, briefly presents; they are all from the Museum in Istanbul and are not in *Phrygian Votive Steles*.

Kurudere (Museum Ankara):

1) Καρικὸ|ς Δεὶ εὐ|χήν (2); **2)** ΙΠΠΟCΤΡΟC Δι|οφάντου Διὶ Ἀ|λσηνῷ εὐχήν (3; Ἱππόστρο(φο)ς, edd.pr.; Ἱππόστρ(ατ)ος, R., who points out that Ἱππόστροφος is extremely rare; C.Brixhe, *BE*, 2000 no. 597, suggests that ῞Ιπποστρος is a hypocoristicon of Ἱππόστρατος; he refers to ῞Ερμοστρος for Ἑρμόστρατος); **3)** Ξευνα Διὶ | εὐχήν (4); **4)** Ἡγεμ[ο]νὶς Δὶ Ἀσ⟦ασ⟧η|[νῷ εὐχήν] (5); **5)** [-- Διὶ Ὀρ]|οχω|ρείτῃ εὐχή|ν (6); **6)** Μέ{νε}νων Θεῷ | εὐχήν (11); **7)** Ἐκλόγη Βα(θ)ύλλου | Διὶ Ἀσηνῷ εὐχήν (12; for Βάθυ(λ)λος see below our no. 114; ΒΑΟΥ, lapis); **8)** Μασικο|ς Διὶ Ἀλ|σηνῷ | εὐχή||ν (13); **9)** Ἀρχέλαο|[ς] Διὶ Ἀλση|[ν]ῷ εὐχήν (14); **10)** Βαβεις ⟨Δ⟩ὶ | Ἀλσηνῷ | εὐχήν (15; in L. 1 AI, lapis); **11)** [--- Διὶ Π]εταρηνῷ | εὐχήν (16); **12)** Ἀτείμη|τος Διὶ Ἀλ|σηνῷ | εὐχήν (17); **13)** Τατεις Δὶ Ἀλσηνῷ | εὐχήν (18); **14)** Ἀσκληπιάδη|ς Διὶ Ἀλσην|[ῷ εὐχήν] (19); **15)** Καρικὸς | Διὶ εὐχήν (20; for Καρικός see above our no. 1); **16)** Βαβεις | Διὶ Ἀλσ|ηνῷ εὐ|χήν (21; see above our no. 10); **17)** Κλευπάτ|ρα Διὶ Ἀλσ|ηνῷ εὐχ|ήν (22); **18)** Καρικὰ | Γερμανι|οῦ Διὶ Ἀ|λσηνῷ || εὐχήν (23); **19)** Ἀμάραν[τος -- (26); **20)** [--] μήδη|[ς Διὶ --]ηνῷ εὐχήν (28); **21)** Τρόφιμ|ος Διὶ | Ἀλση|νῷ εὐχ||ήν (so R.; Τρόφιμ|ος Διὶ | (Ἀλ)ση|{η}νῷ εὐχ||(ήν), edd.pr., who comment: '3. Delta above nu for alpha lambda; 4. eta repeated by dittography; 5. the last two letters omitted by oversight'; 29); **22)** Πολυ|δεύ|κης ὑ|πὲρ {ερ}||έαυτ|οῦ Δὶ Ἀλσηνῷ εὐ|χήν (31); **23)** Μενεκράτης | ὑπὲρ Τατίας ἰδί|ας Διὶ Ἀλσηνῷ | εὐχήν (so R.; ὑπὲρ σωτηρίας Διὶ Ἀλσηνῷ εὐχήν, edd.pr.; 38a); **24)** Δημήτρειος | Παπιου | Διὶ Πε|τα(ρη)νῷ || εὐχ(ή)ν (41; 4. ΩΡ, lapis; 5. ΧΠΝ, lapis); **25)** Ἑρμᾶς ὑ|πὲρ γυ|ναικὸς ἰ|δίας Βαβει||δος Διὶ Ἀλ|σηνῷ εὐχή (44); **26)** Ἀπο|λλω|νία | εὐχ||ή (45); **27)** Ἡδόνη Διὶ εὐχήν (47); **28)** [--] Δαμᾶς(?) Δὶ Ἀση⟨νῷ⟩ (49; in fine ACH, lapis); **29)** Δὶ Ἀλση⟨ν⟩|ῷ εὐχήν (50; in L. 1 in fine CHM, lapis); **30)** Ἀνδράγαθος | Διὶ Ἀ|λσην|ῷ εὐ||χήν (51); **31)** [-- Διὶ] | Ἀλσηνῷ | εὐχήν (53); **32)** [-- Μεν]άν|δρο|υ | Διὶ Ἀλσηνῷ || εὐχήν (54); **33)** Παπιας Δεὶ | Ἀλσηνῷ εὐ|χήν (55); **34)** [-- Διὶ] | Ἀλ[σ]ηνῷ | εὐχήν (56); **35)** Ἀβά⟨σ⟩κα|ντο|ς Δ|εὶ ε|ὐχήν (56; in line 1 ΑΒΑΚ, lapis); **36)** [-- Διὶ Ἀλ]|σηνῷ εὐχ⟨ή⟩ν (67; in line 2 in fine ΧΝ, lapis); **37)** [---] | εὐχήν (68); **38)** [--] Μάρκου Δι|ὶ Ἀλσηνῷ | εὐχήν (69); **39)** An earlier inscription (A),

surrounding a male figure in a shepherd's cape, has been deliberately effaced; a second text (B) was added later above and below the relief. A: ⟦---HC | Δὶ Πε|ταρη|νῷ || εὐχή⟧; B: Δουλίων Διὶ | Πεταρηνῷ εὐ|χήν (70); **40)** Γαιτεας Πα|πα Διὶ 'Αλ|σηνῷ ε|ὐχήν (71; Γαιτεας: 'hitherto unattested ... Phrygian name', edd.pr.; but see Ricl: Macedonian name, with parallels; C.Brixhe, *BE*, 2000, no. 597: 'un nom celtique?'); **41)** Μακεδ|ὼν | Διὶ | 'Αλση||νῷ | εὐχήν (72); **42)** 'Ερμᾶς Δι|ὶ 'Αλση|νῷ εὐχή|ν (73); **43)** [three illegible lines] Διὶ 'Α|λσην(ῷ) | εὐχήν (74; so R., who suggests for the first three lines Δ(η)μή|[τρ]ειος | [Παπ]|ίου: cf. above no. **24**; 'most of the strokes do not represent letters', edd.pr.); **44)** Μάνης 'Αλ|σηνῷ | εὐχή|ν (76); **45)** Νανα ὑπὲρ | τέκν|ου | Διὶ 'Αλση||[νῷ εὐ]χήν (81); **46)** Νεικίας | [Δ]ιὶ 'Αλσ|[ην]ῷ εὐχ|ήν (82); **47)** Σωκράτης Διὶ | 'Αλσηνῷ | ⟨ε⟩ὐχήν (83; in L. 3 CYX, lapis); **48)** 'Ασκ[ληπιάδης --- (85); **49)** 'Ασκληπ|[ιάδη]ς ὑπ|[ὲρ] Θα|[λία]ς || [Διὶ] 'Αλσ[ηνῷ εὐ|χήν] (88; read and restored by R.: 'Ασκληπ|[ιάδη]ς ὑπ|[ὲρ] ἑα|[υτοῦ] σ||[ωτηρίας Διὶ] 'Αλσ|[ηνῷ εὐχήν, edd.pr.]); **50)** Ναννας | [....] ὑπὲ|[ρ -- (89; R. suggests restoring a short patronymic in L. 2 initio; Ναννας | ὑπὲ|[ρ --, edd.pr.); **51)** Βαβεις Δεὶ εὐχήν (93); **52)** Αμια Δι|ὶ 'Αλση[νῷ] | εὐχήν (94); **53)** ['Απολ]|λώ|νιος | Διὶ 'Αλ||{δ}ση|νῷ | εὐχήν (95); **54)** 'Ασκληπ[ι]|άδης | Διὶ 'Αλ|σηνῷ || εὐχή|ν (98); **55)** [--] | Διὶ 'Α|λσην|ῷ || εὐ|χ⟨ή⟩ν --- (107; in L. 5 XNN, lapis); **56)** Καρμος τῷ | Διὶ πε|ρὶ παι|δίου || σωτη|ρίας | εὐχῆς (112; edd.pr. refer to the name Καρμων in Kibyra; native Phrygian name); **57)** Πρῶτος Διὶ 'Αλση|νῷ εὐχήν (132); **58)** 'Ερμῆς ὑπὲρ τῶν ἰδί|[ων -- (134); **59)** [-- Διὶ --]νῷ εὐχή (136); **60)** Σατείρα ὑ|πὲρ ἑαυτῆς Δ⟨ιὶ⟩ | 'Αλ⟨σ⟩ηνῷ εὐχήν (140; Σατείρα: variant of Σατύρα, edd.pr.; in L. 2 ΔN, lapis; in L. 3 ΑΛΟΗ, lapis); **61)** ⟦-- TI..A|----|-- [Διὶ Π]ε|ταρην[ῷ εὐχήν]⟧ (142); **62)** 'Αλέξανδρος | καὶ Τατεις | Διὶ 'Αλ|σηνῷ || εὐχήν (147); **63)** Αμια Δεὶ 'Αλσηνῷ | εὐχήν (150); **64)** ΠΙΟΤ[--] | ΠΕΤΑΝ-ϹΟΕΥΗ (160; 'the model for L. 2 was: Πεταρηνῷ εὐχήν. The stonecutter was illiterate'); **65)** Οὐ⟨α⟩ξας Μάνου Διὶ | εὐχήν (164; in L. 1 ΟΥΛΞ, lapis; Οὐαξας: native Phrygian name, edd.pr.; C.Brixhe, *BE*, 2000, no. 597: Anatolian root); **66)** Μάνης καὶ Μόσχιον | Διὶ 'Αλσηνῷ εὐχήν (165); **67)** Γλύκων, Μᾶρ|κος, 'Ορβανὸς, Σε|κοῦνδα, Βαβεις, | Χελειδὼν ὑπὲρ || ἑαυτῶν 'Αλσηνῷ | εὐχήν (166; the relief shows six male figures according to edd.pr. [but Χελειδών is a woman's name: so either we have five males and one female or the stele was bought as a stock item and did not fit the composition of the group, Pleket]); **68)** [--]ς ὑπὲρ ἰδίου δούμου | [---]τη|ς | [Διὶ --]νῷ || [ε]ὐχήν (167; for δουμος see our lemma no. 2501); **69)** [--] 'Αλσηνῷ | [-- (171); **70)** [--η]νῷ εὐχήν (172); **71)** Καλιρόη(?) Διὶ 'Αλ|ισ⟨η⟩ν|ῷ ⟨'Αλ⟩|σηνῷ εὐχήν (174; in L. 2 ꟽ, lapis; in L. 3 N, lapis, the stonecutter tried to correct the spelling of the epithet by repeating it, edd.pr.); **72)** ΚΕΛΛΕ | ⟦--|-ΔΙΚ-|---⟧ (179); **73)** [-- Διὶ 'Α]λσην[ῷ εὐχήν] (183); **74)** [..]ΟΙΑ ὑπὲρ | υἱοῦ Διὶ εὐχ|ήν (192; for υἱοῦ without a name see below our no. 102); **75)** Χρήστη | τῷ Δεὶ | ⟨ε⟩ὐχή|ν (199; in L. 3 initio C, lapis); **76)** ΔΙΚΑCYNH | Διὶ | εὐ|χή||ν (203; R. suggests reading Αὐρ(ηλία) 'Ασύνη); **77)** [....]κλεια.|[-- (206); **78)** Δαδα | Διὶ | [ε]ὐ|[χήν] (208); **79)** Σουσος Διὶ 'Αλσ|[ηνῷ εὐχήν] (209); **80)** [-- Διὶ] | Πετα|ρηνῷ | εὐχή||ν (211); **81)** Σωτη|ρία [--- (212); **82)** [-- Διὶ | Πετα]|ρηνῷ | εὐχήν (213); **83)** Τατεις Με|νελάου Διὶ | 'Αλ[ση||νῷ εὐ|χήν] (214); **84)** Αφια Δι|ὶ 'Αλση|νῷ εὐχ|ή (215); **85)** [--]ερα | [Δὶ 'Α]λση|νῷ εὐ|χήν (217); **86)** [-- ὑπὲρ τ]ῶν ἰδίω⟨ν⟩ | Διὶ εὐχήν (236; in L. 1 the omission of the nu is an indication of the pronunciation, edd.pr); **87)** Κασμεινα Δ|εὶ 'Αλσηνῷ εὐ|χήν (242; for Κασμεινα edd.pr. refer to the divine epithet Κασμείνη in *SEG* XXXV 1399; cf. C.Brixhe, *BE*, 2000, no. 597: derived from a toponym Κασμος); **88)** Παπιας | Μενάν|δρου | Διὶ ε||ὐχ|ήν (243); **89)** Καλλίνει|κος Μη|νᾶ Διὶ | Πεταρην||ῷ εὐχήν (244); **90)** Βαβεις Διὶ 'Αλσην|ῷ εὐχήν (245); **91)** [Λο]ύκιος Γε[-- ὑπὲρ τῶν | ἰδ]ίων σωτηρία[ς Διὶ -- (246; ligature seen by R.; σωτ⟨η⟩ρία[ς --, edd.pr.); **92)** [--]|η Δι|ὶ 'Α|λση||νῷ | εὐχήν (249); **93)** [-- Διὶ] | 'Αλσηνῷ | εὐχή[ν] (251); **94)** Μάνης Διονυσί(ου) | εὐχή (252; in L. 1 the last two letters were omitted for lack of space, edd.pr.; R. suggests Διονυσᾶ); **95)** 'Ολυνπικ|ὸς Βριαν|ηνὸς Διὶ | Πεταρη||νῷ εὐχήν (253; Βριανηνός: unattested toponym, edd.pr., who refer to coins with Βριανός in the region of Sebaste and to Hierocles, *Synekdemos* 667.7: a city Βρίανα); **96)** Κόσμος | ὑπὲρ ἑαυτοῦ | Διὶ 'Αλσηνῷ | εὐχήν (255); **97)** Λαυδ|ίκη | Διεὶ | εὐχ||ήν (256); **98)** Δεὶ ⟨εὐ⟩χή | Ἄρτεμεις (258; in L. 1 ΔΕΙΧΗ, lapis; for the accentuation of Ἄρτεμεις cf. C.Brixhe, *BE*, 2000, no. 597); **99)** Τατα Δεὶ 'Αλ|σηνῷ εὐχήν (262); **100)** [--] ὑ|[π]ὲρ 'Α|πόλ|λωνο||ς Διὶ Πε|ταρην|ῷ εὐχήν (263; 'Απόλλων as anthroponym, edd.pr.); **101)** [--] |Z[--] | Δεὶ 'Αλσην|ῷ εὐχή (264); **102)** Διογένης ὑπὲρ | υἱοῦ Διὶ Πετα|ρηνῷ εὐχή[ν] (265; LL. 1/2: ὑπὲρ αὑ⟨τ⟩οῦ (iota for tau), edd.pr.; R. reads υἱοῦ [for ὑπὲρ υἱοῦ without a name, see above our no. 74, Pleket]); **103)** 'Επιτυνχάνων Δὶ εὐχήν (266; [-- ὑπὲρ τ]ῶν ἰδίων (?) etc. edd.pr.; R. reads 'Επιτυνχάνων); **104)** 'Ωραῖα Δεὶ 'Αλση|νῷ εὐχ|ή (267); **105)** Απ|πας |[-- (268); **106)** Μάνης Πασικρά[του] καὶ | Καρικὰ σύμβι|ος αὐτοῦ | MON [-- (269); **107)** 'Απολλώνιος Διὶ | [--ηνῷ εὐχήν] (270); **108)** [-- Διὶ --]|ηνῷ ε|ὐχήν (271); **109)** [--] Διὶ | 'Αλση|νῷ (280); **110)** ['Α]βάσκαντος | ὑπὲρ ἑαυτοῦ | καὶ Ζωτικοῦ καὶ Τ|[--]ος (281); **(111)** Νουνας Διὶ 'Α|λσηνῷ εὐχή|ν (282); **112)** Σίμαλος (?) Γλα|ύκου Διὶ 'Αλ⟨σ⟩ιν|ῷ εὐχ⟨ή⟩ν (284; R. suggests reading either Οὐα Λάλος (or Μᾶλος) or Οὐα(λέριος) Λάλος (or Μᾶλος); she prefers the former, i.e., two names); **113)** [--] | Διὶ Πεταρην[ῷ] | εὐχήν (285); **114)** Τιβέριος Κλ⟨α⟩ύδιος Β|άθυλος Διὶ 'Αλσην|ῷ εὐχήν (287; in L. 1 ΚΛΥ, lapis (haplography); for Βάθυ⟨λ⟩λος see above our no. 7); **115)** [--] 'Αλση|νῷ | εὐχ|ήν (288); **116)** [-- | Δ]ιὶ | Πε|τα||ρη|νῷ | εὐχήν (289); **117)** Ἵλαρος Διὶ 'Αλ|σηνῷ εὐχήν (290); **118)** Κρίσπος 'Ιούτου | [-- (291; kappa inscribed over omicron; 'Ιούτου: variant of 'Ιούστου, edd.pr.; for 'Ιοῦστος see below our no. 140; cf. also C.Brixhe, *BE*, 2000, no. 597); **119)** [--] κα⟨ὶ τ⟩ῶν τέκνων [-- (294; ΑΠѠ, lapis; the final nu of τέκνων engraved above the line); **120)** [--- εὐ]χή[ν] (295); **121)** Βαβεις Διὶ 'Αλ|σηνῷ εὐχήν (297); **122)** Φιλόκαλ[ος Διὶ] | 'Αλσηνῷ | εὐχήν (298); **123)** Τειμόθεος 'Αριστογένου | ὑπὲρ αἰπολίου Διὶ ⟨'Α⟩λσηνῷ | εὐχήν (305; L. 1: final upsilon added above nu; L. 2: αἰπόλιον: 'herd of goats', edd.pr.; ΛΛ, lapis; for the dedicator's family see *MAMA* I 435 = no. 608 in the present catalogue, discussed by edd.pr. on 14/15, and below our no. 235); **124)** [---] | εὐχήν (306); **125)** ---] | εὐχήν (307); **126)** Μηνόδωρος | Δεὶ 'Αλσηνῷ εὐχήν (308); **127)** Απpας Δι[ὶ] 'Αλσηνῷ εὐχ|ήν (312); **128)** ---] εὐ|χήν (315); **129)** 'Αθήναιος | Δεὶ 'Αλσηνῷ | εὐχήν (317); **130)** ΔΟΓΑΣ (318; probably Δ⟨ι⟩ογᾶς was intended, edd.pr.; in the same sense C.Brixhe, *BE*, 2000, no. 597); **131)** --χ]αρις Διὶ | ['Αλσηνῷ (or Πεταρηνῷ) εὐχήν] (323); **132)** 'Ιόλλας Δεὶ 'Αλ|[σηνῷ εὐ]χήν (326; final lambda in L. 1 engraved above the line; in L. 2 ΝΗ in ligature, corrected by a small eta inscribed above the line, edd.pr.); **133)** Γάϊος Πο|πλείου | [-- (327); **134)** -- Διὶ --η]|νῷ | εὐχήν (328); **135)** ---] εὐχή (329); **136)** --]κος ΕΝ|[--- εὐ]χήν (331 [the translation is not of no. 331, unless edd.pr. suggest restoring in LL. 1/2 'Εν|[εαπηγείτης: a toponym on record

in our lemma no. 1847 and in *SEG* XXXVII 1171 = no. 603 in the present catalogue]); **137)** Φιλοῦσα Διὶ εὐχ[ή]lν (334); **138)** --]ίδης I εὐχη (335); **139)** 'Ανδράγαθος I Διογένου ὑπὲρ I προβάτων σωlτηρίας Διὶ 'Αλlισηνῷ εὐχήlν (336); **140)** 'Ιοῦστος I Μαμα Δὶ I 'Αλσαίῳ I εὐχήν (337; for 'Ιοῦ(σ)τος see our no. 118); **141)** Βαβεις ὑπὲlρ τέκνων I Δεὶ 'Αλσηlνῷ εὐχήν (338); **142)** Σύνφορος Mlενελάου I Διὶ 'Αλσηlνῷ εὐlIχήν (339); **143)** Μηνόφιlλος ὑπὲρ I τοῦ ἰδίου I σώματος II τῷ Διὶ I εὐχήν (340); **144)** Αππας τῷ Δὶ I 'Αλσηνῷ I εὐχήν (341); **145)** 'Αλέξανδρος I Διὶ εὐχήν I 'Αλεξανδρ[-- (342); **146)** Γάϊοlς Δεὶ I Πεταlρηνῷ II εὐχήν (343); **147)** 'Ασκληπειάδης I Δημητρίο{ς}lυ Διὶ 'Αλσ(η)νlῷ εὐχήν (344; in L. 3 CΠΝ, lapis); **148)** Παπας τῷ I Δεὶ (εὐ)χ(ήν) (345; in L. 2 ΕΙΧΗπ; 'illiterate stonecutter', edd.pr.); **149)** Παπας I Διὶ 'Αλσηνῷ I εὐχήν (346); **150)** Ξευνα I Δειὶ I εὐχήν (347); **151)** -- ὑ]lπὲρ ἑαυlτοῦ Διὶ 'Αλlσηνῷ II εὐχήν (348); **152)** Αφια 'Ε(ρ)μογέlνου ὑπὲρ I παιδίου Διὶ Πεταρηνllῷ εὐχήν (349; L. 1: ЄΜΟ, lapis); **153)** --] I Δεὶ Πεταlρηνῷ I εὐχήν (350); **154)** Ξένων Μόσχο[υ] I Διὶ Πεταρην[ῷ] I εὐχήν (351); **155)** -- ὑπὲρ τῶν ἰδί]lων Δ[ιὶ --]lνῷ εὐχή[ν] (352); **156)** Αμια ὑπὲρ Κυρίλληlς I [-- (353; final sigma inscribed below the eta); **157)** -- 'Αλέ]ξανδl[ρος -- (354); **158)** -- εὐχ]ήν (355); **159)** Μάνεις Μενέφροl[νος] Δεὶ I [-- εὐχήν] (356; for the accent of Μάνεις cf. C.Brixhe, *BE*, 2000, no. 597); **160)** Αμμια Διὶ 'Αλσηνlῷ εὐχήν (361); **161)** Δαμᾶlς 'Αντιφίlλου Διὶ 'Αλσlηνῷ εὐχllήν (362; large sickle in relief); **162)** Ζηλᾶς Δημητρίου Διὶ 'Αλσηνῷ I εὐχήν (363; in L. 1 NѠ written above the line; on 31 the stele is dated to ca. 170 A.D. on stylistic grounds); **163)** Ζηνὶ πανυψίστῳ I Χαρίτων Δοκιμε[ὺς] I ἀνέθηκεν εὐξάlμενος στήλην II ἀγλαΐσας παλάlμαις (364; on 31 dated to ca. 170 A.D. on stylistic grounds; an elegiac distich; see the commentary of edd.pr. on 49); **164)** Τ(ίτος) • Φλ(αούϊος) • Σωτήριlχος ὑπὲρ 'Ιουστίλlλης εὐ[χήν] (365; on 31 dated to ca. 150 A.D. on stylistic grounds); **165)** Δημήτριlος ὑπὲρ παιδlίου εὐχὴ̣ν̣ (383); **166)** Τος I 'Αντιlπ[ά]lτρ[ου] II Διὶ 'Αλσηlνῷ (384; for Τος, variant of Τως, see C.Brixhe, *BE*, 2000, no. 597: 'banal Lallname'); **167)** Τρόφιμος I (κ)αὶ I Νουνας Διὶ I 'Ασηνῷ εὐχῆς (385; 2. ΙΙ ΑΙ, lapis ‖ 4. ὑπὲρ εὐχῆς, edd.pr.; R. suggests 'Ασηνῷ (= 'Αλσηνῷ) εὐχή(ν)); **168)** Δαμᾶς Νlουνα Διὶ 'Αlσηνῷ I εὐχήν (386; 2/3. 'ΑlΛσηνῷ, edd.pr.; R. reads 'Αlσηνῷ); **169)** Μάνης ἱεlρεὺ(ς) εὐχὴlν 'Ασκληlπιῷ (387; so R.; edd.pr. give Μανης {σ} ἱεlρεύ(ς); in L. 2 ΡΕΥΕ, lapis; for the accentuation of Μάνης cf. C.Brixhe, *BE*, 2000, no. 597).

Appia (territory of):

170) 'Ασκληπᾶς 'Αβασκ[ά]lντου Πασιτην[ὸς] I [ὑπὲρ] ὑπαρχόντων I [Διὶ] εὐχήν (389; Πασ(σ)ιτηνός; unattested village in the region of Appia; see also below our nos. 189 and *SEG* XXXIII pp. 346/347); **171)** --]ΕΟΛΩl[---]ΧΗCl[-- Διὶ] Θαl[λλῳ εὐχήν] (390; on 34 dated to ca. 240-250 A.D. on stylistic grounds; R. prefers to read in the last preserved line εὐl[χήν instead of edd.pr.'s Θάl[λλῳ); **172)** [--]κὸς • β' • 'Αραl[γοκωlμήτης I [ὑπὲρ] τῶν ὑπαρl[χόντ]ων Διε[ὶ II 'Αμπε]λίτῃ εὐl[χή]ν (391; for 'Αραγοκωμήτης see also our no. 185 and *SEG* XXXIII 1145; XL 1199); **173)** Μένανδρος Π[ρό]lκλου ὑπὲρ τῶ̮ν ὑ[π]lαρχόντω̮ν Δὶ Θαlλλ[ῷ εὐ]χὴ̮ν̮ (392); **174)** Εἴλαρος κὲ̮ I Παπιας Μlαθίου μετὰ I γυναικὸς II κὲ̮ τέκνωlν Δε[ὶ--] I Ι[----] (413; R. argues that the last preserved letter is not a iota but an omega; she reads Δε[ὶ Θαλλ]lῷ [εὐχήν] (or 'Ανπελικ]lῷ)); **175)** Τειμ[όθεος Διὶ 'Αμ]lπελ[είτῃ εὐχήν] (422); **176)** --] • β' • ὑπὲρ τῶν I [ὑπαρχ]όντων Θαλl[λῷ εὐ]χὴ̮ν̮ (423);

177) Εἴλαρος 'Απολᾶ I Σαγαρηνὸς I Δὶ 'Ανπεlλικῷ εὐχήν (424; 'Απολᾶ = 'Απολλᾶ; for Σαγαρηνός (L. 2) edd.pr. refer to an inscription (Μελτίνη 'Απολλωνίου ἐπιλεγομένη Σαγαρηνή) from the region of the temple of Apollo Lairmenos but suggest that here it refers to a village in the region of Appia); **178)** --] ὑπὲρ ἀνπ[έλων --] I 'Ιο(υ)λίας ὑπ[ὲρ -- (425; in L. 2 ΙΟΛΙΑC; R. opts for 'Ιολίας (gen.) and points out that 'Ιόλιος/'Ιολία is attested in, inter alia, *IG* XII 9 919; XIV 844); **179)** [Διὶ] 'Ανπl[ελι]κῷ εὐlχὴ̮ν̮ (426); **180)** Αὐρ(ήλιος) Λυκώτης Ζήνωνος I Δὶ Θαλῷ εὐχήν (427; for Λυκώτης edd.pr. refer to *SEG* XLI 1235 (Λυκώτης instead of Λυκώτας), for Λυκώτας to *IG* II^2 9013 and *IG* IX 2 349(a)); **181)** --]ίτης Δεὶ εὐχήν (428; on 34 dated to ca. 240 A.D. (?) on stylistic grounds); **182)** Τρόφιμος Μαλην[ὸς] I Δὶ Θαλλῷ εὐχή[ν] (429; on 33 dated to ca. 200 A.D. on stylistic grounds; a δῆμος Μαληνῶν is located on the site of the village Gökçeyayla, north of Dokimeion but in view of its distance from the Upper Tembris Plain edd.pr. are not sure that in the present text Μαληνός refers to that δῆμος); **183)** Τελέσφορος 'Ισκομή{σ}l[τη]ς ὑπὲρ ὑπαρχόντων Δεὶ I [Θαλ]λῷ εὐχήν (442; in L. 1. ΚΟΜΗC, lapis; for 'Ισκομήτης edd.pr. refer to *SEG* XL 1230 app.cr. and *MAMA* X 169 (several 'Ισκομαινοί)); **184)** "Απολλος 'Αραγώτης I εὐχή (443; "Απολλος: by-form of 'Απολλᾶς and short form of 'Απολλώνιος, edd.pr.; 'Αραγώτης: edd.pr. refer to 'Αραγοκωμήτης; see above our no. 172); **185)** --]ν 'Αραγοκωl[μήτης] Δειὶ 'Ανπελικῷ I [ε]ὐχήν (444; for 'Αραγοκωμήτης see our nos. 172 and *SEG* XXXIII 1145 = no. 508 in the present catalogue); **186)** Νεικομᾶς Μ(α)ξίμνου Τουπαηlνὸς Διὶ Θαλῷ εὐχήν (446; ΜΛΞ, lapis; Τουπαηνός: previously unattested as toponym); **187)** --] Ζωτικοῦ Ναν[--l-- Διὶ 'Ανπε]λείτῃ εὐχήν (447; cf. below our no. 193); **188)** Τρόφιμο{ι}ς Τρι(κ)ωμείτης εὐχ[ήν] (448; ΤΡΙCѠ, lapis; for Τρικωμείτης see *SEG* XXXIII 1150 (= no. 592 in the present catalogue); XLI 1178 (= no. 512 in the catalogue); **189)** [--l-]δώ[ρου I Πα]σσιτην[ὸς --l-- εὐχ]ήν (453; for Πασσιτηνός cf. above our nos. 170 and *SEG* XXXIII pp. 346/347); **190)** ---]οκωμ(ή)της Διεὶ 'Αμπελεί[τῃ εὐχήν] (457; ΜΝΤΗC, lapis; 'Α(ν)πελείτῃ, edd.pr.; G.Petzl, *EA* 31, 1999, 98 note 18, points out that the mu is written in small script above ΑΠ; he doubts whether εὐχήν was on the stone); **191)** --]οσιμ[-- (460); **192)** 'Ερμᾶς 'Ολπίου Σαλουlταρείου δοῦλος Διὶ 'Ανlπελικῷ εὐχ⟨ή⟩ν (462; 'Ολπίου for Οὐλπίου, in L. 3 ΕΥΧΝ, lapis); **193)** Μενεκλῆς Ναν[--]lτηνό(ς) Δὶ 'Ανπ[ελείτῃ εὐχήν] (463; in L. 2 ΤΗΝΟΑ, lapis; on 399 edd.pr. refer to *MAMA* IV 221 (Νανιτ[η]νή, ethnikon); see also our no. 187 above); **194)** Φροντῖνος Δ[ι]lὶ Θαλλῷ [εὐχήν] (464); **195)** 'Επίκτησσις (sic) διὰ παιl[ιδ]ίων εὐχήν (465); **196)** ['Α]σκλη[π-- (466).

Kurudere (Kütakya Museum):

197) 'Ερμᾶς I Διὶ Πεlταρηlνῷ εὐlIχήν (487); **198)** Κλαύδιος Διlὶ 'Αλσηνῷ I εὐχὴν ὑlπὲρ τῆς ἰδίας II σωτηρίας (488); **199)** --ε]ὐχήν (489); **200)** Καρικὸς ὑπὲρ I γυναικὸς Διὶ 'Αλlσηνῷ I εὐχήν (490); **201)** -- Διὶ Πεταl]ρηνῷ ε[ὐχήν] (491); **202)** 'Ονήσιμος I Διὶ 'Αλσηlνῷ εὐχήν (493); **203)** Κουκα I ὑπὲρ I τέκνlου II Διὶ I 'ΑlΛσlηνlῷ εὐχήν (495); **204)** Παπ[ι]lας I [Διὶ] 'Αλσηνῳ I [εὐ]χήν (497); **205)** Εὔμοιlρος ὑlπὲρ τlῶν ἰlIδίων I πάντων I Διὶ 'Αλlσηνῷ I εὐχllήν (498); **206)** 'Ατίμητος I καὶ Σεκlοῦνδlα Δεllὶ I [Διὶ] I 'Α[λlσ]ηlνῷ I εὐχήν (499); **207)** Μάνης Καλλιξέlνου Διὶ 'Αλlσηνῷ I εὐχήllν

(502); **208)** [Σ]τέφανος | [Δι]ὶ εὐχήν (503); **209)** Τείμων Διὶ Πειταρηνῷ εὐχήν (504); **210)** Ἀλεκκᾶς Δι[ὶ --] | εὐχήν (505); **211)** Ζωτι|κὸ|ς Διὶ | εὐχή||ν (506).

Appia (territory of)(Kütahya Museum):
212) [Μ]όσχος Μό[σχου | Δ]ιὶ Θαλλῷ εὐχήν (510; published by L.Robert, *Documents d'Asie Mineure*, Paris 1987, 521/522 and never included in *SEG* before; in L. 1 Μο[σχίωνος] is another option).

Appia (territory of) (Istanbul Museum):
Nos. 524-548 are republications of L.Tuğrul, *Istanbul Arkeoloji Müzesi Yıllığı* (Annual of the Archaeological Museum at Istanbul) 13/14 (1966) 175-185 nos. 1-25. **213)** --]ος Διὶ Ἀλ|[σην]ῷ εὐ|[χήν] (524 = Tuğrul no. 1); **214)** Σεκουνδίω|ν Διὶ Ἀλσην|ῷ εὐ|χήν (525 = Tuğrul no. 8); **215)** [Διὶ Πε]|ιταρηνῷ | Αφφια ὑπὲρ | ἰδίου σώμα||[το]ς εὐχήν (526 = Tuğrul no. 19); **216)** Δημοσ|θένη Δὶ Ἀ|λσηνῷ | εὐχήν (528 = Tuğrul no. 10); **217)** Ἥ-λιο[ς] | Διὶ Ἀλ|σην⟦νῷ | χ⟧ῷ | εὐχήν (529 = Tuğrul no. 11); **218)** Ἀρίστω|ν | Διὶ | Ἀλι-σην||ῷ | εὐχή|ν (520 = Tuğrul no. 12); **219)** Μηνοχάρης Σωκρά|τους | ὑπὲρ Χρήστου | ἰδίου υἱοῦ Διὶ || Ἀλσηνῷ εὐχήν (532 = Tuğrul no. 7; cf. G.Petzl, *EA* 31, 1999, 103, for the name Μηνοχάρης); **220)** Απφια | Δεὶ Ἀλση|[ν]ῷ | [εὐχήν] (533 = Tuğrul no. 9); **221)** Παπας ὑπὲρ | τῆς ἰδίας | [γ]υναικ[ὸ]ς | Τατιας || Διὶ Πετ|[α]ρήνῳ | εὐχήν (534 = Tuğrul no. 17; on 32 dated to not later than ca. 180 A.D.); **222)** --] Διὶ [Ἀ]λση[ν]|ῷ (ε)ὐ(χ)ήν (535 = Tuğrul no. 5); **223)** Καρικὰ Δ|ιὶ Ἀλσην|[ῷ] εὐχή|ν (536 = Tuğrul no. 4); **224)** --Σ]ατουρ|[νείνο]υ Διὶ Ἀλ|[σηνῷ ε]ὐχήν (537 = Tuğrul no. 6); **225)** --] Δεὶ Ἀσσην|ῷ εὐχήν (538 = Tuğrul no. 3); **226)** -- Διὶ --]|νῷ | εὐχήν (539 = Tuğrul no. 2; either Ἀλ-ση]νῷ or Πεταρη]νῷ); **227)** Τατια Διὶ εὐξαμένη | [-- (540 = Tuğrul no. 24); **228)** --Δ]ιὶ Πε[ταρηνῷ | εὐχήν] (542 = Tuğrul no. 20); **229)** Ἀρχ[-- (543 = Tuğrul no. 25); **230)** Ἀθήναιος | Διὶ Πεταρηνῷ | (ε)ὐχήν (544 = Tuğrul no. 18); **231)** Καουαρα ὑ|-πὲρ Χελειδ|όνος θρεπτῆ|ς Διὶ Ἀλσηνῷ || εὐχήν (545 = Tuğrul no. 16; Καουαρα: Celtic name; cf. Καουαρος, edd.pr.); **232)** Ἀσκληπιάδης | τῷ Διὶ Ἀσ|σηνῷ εὐχ|ήν (546 = Tuğrul no. 14); **233)** Τατεις Τατα|δος Διὶ Ἀλσ|ηνῷ εὐχ|ήν (547 = Tuğrul no. 15); **234)** Πρεῖμος | τῷ Δεὶ Ἀλ|σηνῷ ὑπὲ|ρ τέκνων || εὐχήν (548 = Tuğrul no. 13); **235)** Τειμόθεος | Μάνου ὑπὲρ θυ|γαθρὸς εὐχὴν | Δεὶ Πεταρηνῷ (no. 549 = L.Robert, *Noms indigènes* 123; *Hellenica* XIII p. 27 note 4; for Teimotheos' family see above our no. 123 and *MAMA* I 435, republished on pp. 14/15 and as no. 608 (ph.) in the present catalogue).

Kurudere (Afyon Museum):
236) --] | Δεὶ εὐχήν (559); **237)** Μηνογένης ὑπὲρ | θυγατρὸς Διὶ Πειταρηνῷ | εὐχήν (562; said to be from Başkonak Köyü (Çifteler)).

Appia (territory of) (Afyon Museum):
238) Νείκων Δεὶ Θ[α]|λλῷ (ε) ὐχὴ ὑπὲρ | κτήνους (566; in L. 2 ΕΥΧΗ, lapis); **239)** Τατιας Σωσάνδ|ρου ὑπὲρ τέκνο[υ] | Διὶ Θαλλῷ εὐ[χήν] (567).

Appia (territory of) (Istanbul Museum):
N.E.Akyürek Şahin, *EA* 33 (2001) 185/186 note 2 (α-ζ), publishes another series of inscriptions from the Istanbul Museum. **240)** Διονύσι(ο)ς Διοδώρου | Διὶ Θαλλῷ εὐχήν (α; bust of Zeus; two oxen); **241)** Ἀλέξανδρος κατὰ ἐπιτάγην Διὶ Θαλλῷ εὐχήν (β; bust in relief); **242)** Αὐ[ρ.] | Διονύ|σιος Χρηστ|ιανὸς Διὶ || Θαλλῷ ε[ὐχην (γ); **243)** Ὀνήσιμος | Κρατ[-|-]που ΑΠΟΝ[-]ΜΙ[ ]|ΤΟϹ Θαλλῷ || εὐχήν (δ'; Ἀπον[-]μι[-]τος is interpreted as ethnikon; curved stele); **244)** Τατιας ἱέρε(ι)α Γορ|[δ]ηνὴ Δεὶ Ἀνπελείτῃ | εὐχήν (ε; for Γορδηνός see *SEG* XXXIII 1144; XLIII 944; Akyürek Ş. mentions a fragment from the Museum in Afyon, with part of the head of Zeus and an inscription: Αὐρ. | Σώσαν[δρος] | Γορδηνὸ[ς] | ΔΕΤΥ? --); **245)** --]ΑΚΚΟϹ Δ[ιὶ | Ἀμπελεί]τῃ εὐ[χήν] (ζ).

Under nos. η and θ Ak.Ş.publishes two dedications to Ζεὺς Ἀντιγόναος; see *SEG* XLVIII 1437 for this deity.

SEG XV	*Phr. Vot. St.*
787	609 (see pp. 374-376)
SEG XX	
19	486
SEG XXVIII	
1085	594
1086	600
SEG XXIX	
1392	581
1393	591
1394	596 (in L.1 [Πρί]σκος)
SEG XXXI	
1108	573
1109	574
SEG XXXII	
1282	602 (dated ca. 180 A.D. on 34)
ad 1282	509 (dated ca. 190 A.D.: see p. 33), 599 (C.Brixhe, *BE*, 2000 no. 597: Χαρίτας instead of Χαριτᾶς), 601, 604 [see *EA* 33, 2001, 187/188 no. 1 (ph.), where in L. 1 Μαρίων is read instead of Ἱλαρίων]
SEG XXXIII	
pp. 346/347	593 (for Πασσιτηνός cf. above our nos. 170 and 189)
1142	492
1143	496 (ca. 170 A.D.: see p. 32)
1144	579 (Γορδηνή: not the ethnikon of Iulia Gordos but of a Phrygian village (see our no. 244); see also Γορδιοκωμήτης in *SEG* XLIII 944 = no. 563)
1145	508
1146	511
1147	598
1148	580
1149	589
1150	592
1151	605
1152	588 (dated to ca. 220 A.D. on p. 33)

SEG XXXIII	*Phr. Vot. St.*
1154	509
ad 1154	599
1155	601 (dated to ca. 180 A.D. on 34; cf. also 37 note 1 and G.Petzl, *EA* 31, 1999, 103, for other smiths in inscriptions)
1156	604 [see *EA* 33 (2001) 187/188 no. 1 (ph.), where in L. 1 Μαρίων is read instead of Ἱλαρίων)
1157	494 (with a correct accent on Κράτησα)
1158	607
1541	574
SEG XXXV	
1400	606
SEG XXXVII	
1169	582 (dated to ca. 240/250 A.D. on p. 34; for the ethnikon Μοσσυνιανός see p. 399)
1170	588
1171	603
SEG XXXVIII	
1313	597
SEG XL	
1185	580, 582, 588, 597
1203	560
1204	561
ad 1204	501
SEG XL	
1205	568
SEG XLI	
1177	515 (see p. 400)
1178	512
1179	523 (see our lemma no. 1845)
1180	513
1181	514 (where [Δὶ Θαλ]λῷ is restored instead of *SEG*'s [Δὶ Ἀνπε]λῷ)
SEG XLIII	
939	522 (where [Ἀ]ντιπᾶς is to be read instead of *SEG's* [Ἀ]ντρήας; from the sanctuary of Hosios and Dikaios in Yaylababa Köy between Kotiaion and Aizanoi; see G.Petzl, *EA* 31, 1999, 97 note 10)
944	563 (Γορδιοκωμήτης: a village in Phrygia rather than Iulia Gordos; cf. Γορδηνή in no. 579 (= *SEG* XXXIII 1144) and in our no. 244)
946	500
SEG XLIV	
1054	575
1055	576
SEG XLVI	
1551	587
MAMA I	
435	608 (see pp. 14/15)
435(a)	570
MAMA VI	
387	552

I.Apamea und Pylai	*Phr. Vot. St.*
140	486 (with commentary on 30 note 31)
I.Iznik	
630	596
631 (commentary on)	508, 511, 591
I.Sardis	
100	578 (bought in Sardis but brought to Sardis from elsewhere; see p. 16)
W.M.Calder, *Klio* 10 (1910)	
241 no. 15	569 (seen at Çoğu but probably originating in Kurudere/Phyteia; see p. 16)
W.M.Ramsay, *JHS* 8 (1887)	
501 no. 70	571 (found in Bağlica but probably originating in Kurudere/Phyteia: see pp. 15/16)
D.G.Hogarth, *JHS* 11 (1890)	
160/161 no. 6	572 (from Çay but probably from Kurudere: p. 16)

1806. Phrygia. The cult of Ζεὺς Βέννιος. As a sequel to his earlier studies on the cults of Zeus in Asia Minor (see *SEG* XLIII 1311) H.Schwabl, *AAntHung* 39 (1999) 345-354, now focuses on Zeus Bennios. He presents (partial) texts of *SEG* XXVI 1369, XXVIII 980, XL 1187, 1189, 1199 (*IGR* IV 535), 1229 (*IGR* IV 603), 1230-1233, and 1370. The epithet is derived from the Graeco-Phrygian word τὸ βέννος (**bend-nos*: 'Bund, Verband', especially in the sense of a local cult association); βέννος also occurs in connection with Zeus bearing other epithets (*SEG* VI 550: Ζεὺς Καλακαγάθιος; *SEG* XL 1221 and *MAMA* V 176: Ζεὺς Βροντῶν). Reflections on its relation with the Thracian toponym Βέννα and the Thracian goddess Βενδίς.

1807. Aizanoi. Cults. K.Rheidt, *'Ländlicher Kult und städtische Siedlung: Aizanoi in Phrygien'* in E.-L.Schwandner - K.Rheidt (edd.), *Stadt und Umland. Neue Ergebnisse der archäologischen Bau-und Siedlungsforschung* (Mainz 1999) 237-253, studies the cave of Μήτηρ Στευνηνή (*MAMA* IX 49), the cult of Zeus (attested in Hellenistic times; the temple in the city's center dates from the 2nd cent. A.D.), and of Artemis (dedicatory inscription of her temple, 1st cent. A.D.). *Non vidimus.* See I.Mylonopoulos, *EBGR* 15 (2002) no. 198.

1808. Aslanapa (Yağcilar Köyü). Dedication to Hekate, undated. Round stele; standing male figure clad in a belted tunic driving with a stick a pair of large yoked oxen drawing a plough; inscription below; now in the Museum in Kütahya. Ed.pr. in *Phrygian Votive Steles* (cf. our lemma no. 1805) no. 519 (ph.): Ζεῦξις Σωτείρᾳ Ἑκάτῃ εὐχήν.

1809. Dorylaion (area of). Dedication to Hosios and Dikaios, 2nd/3rd cent. A.D. *SEG* XLI 1186. G.Petzl, *EA* 31 (1999) 101 note 40, suggests reading in LL. 1/2:

Φιλλῦ[ς] 'Ἀπόλ[λωνι] 'Ηλίῳ, 'Οσίῳ κὲ Δ[ικ]αίῳ etc. (*SEG*: 'Ἀπολ[ωνίου]). For 'Helios Apollo' he refers to *SEG* XLI 1185 L. 1, where he prefers ['Ηλί]ου 'Ἀπόλωνος; see also our lemma no. 1852 app.cr.

1810. Dorylaion. Dedication to Hosios and Dikaios. I.Delemen, *op.cit.* (cf. our lemma no. 2489) 190/191 no. 361, republishes the dedication included by M.Ricl in her catalogue in *EA* 18 (1991) 10/11 no. 20. Now in the Archaeological Museum in Istanbul.

'Ερμηδίων 'Ερμῆ|δος σὺν γυναικὶ Ναν& πρωτο|ιερεῖς ὑπὲρ ἑαυ|τῶν καὶ τῶν ἰδί|ων 'Οσίῳ Δικέῳ | εὐχήν

1811. Hierapolis. Consolation decree for Apollonis (wife of Attalos I) set up by her sons, 167-159 B.C. *OGIS* 308 (cf. *SEG* XLIII 891; XLIV 1732 ter). Briefly discussed by D.Ogden, *op.cit.* (cf. our lemma no. 2456) 202/203 (English translation): the terms of the decree are strikingly reflected in the eulogies of Apollonis by Polybius and Plutarch. 'This is the clearest example of a hellenistic dynasty trying to shore up its legitimacy by mimicking common legitimacy culture'.

For Apollonis see also H.Kotsidu, *'Die Königin als vornehme Bürgerin'* in H.von Steuben (ed.), *Antike Porträts. Zum Gedächtnis von Helga von Heintze* (Möhnesee 1999) 39-45: discussion of a portrait from Pergamon identified as A.; on 43/44 brief discussion of the literary and epigraphical evidence testifying to the image of family harmony fostered by the Attalids: Polyb. 22.20; *AP* 3.1-19; H.Hepding, *MDAI(A)* 35 (1910) 439 no. 24; *I.Pergamon* 160; 169 (*OGIS* 307); *OGIS* 308

1812. Hierapolis. Honorary inscription for T.Aurelius Fulvus Antoninus, 135/136 A.D. Large white marble base; on top a hole. Ed.pr. T.Ritti, *Atti XI Congresso* II 291-296.

Τίτον Αὐρήλιον Φούλ|βον 'Αντωνεῖνον ἀν|θύπατον, σωτῆρα καὶ | εὐεργέτην τῆς πό|λεως ἡ βουλὴ καὶ ὁ δῆ|μος, vacat | ἐπιμεληθέντος τῆς | ἀναστάσεως 'Αττάλου | τοῦ 'Ερμολάου τοῦ 'Ατ|τάλου

1-3. The later emperor Antoninus Pius, who was governor of Asia in 135/136 A.D., ed.pr., who refers to W.Eck, *Chiron* 13 (1983) 178; 26 (1996) 267; the same name in *I.Eph.* 279, ed.pr., who refers to *I.Manisa* 523 and *I.Eph.* 21 for measures taken by Antoninus during his governorship, and to various passages in the *SHA*, Pius for the general atmosphere of his performance as governor ‖ 8-10. this person is previously unattested, ed.pr.

1813. Hierapolis. Honorary inscription for Antoninus Pius, 138-160 A.D. Three inscribed marble blocks belonging to a statue base; the block on the right is missing; the remaining two were discovered on different locations; the central block comes from the agora in the northern part of the city, where the equestrian monument in honor of the emperor (see L. 4 ἅρματος: the emperor standing on a chariot) is likely to have been erected. Ed.pr. T.Ritti in *Il capitolo delle entrate nelle finanze municipali in Occidente ed in Oriente. Actes de la X^e Rencontre franco-italienne sur l'épigraphie du monde romain, Rome, 27-29 mai 1996* (Rome 1999) 261-274 (ph.).

Αὐτοκράτορα Καίσαρα Τ(ίτον) Αἴλιον 'Αδριανὸν 'Αντωνῖνον [Σεβαστὸν Εὐσεβῆ]
'Ιεραπολιτῶν ἡ βουλὴ καὶ ὁ δῆμος, βεβαιώσαντα τὸ δ[- - -ca. 13-15 - - -]
τραπέζης τῶν φόρων, πρεσβεύσαντος ἐπ' αὐτὸν Τι(βερίου) Κλ(αυδίου) [-ca. 13-15--]
ανοῦ, τοῦ καὶ προνοήσαντος τῆς κατασκευῆς τοῦ ἅρματος [ἐκ τῶν ἰδίων,]
vacat στρατηγούντων τῶν περὶ Π(ούβλιον) Αἴλιον 'Απολλινάριον Σ[----] vacat

2. In fine ΤΟ∠, lapis; the emperor confirmed (βεβαιόω; φυλάττω) a privilege given by (an) earlier emperor(s), ed.pr., who suggests restoring τὸ δ[ίκαιον τῆς δημοσίας] | τραπέζης (with seventeen letters somewhat too long) or τὸ δ[ίκαιον τῆς ἰδίας]; the *trapeza* was a local, Hierapolitan treasury into which the *tributum* of the urban territory or district was paid [cf. mutatis mutandis the contributions in gold sent annually by the Jews of Asia Minor to Jerusalem which were temporarily banked at Laodicea and Apamea (Cic., *Pro Flacco* 68/69; W.Ameling, *EA* 12, 1988, 13), Pleket] rather than a branch office of the *fiscus Asiaticus*, ed.pr., who suggests that the city may well have enjoyed the benefits of such a treasury: interest on temporary loans; exchange on the conversion of bronze coins into denarii; profit on the sale of taxes-in-kind etc.; the term ἰδία τραπέζα underlines the fact that the city enjoyed a special privilege of its own; on 274 note 38 ed.pr. mentions two suggestions by F.Sartori and A.d'Hautecourt respectively: [τῆς κοινῆς] (implying that the treasury collected the taxes of the entire district) and [τῆς ἱερῆς] (reference to the sacred character of the city) ‖ 3. φόρων: equivalent of the Roman *tributum* (*soli, capitis*), ed.pr. [the trapeza tōn phorōn provides an argument for the well-known 'tax-and-trade' theory of K.Hopkins, to the extent that its existence confirms the exaction of taxes in coin, Pleket].

1814-1836. Hierapolis. Jewish inscriptions, ca. 150-250 A.D. Cf. E.Miranda, *EA* 31 (1999) 109-155: brief introductory remarks on the general situation of the Jews in the empire (measures of emperors); the Jewish communities in Asia Minor; the criteria applied for identification of Jews in inscriptions (see *SEG* XXXVII 1831; XLI 1839; XLVII 2329). M. (re)publishes twenty-three inscriptions (Italian translation), which all concern Jewish residents of Hierapolis and are engraved on limestone sarcophagi (except for the text in our lemma no. 1819; see also our lemma no. 1824).

In separate sections M. discusses the Jewish symbols engraved on Hierapolitan sarcophagi (132/133), the meaning of 'Ιουδαῖος (133-136; cf. *SEG* XLVII 2329 in fine), the names on record on the sarcophagi (136-140), the text in our lemma no. 1836 (140-145; the associations of craftsmen were probably not exclusively Jewish; the two deceased in the inscription probably were pagan sympathizers rather than Jews ('Ιουδαῖοι)), the typology of the funerary monuments and the epigraphic formulas (145-149: hardly any evidence for specific Jewish features), the position of the Jewish community and synagogue in the city (149-152: λαὸς τῶν 'Ιουδαίων; ἡ κατοικία τῶν ἐν 'Ιεραπόλει κατοικούντων 'Ιουδαίων (legal entity rather than a specifically

Jewish quarter of the city); ἡ ἁγιωτάτη συναγωγή), and the problem of local and Roman citizenship of the Jews on record in the inscriptions (153/154: local citizenship awarded to individual Jews rather than to the entire community). All in all M. suggests that in Hierapolis the Jewish community was 'ben integrata nelle vita delle città' and that there was a ' tranquilla convivenza' between Jews and pagans. No separate cemeteries for Jews; no separate locations for Jews in the urban nekropoleis [for brief remarks on the names of the Hierapolitan Jews - a predominance of pagan names - see A.Chaniotis, *SCI* 21 (2002) 226/227].

[Judeich = C.Humann - C.Cichorius - W.Judeich - F.Winter, *Altertümer von Hierapolis* (Berlin 1898)].

Texts from the northern nekropolis

1814: 114 no. 1. **Epitaph of Hikesios and family members, 2nd cent.** A.D.

Ἡ σορὸς καὶ τὸ ἡρῷον προγονικὸν Ἱκεσίου τοῦ [καὶ] Ἰούδα τοῦ Θέωνος [ἐνδ]ο[ξ]-
[ο]τάτου (?) ἱερονίκου πλιστονίκου, ἐν ᾗ κηδευθήσεται Ἱκέσιος καὶ
Ὀλυμπιὰς Θυοκρίτου ἡ γυνὴ αὐτοῦ· ἕξουσι ἧς ἐξουσίαν τὰ τέκνα [α]ὐτῶν
4 Ἀντωνῖνος καὶ Ἱκέσιος, ἄλλῳ δὲ οὐκ ἐξέσται κηδεῦσέ τινα ἢ ἀποτίσι προστίμου
τ[ῇ] γερουσίᾳ (δηνάρια) ͵β'· ταύτης ἐπιγραφῆς ἀντίγραφον κ[εῖται ἐν]
[τοῖς ἀρχείοις]

1. ΓΟΝΙΚΟΝ: inscribed above the line, ed.pr.; [...]ΙΟΥΔΑΙΟΥ, lapis; either τοῦ [...] Ἰουδαίου Θέωνος or τοῦ [καὶ] Ἰούδα τοῦ, ed.pr., who prints the latter in her text; in both cases (Ἰουδαῖος; Ἰούδας) we have evidence for Hikesios being Jewish || 2. for Jewish participation in activities in the gymnasion and in athletic contests see *IG* V 1 1398; *CIJ* 755; *SEG* VII 424, 439-441; *I.Iasos* 284, and an article by J.Kerkeslager, *JSJ* 28 (1997) 29 ff., ed.pr.

1815: 116/117 no. 2. **Epitaph of M.Aurelius Diogonides, after the reign of M.Aurelius.**

Ἡ σορὸς καὶ ὁ περὶ αὐτὴν τόπος Μ[ά]ρκου Α[ὐρ]η[λ]ίου Δ[ι]-
ογονίδου Ἰουδαίου, [ἐν] ᾗ κεδευθήσεται καὶ αὐτὸς
καὶ [τὰ τέ]κνα αὐτοῦ· [ἑτέρῳ δὲ οὐδε]νὶ ἐξέσται κηδεῦσαί
4 τινα, εἰ μή τι συνχωρήσ[ει - - - ca. 15 - - -]· εἰ δέ τις
παρὰ ταῦτα ποιήσει, [ἀ]ποτίσει τῷ φίσκῳ (δηνάρια) φ'·
τούτου τὸ ἀντίγραφον ἀπετέθη εἰς τὸ ἀρχεῖον

1816: 117 no. 3 (ph.). **Epitaph of the son of Iason, not before 150** A.D.

[Ἡ σορὸς καὶ ὁ τόπος - ca. 8 - Ἰ]άσο⟦Γ⟧νος Εἰουδέου
[- ca. 20 - ἐν ᾗ] κεκήδευται αὐτός, [κη]-
δευθήσεται δὲ καὶ ἡ σύμ[βιο]ς αὐτοῦ Κλημεντιανή·
4 φροντίζι δὲ αὐτῶν Ἀμμιανὸς Ἑρμογένου

1817: 117/118 no. 4 (ph.). **Epitaph of Aurelia Stratonike and her husband, 1st half of the 3rd cent.** A.D. **(after 212** A.D.**).**

Ἡ σορὸς καὶ ὁ περὶ αὐτὴν τόπος Αὐρηλίας Σθρατονίκης (sic) Θεοφίλου Εἰουδα[ί]-
ου, ἐν ᾗ κεδευθήσετε αὐτὴ καὶ ὁ ἀ(νή)ρ μου Αὐρ. Ἀλέξανδρο(ς) Κόρτι-
ος Λουκίου· ἑτέρῳ δὲ οὐδενὶ ἐξέσται κιδεῦσε· εἰ δέ τις ἐπιχ(ει)ρή-
4 σει, δώσι τῷ ἱερωτάτῳ ταμίῳ (δηνάρια) ν'

2. ΑΗΝΡ and ΔΡΟΥ, lapis || 2-3. Κόρτιος = Latin Curtius, ed.pr. || 3. ΕΠΙΧΡΗΣΕΙ, lapis.

1818: 118/119 no. 5 (ph.). **Epitaph of Aurelia Glykonis and her husband, ca. 150-200** A.D. Judeich no. 69 (*CIJ* 776). We do not indicate differences in bracketing. In L. 2 M. reads Γλυ[κω]νίδος (J.: Γλυκωνήδος) and in LL. 3/4 Θεοφίλου, ἐπίκλην | Ἀφελίου (J.: Θεοφίλου ἐπίκλ[ην Ἀσ?]ιάφ, [λα]οῦ Ἰουδαίων

1. θέμα: 'ulteriore spazio per le deposizioni', ed.pr., who refers to an ineditum from Hierapolis, according to which the wife lies in a θέμα κλειστόν under the κλίνη of her husband; βαθρικόν: the sarcophagus still stands on a large graded platform, ed.pr. || 4. Ἀφέλιος: Greek equivalent of the Semitic name Ḥafila || 7. ἁπλοῦν: 'una singola copia', ed.pr., who refers to *TAM* V 2 1142, where only one of the two ἁπλᾶ of the text is to be deposited in the archives; in that text ἁπλοῦν apparently had come to mean 'copy'; in our text, however, ἁπλοῦν ἀντίγραφον seems to mean 'one single copy', perhaps part of a δίπλωμα (see *I.Smyrna* 236).

1819: 119/120 no. 6 (ph.). **Inscribed lid of a sarcophagus, undated.** F.A. Pennacchietti, *AAT* 101 (1966/1967) 300/301 no. 140. Triangular marble pediment of the lid of a sarcophagus; in the center a menorah; the lower cornice is decorated with the protome of a lion: Ἰουδέων

'(Property) of Jews', M.

1820: 120 no. 7 (ph.). **Epitaph of M.Aurelius Zotikos Hyginos and family members, beginning of the 3rd cent.** A.D.

Ἡ σορὸς καὶ ὁ περὶ αὐτὴν τόπος Μάρ(κου) Αὐρηλίου Ζωτεικοῦ
Ὑγείνου Ἰουδαίου, ἐν ᾗ κεκήδευται αὐτός, κηδευθήσεται
δὲ καὶ ἡ γυνὴ αὐτοῦ Αὐρ. Μελτ(ί)νη καὶ τὰ τέκνα αὐτῶν· ἑτέρῳ δὲ οὐ-
4 δενὶ ἐξέσται κηδευθῆναι· εἰ δὲ μὴ ὁ κηδεύσας ἀποτείσει τῷ ἱερῷ
ταμείῳ (δηνάρια) ͵α'

3. ΜΕΛΤΝΗ, LAPIS.

1821: 120/121 no. 8 (ph.). **Epitaph of Aurelius Annius Memnon and family members, after 212 A.D.** Judeich no. 72 (*CIJ* 778). We do not indicate differences in bracketing. In L. 1 Αὐρ(η)λίου (ΑΥΡΛΙΟΥ, lapis; *CIJ*: Αὐρηλίου); the upsilon of 'Αννίου inside the omicron; Μ̯έ̯μ̯ονος (two ligatures); instead of Αὐρ(η)λίου 'Αννίου Μ̯έ̯μ̯ονος 'Ιουδέο̯υ J. read 'Αννίο[υ] ΕΙΝΟΝΙΟΣ 'Ιουδέ[ου?; *CIJ*: 'Αννίου Εἰνόνιος 'Ιουδέ[ου?]. M. points out that an unpublished epitaph from Hierapolis records an Αὐρήλιος Ἄννιος Μέμνων and his brother Αὐρήλιος Μοντανὸς Μέμνων, sons of a Μέμνων β', without any reference to their being Jewish; Annius Memnon may have been converted to Judaism and as a result may have bought a sarcophagus for himself and his wife.

1822: 121 no. 9 (ph.). **Epitaph of Marcus Aurelius Panphilos and family members, beginning of the 3rd cent. A.D.** Judeich no. 97. We do not indicate differences in bracketing. In L. 1 in fine M. reads Πανφίλου ΕΙΡ [...] (J.: E.T.H); in LL. 1/2 M. reads ΕΙΡ[...|.. 'Ι]ουδαίου (J.: E.T.H.|θου [Θ?]υλλίου; in L. 2 in fine M. reads Αὐρηλία [....], the first letter being either an epsilon or a square sigma, followed by two vertical hastae (J.: ['Ιπ]παlσία); in L. 4 M. reads after υἱοί: εἴ τις δὲ ἕτερος θελήσει τὰ ὑπεναντία ποιεῖν (J.: ἑτέρῳ? δὲ ο[ὐδ]ενὴ [ἐξέσ]τα[ι· ἐὰ?]ν [δέ τ]ι(ς?) [π]οι[ήσει?]); in L. 5 M. reads ἀ[ν]ύξει (J.: ἀνύσει) and (δηνάρια) φ' (J.: (δηνάρια) (μύρια)).

1823: 121/122 no. 10 (ph. of A). **Epitaph of Marcus Aurelius Gaius Theodorianos and family members.** Judeich no. 104 (only text A, inscribed on the long side of the sarcophagus); texts B (on the small side) and C (on the pediment of the lid, with menorah) are new. A (before the Const. Antoniniana): No new readings.

B: 'Η σ[ορ]ὸς [. .|----] | vacat [πε]ρὶ αὐ|τῆ(ν) ὁ τόπος || Σανβαθίου κὲ
Ζήνωνος, | τῶν ἀδελφῶν, ἐν ᾗ vacat κηδευθῆ|σοντε

4. THO, lapis.

C: Αὐ(ρηλίου) Σαν|βαθίου 'Ιουδαίου

B and C: 3rd cent. A.D., ed.pr. || the sarcophagus of the pagan Theodorianos was re-used by Jews, ed.pr., who on onomastic grounds suggests that the Sanbathios in (B) also was a Jewish believer.

1824: 122/123 no. 11. **Epitaph of Marcus Aurelius Aristodemos Glykon and family members, ca. 150-200 A.D.** F.A.Pennacchietti, *AAT* 101 (1966/1967) 310/311 no. 30.

['Ο βω]μὸς καὶ αἱ ἐπικείμεν[αι σ]οροὶ Δοκιμηναὶ ἐπ' αὐτῷ εἰσιν Μάρκου Αὐρ(ηλίου)
['Αρι]στοδήμου Γλύκωνος 'Ιουδαίου, ἐν αἷς κεκήδευται ἡ γυνὴ αὐτοῦ

Αὐρ(ηλία)
Κοδράτιλλα καὶ τὰ τέκνα αὐτῶν Στρατονείκη καὶ Δαμιανή

1. βωμός: chamber-tomb; the sarcophagi could be placed on the roof or inside; our sarcophagus is made from Dokimeion marble; most sarcophagi were made from limestone, M. || 2. ['Αρι]στοδήμου Γ̣λύκω̣νο̣[ς] 'Ι[ου]λ̣ί̣ο̣υ, P.

1825: 123 no. 12 (ph.). **Epitaph of Tryphon, 3rd/4th cent. A.D.** Sarcophagus with menorah and a branch.

'Η σορὸς κὲ ὁ περὶ αὐτῆς τόπος δια|φέρι Τρύφωνι β' 'Ιουδέου

2. 'Ιουδέου: either the name of Tryphon's grandfather [but theoretically one would expect Τρύφωνι β' = Τρύφωνος τοῦ 'Ιουδέου] or a case of confusion between genitive and dative, ed.pr., who prefers the latter, implying that the deceased was a 'Ιουδαῖος.

1826: 123/124 no. 13. **Epitaph of Aurelius Antiochides Makedon Polydeukes Antoninianus, ca. 200-250 A.D.**

'Η σορὸς καὶ ὁ περὶ αὐτὴν τόπος Αὐρ(ηλίου) 'Αντιο|[χί]δο̣[υ]ς Μακεδόνος Πολυδεύκους | 'Αντωνειανοῦ 'Ιουδέου

The deceased carries four cognomina, ed.pr., who argues that in Roman Imperial times Μακεδών, whatever its original connotation, was a proper name transmitted 'per consuetudine familiare'.

1827: 124 no. 14. **Epitaphs of Neikotimos Lykidas and his wife (A) and of Aurelius Heortasios Iulianus and family members (B), ca. 200 A.D. (A) and after 250 A.D. (B).** Re-used sarcophagus.

A: 'Η σορὸς καὶ τὸ ὑπὸ αὐτὴν θέμα καὶ ὁ περὶ αὐτὴν τόπος
Νεικοτείμου Λυκιδᾶ τοῦ 'Αρτεμισίου, ἐν ᾗ κεκήδευ-
ται 'Απφιάς, ἡ γυνὴ αὐτοῦ· ταύτης ἀντίγραφον ἀπετέθη
εἰς τὸ ἀρχεῖον· 'Ιουδαηκή

For θέμα see our lemma no. 1818 app.cr. || 4. 'Ιουδαηκή: to be connected with either σορός or the wife of the deceased.

B: 'Η σορὸς καὶ ὁ περὶ αὐτὴν τόπος Αὐρ. 'Εορτασίου
'Ιουλιανοῦ Τριπολείτου 'Ιουδέου, νοῖν οἰκο(ῦ)ντ[ος]
ἐν Εἱεραπόλι, ἐν ᾗ κηδευθήσεται αὐτὸς καὶ ἡ
γυνὴ αὐτοῦ Γλυκωνίς, κηδεύωνται δὲ καὶ τὰ
τέκνα αὐτῶν, ἑτέρῳ δὲ οὐδενὶ ἐξέσται κηδευ-

θῆναι, ἐπεὶ ὁ παρὰ ταῦτα ποιήσας δώσει τῇ ἁγιωτά-
τῃ συναγωγῇ ἀργυροῦ λείτρας δύο

1. Ἑορτάσιος: also on record as name in *SEG* XXXVI 970 || LL. 7, 31 and 33, ed.pr., who points out that Jews may well have considered the name the equivalent of Semitic Ḥaggai || 2. the deceased was citizen of Tripolis but now lived in Hierapolis; see above in the introductory lemma for the problem of local citizenship of Jews; ΟΙΚΟΝΤ, lapis || 7. for fines to be paid in λίτραι ed.pr. refers to L.Robert, *Hellenica* III (Paris 1946) 105-107 (typical of the 4th/5th cent. A.D.) and to *SEG* XXXVII 1072 (3rd/4th cent. A.D.).

1828: 125 no. 15 (ph.). **Epitaph of Marcus Aurelius Kallistratos Apollodotos Kasmeinas and his wife, ca. 150-200 A.D.**

Ἰουδαίου vacat
Ἡ σορὸς καὶ ὁ περὶ αὐτὴν τόπος
Μ(άρκου) Αὐ(ρηλίου) Καλλιστράτου Ἀπολλοδότου
Κασμεινᾶ, ἐν ᾗ κηδευθήσεται Αὐρηλία
Μύρτειν καὶ αὐ(τ)οὶ ὁ Καλλίστρατος καὶ ἡ γυ-
νὴ αὐτοῦ Ἀντ(ι)πάτρα vacat

4. Κασμεινᾶς: previously unattested; perhaps derived from a theonym or divine epithet; see Μήτηρ Θεῶν Κ(α)σμίνη (*MAMA* VI 245; Akmonia) and the Κασμένειον on Tenos (*IG* XII 5 872 LL. 88/89), ed.pr., who also refers to *IG* VII 4126: ΕΡΜΑΙΟ ΚΑΣΜΙΝ[--] || 5. Αὐρηλία Μύρτειν (= Μύρτιον): the relationship between the deceased and Myrtion is unknown, ed.pr.; ΑΥΓΟΙ, lapis || 6. ΑΝΤΠ, lapis.

1829: 125/126 no. 16 (ph.). **Epitaph of Aurelia Augusta, Glykonianos and their children, ca. 150-200 A.D.** Judeich no. 212 (*IGR* IV 834; *CIJ* 775). In L. 1 read αὐτ(ή)ν (ΑΥΤΝ, lapis; J.: αὐτήν), in LL. 1/2 Ζωlτικοῦ (J.: Σωlτείκου = Ζωτίκου), in L. 3 Ἅγνος (J.: Ἄπρος) and εἰ δὲ {ΕΤΕ} ἕτερος (J.: εἰ δὲ ἔτι ἕτερος) and in L. 5 (δηνάρια) τ´ (= 300) and (δηνάρια) ρ´ (= 100) (J.: (δηνάρια) [.] and (δηνάρια) (δισχίλια)).

1830: 126 no. 17. **Epitaphs of Iulius Apollonios and family members (A) and of M.Antonius Hygeinos, 2nd cent. A.D. (A) and later (B).**

A: [Ἡ σορὸς καὶ ὁ περὶ αὐτὴν ?]
τόπος Ἰουλίου Ἀπολλων[ίο]υ καὶ Ἰουλία[ς Ἀπολλω ?]-
νιανῆς καὶ Ἰουλίας Ζωτικοῦ, υ[ἱ]οῦ τοῦ Ἀπολλωνίου, [ἐν ᾗ ?]
κεκήδευται ὁ Ἀπολλ[ώνιο]ς (?) [--, κηδευθήσεται δὲ καὶ]
αὐτὴ καὶ ἡ Ἀπολλ[ωνιανή? --, ἑτέρῳ] δὲ οὐδενὶ
[ἐξέσται --]

1. Inscribed on the lid || 3. Iulia: daughter of Zotikos and granddaughter of Iulius Apollonios, ed.pr., who points out that Zotikos, Apollonios' son, is excluded from the sarcophagus.

B: Ἡ σορὸς καὶ ὁ πε[ρὶ αὐτὴν τόπος Μ(άρκου)] Ἀντωνίου Ὑγείνου
Ἰουδαίου ΕΝ vacat ?

1831: 127 no. 18. **Epitaph of Tatianos and family members, ca. 150-200 A.D.**

Ἡ σορὸς καὶ ὁ περὶ αὐτὴν τόπος Τατιανοῦ τοῦ Νει[κ]άνορο[ς]
τοῦ Μενίσκου Ἰουδαίου, ἐν ᾗ κεκήδευται Τατιανός, ὁ πατὴρ τοῦ
προδηλουμένου Τατιανοῦ, κηδευθήσεται δὲ ἐν αὐτῇ
ὁ Τατιανὸς καὶ (ἡ γ)υνὴ αὐτοῦ [..]ΑΝΤΥΧΗ καὶ τὰ ἐσόμενα αὐτοῦ
παιδία· εἰ δέ τις ἕτερος κηδευθῇ, θήσει εἰς τὸ ταμῖον (δηνάρια) ͵α´
καὶ τῷ μηνύ(ο)ντι (δηνάρια) ρ´· τούτου ἀντίγραφον ἐν τῷ ἀρχε[ίῳ]

1. Tatianus is the adoptive son of Neikanor; his natural father was Tatianos (LL. 2/3), ed.pr., who also considers the possibility that the mason erroneously omitted β´ after Τατιανοῦ || 4. ΕΥΝΗ, lapis || 6. ΜΗΝΥΝΤΙ, lapis.

1832: 127-129 no. 19 (ph.). **Epitaph of Lucius Tatianos Diogenes and his wife, before 212 A.D.**

[Ἡ] σορὸς καὶ ὁ περὶ αὐτὴν τόπος Λ(ουκίου) Τατιανοῦ Διογένους[Ἰ]ου-δέου
[κ]αὶ Αὐρηλίας Ἀπφίας Λουκιανοῦ Ἱεραπολείτιδος [Ἰ]ουδαία[ς], τῆς γυναικὸς αὐ-
τοῦ, ἥτινι καὶ ἐξεχώρησεν ὁ Τατιανοῦ τὸ δίκαιον τῆς σοροῦ διὰ γράματός τε αὐτοῦ
Α[.]ΕΙ[.], ἐν ᾗ κηδευθήσονται αὐτοὶ μόνοι, ἄλλῳ δὲ οὐκ ἐξέσται οὔτε κη-
δεῦσαι οὔτε κηδευθῆναι, ἐκτὸς τοῦ διακομίσαντος ἡμᾶς εἰς τὴν πατρῴ-
αν γῆν, αὐτὸς καὶ καθέξει τὴν σορὸν σὺν τοῖς δικαίοις· εἰ δέ τις ἐναντίον τι
[ποιήσε]ι τῶν προγεγραμ[μ]έν[ω]ν, [ἀποτεί]σ[ει ?] προστείμου τῷ διακο-μίζοντι ἡμᾶς
[- - καὶ] τῷ ἱερωτάτῳ ταμίῳ (δηνάρια) χίλια, ὅτι οὕτως ἡμεῖς
ταύτης τῆς ἐπιγραφῆς τὸ ἀντίγραφον ἀπεθεί(μ)εθα ἐν τῦς ἀρχείυς

1. Τατιανοῦ: the upsilon inside the omicron, ed.pr. || 2. Aurelia Apphia is Ἱεραπολεῖτις: citizen of Hierapolis (for the problem of local citizenship for Jews see above in the introductory lemma), ed.pr. || 3. ὁ Τατιανοῦ: Tatianos Diogenes' son may have been born in a previous marriage and therefore ceded the right of burial to his stepmother, ed.pr. || 5-6. τοῦ διακομίσαντος --- γῆν (see also L. 7): a reference either to the 'ancestral burial-ground' (γῆν = equivalent of τόπος) or, in case πατρῴαν γῆν indicates the πατρίς of the deceased, to an 'allontanamento forzoso da Hierapolis =

un successivo ritorno in patria', ed.pr. [the former seems preferable: obviously the relations between the couple and Tatianos jr. were bad; as a result it was as yet unknown who would deposit the couple in the 'ancestral soil' on which the sarcophagus stood; in the alternative interpretation, if I understand ed.pr. well, one must assume that in the past the couple had left (or was forced to leave) Hierapolis and had returned to the city (πατρῴα γῆ) thanks to the intervention of an anonymous benefactor; but why should the benefactor not have been named?, Pleket; P.-L.Gatier, *An.Ép.* (1999) [2002] no. 1587, wonders whether the expression refers to the Jewish habit of returning the bones of the deceased to Israel] || 9. ΑΠΕΘΕΙΤΕΘΑ, lapis.

1833: 129 no. 20 (ph.). **Epitaph of Marcus Aurelius Philoumenos Streneion, ca. 150-200 A.D.** F.A.Pennacchietti, *AAT* 101 (1996/1997) 319 no. 46. Sarcophagus placed on the roof of a chamber-tomb; left of the door of the tomb a menorah, lulav and shofar.

Ἡ σορὸς καὶ ὁ βωμός, καθ' οὗ ἐπείκειὶται, Μάρ(κου) Αὐρ(ηλίου) | Φιλουμενοῦ Στρηνείῳὶ vacat νος Ἰουδαίου vacat

1-2. ἐπείκειὶται = ἐπίκειται || 2-3. Ἐτρηνείῳὶνος, P.; Στρηνείῳὶνος, J. and L.Robert, *BE* (1971) no. 645.

1834: 129/130 no. 21 (ph.). **Epitaph of Marcus Aurelius Eirenaios Alexandrianos and family members, ca. 150-200 A.D.** Sarcophagus placed on a graded platform.

Ἡ σορὸς καὶ ὁ περὶ αὐτὴν τόπος σὺν τῷ θέματι, ἐφ' ᾧ ἐπίκειται,
Μάρκου Αὐρηλίου Εἰρηναίου Ἀλεξανδριανοῦ Ἰουδαίου, ἐν ᾗ
κηδευθήσεται αὐτὸς καὶ ἡ γυνὴ αὐτοῦ Πῶλλα Ἀννίου, κηδευ-
θήσονται δὲ καὶ τὰ τέκνα αὐτῶν, ἑτέρῳ δὲ οὐδενὶ ἐξέσται κη-
δευθῆναι· εἴ τις δὲ τολμήσει κηδεῦσαί τινα, δώσει τῷ ἱερωτάτῳ
ταμείῳ (δηνάρια) φ'· τούτ[ο]υ [δ]ὲ τὸ ἀντίγραφον ἀπετέθη ἐν τοῖς ἀρχεί-
οις vacat

On the highest step of the platform: Ταῦτα

1. θέμα: see our lemma no. 1818 app.cr. || ταῦτα: ed.pr. refers to L.Robert, *Hellenica* XI/XII (Paris 1960) 426 note 5: 'this is life', a reference to the inevitability of death.

Texts from the eastern nekropolis

1835: 130 no. 22 (ph.). **Epitaphs of Glykon (A) and Charmides (B), 2nd cent. A.D. (A) and 3rd/4th cent. A.D. (B).**

A. Judeich no. 295.

[Ἡ σορὸς καὶ ὁ περὶ] αὐτὴν τόπος Γλύκωνος τοῦ
[vacat ?] Γλύκωνος τοῦ Σωκράτου vacat
vacat μὴ ἀνύγετέ με {ι} vacat

1. [ἡ σορὸς καὶ περὶ α]ὐτὴν, J. || 2. [--Γ]λύκωνος, J. || 3. ΜΗΑΝΥΓΕΤΕΜΕΙ, lapis; ΝΥΓΕΓΕΜ, J.

B. Ἡ σορὸς σὺν τῇ προσκειμένῃ [σορῷ ?]
ἐκ διαδοχῆς Μόσχωνος δια-
{Λ}φέρι Χαρμε(ί)δῃ [τοῦ] Ἀρτέμωνος vacat
vacat Ἰουδέῳ vacat

1836: 131/132 no. 23 (ph.) = *SEG* XLVI 1656; see M.'s commentary in a separate section on 140-145.

1837. Hierapolis (area of: Kurtluca Köyü). Inscribed jar, undated. Marble jar found in a temenos near a tumulus at Kurtluca Köyü (5 km from Hierapolis). Mentioned by A. Ceylan, *IX. Müze Kurtarma Kazilari Semineri, 27-29 Nisan 1998, Antalya* (Ankara 1999) 266, who associates it with Apollo [but the text may be part of a theophoric name, Chaniotis]: Ἀπολ

1838. Kotiaion (area of: Yağcılar). Dedication. I.Delemen, *op.cit.* (cf. our lemma no. 2489) 187/188 no. 352 (ph.), publishes the following fragmentary text engraved on a statuette of a Men on horseback; now in the Museum in Kütahya: [--]Є[.]ṂΗC | [--]Ị̣Ị̣ εὐχήν

1839. Kozluca. Dedication. I.Delemen, *op.cit.* (cf. our lemma no. 2489) 174 no. 310 (ph.), publishes the following dedication now in the Museum in Afyon. Representation of the god on horseback with double axe on shoulder: Ἀπφία ἱέρισσα | Ἀπόλλωνι εὐχήν

1. Ἱερίσσα, ed.pr.; corr. Pleket.

1840. Orkistos (area of). Villages west/southwest of the city. T.Drew-Bear in N.Başgelen - G.Çelgin - A.Vedat Çelgin (edd.), *Anatolian and Thracian Studies in honour of Zafer Taşlıklıoğlu*, vol. I (Istanbul 1999) 65-80, publishes the following texts:

A: Rock-cut inscriptions found on a hill called Kaynak Başı Kayaları, ca. 5 km. southwest of Orkistos and ca. 4.5 km. northeast of Beyören: 1. ὅροι[--|--] κώμης (if indeed there is a rasura, the obvious reading is ['Ατὶτιου] κώμης); ed.pr. refers to *MAMA* VII 305 (a) found in Alıkel/Örtakoy (= Orkistos): ὅρος | Ἀττιουκώὶμης; the stone may well have

been brought from the area around Kaynak to Alıkel. 2. ὅροι Λαγολνιας (engraved below the previous text). 3. ΓΑ (near no. 2).

B: Inscription on a gray local stone block found in an old Turkish cemetery near the top of a hill somewhat east of the hill mentioned above under (A): ὅροι Ἀτἰτιου κώἰμης καὶ | [. .]ΟΓΡΑΙ[. .]

C: Rock-cut inscription found not far from the hill mentioned under (A), above a fountain: ὅρ[οι] | Λα[γο]ἰνια[ς]: see above under (A 2).

D: Inscription on a local stone block found ca. 2 km. south of Kaynak and 4 km. east of Beyören: ὅροι Λαγιἰνων. Ed.pr. distinguishes a village Λαγινοι (or -αι, or -α) from a village Λαγονια. He refers to various other village names elsewhere in Phrygia: Λαγαίνη, Λαγεινοι (*MAMA* VII 106), Λαγεινάτης (*JHS* 19, 1889, 129 no. 148), Λαγεινεύς (demotic in Phrygian Hierapolis).

1841. Ortaköy. Dedication. I.Delemen, *op.cit.* (cf. our lemma no. 2489) 169 no. 298, republishes the inscription mentioned by Robert, *Villes* 139 (see also id., *Hellenica* VII 57); now in the Museum in Denizli [the text now also in T.Ritti - C.Şimşek - H.Yıldız, *EA* 32 (2000) 10/11 D 13]: Ἀρτεμίδωρος | Λερβηνῷ εὐχήν

1842. Philomelion (area of). I.Delemen, *op.cit.* (cf. our lemma no. 2489) 199/200 no. 388, publishes the following text engraved on an altar, with representation of a rider-god; now in the Museum in Akşehir: Αὐρ(ήλιος) | Δῖος Πάπ̣ου | Θεοῖς εὐχή|ν

1843. Sebaste. Dedication. I.Delemen, *op.cit.* (cf. our lemma no. 2489) 169 no. 299, republishes the inscription mentioned by Robert, *Villes* 362; stele with rider-god brandishing a double axe; once in the Museum in Afyon [the text now also apud T.Ritti - C.Şimşek - H.Yıldız, *EA* 32 (2000) 10 D 12]: Ἀμμία Μελίτωνος Ἡλίῳ | Λερβηνῷ καὶ Μητρὶ εὐ|χήν

1844 Upper Tembris Valley. The Epitynchanos family: priests and prophets, 313/314 A.D. *SEG* XLIII 943. R.Merkelbach - J.Stauber, *EA* 31 (1999) 157-162, give the texts presented in *SEG* XLIII, with translations and brief commentary. They argue that Epitynchanos' appointment as ἀρχιερεύς reflects Maximinus Daia's policy to appoint high priests of the imperial cult in each city and province and to ask them to sacrifice daily. That policy is recorded in literary sources [cf. S.Mitchell's more general idea that Epitynchanos c.s. were 'champions of the attempted pagan revival of Maximinus in 312 A.D.': see *SEG* XLIII 943, ignored by M.-S.; the fact that Epitynchanos' *father* Πίος was also high priest, seems to dissociate the son's high priesthood somewhat from a specific policy of Daia. Mitchell's more general link between Maximinus' revival and Epitynchanos' pride seems safer, Pleket].

In 943 C (*IGR* IV 607; Peek, *GV* 1487) M.-S. restore in L. 1 initio [ἐκπροφυγ]ών and give in L. 2 ἤλυθες ἀ[....]ορης [δ]ώματος ἱδροσύνας; in their app.cr. they mention the restorations ἀ[μφὶ Κ]όρης [δ]ώματος and ἀ[στροφ]όρου (*SEG*: εἰσβαίν?]ων (L. 1) and ἀ[μφὶ κ]όρης [σ]ώματος in L. 2).

1845. Yaylababa Köy (between Kotiaion and Aizanoi). Dedication. *SEG* XLI 1179. Republished in *Phrygian Votive Steles* (cf. our lemma no. 1805) no. 523 (ph.).

Ἀσκ[λη]|πιά[δης] | Ζεμ̣[με]|ανὸ̣[ς ---]

Ἀσκ[λη]|πία κ[ὲ] | Ζέν̣[--] | ἀνέ[θηκαν], *SEG*, where in L. 3 Ζέν̣[ις is suggested || 3. Ζεμ̣[με]|ανό[ς]: the name is preserved in the name of the modern Turkish village Zemme (now Çayırbaşı, edd.pr., who refer to *MAMA* X p. XLIII, where this text is mentioned, with the reading Ζεμ[με]ανό[ς]

1846. Unknown provenance. Dedication to Zeus [---], ca. 180-220 A.D. Round marble fragment, originally representing a bust of Zeus Thallos or Ampeleites; now only a big hand emerging from garment at chest is visible; inscription left of the hand; now in the private Collection of E.U.Walter (for which see *SEG* XLVII 1654; XLVIII 1457-1460, 1463-1465 and 1467-1470). Ed.pr. G.Petzl, *EA* 31 (1999) 97-99 (ph.).

Ματελις καὶ | Ἀμια | ἐνά|τερες Δ̣ι̣ὶ [--|---]

For the function of the hand on such reliefs ed.pr. refers to *Phrygian Votive Steles* (see our lemma no. 1805), where on 373/374 the authors argue that the oversized hand was not an *exclusively* (italics are mine, HWP) divine symbol; occasionally the hand was that of the deceased. Petzl refers to *SEG* XXXIX 1379 for large hands of the deceased Tatianos. Incidentally, Petzl suggests interpreting the object emerging above the left shoulder of Tatianos as a pruning knife (*SEG*: 'stylized fold' of his chiton). The deceased is represented both as a farmer and a soldier || 4-5. ἐνάτερες: 'Schwägerinnen' (sisters-in-law), ed.pr.; see our lemma no. 1660 (ιανατήρ) || 5-6. the epithet can be, above all, Θαλλῷ or Ἀμπελείτῃ/Ἀμπελικῷ (less probably Βροντῶντι: one example (no. 485) in *Phrygian Votive Steles*), ed.pr.; in L. 6 perhaps traces of a chi plus eta: [εὐ]χ̣ή̣[ν], ed.pr., who refers for dedications to Zeus Thallos and Ampeleites to *Phrygian Votive Steles* (see our lemma no. 1805); most dedications to these gods are from rural sanctuaries near Appia in the Upper Tembris Valley and found their way to Museums in Turkey (Ankara, Istanbul, Kütahya and Afyon) and to private Collections.

1847. Unknown provenance. Dedication to Zeus Bronton, 2nd/3rd cent. A.D. Lower part of a bust; large right hand emerging from garment at chest; inscription at bottom; now in the Museum of Anatolian civilisations in Ankara. Ed.pr. in *Phrygian Votive Steles* (cf. our lemma no. 1805) no. 485 (ph.).

Πρέπων Σουσα Ἐνεαπη|γείτης Διὶ Βρω(ν)τῶντι | εὐχήν vacat

1860. Sagalassos. Bilingual edict of Sextus Sotidius Strabo Libuscidianus on requisitioned transport, 14-21 A.D. *SEG* XXVI 1392 (XXXVI 1208*; cf. XLII 1842; XLIV 1112 and 1771). L.Di Paola, *Viaggi, trasporti e istituzioni. Studi sul* cursus publicus (Messina 1999) 21-31, discusses the *cursus vehicularis* on the basis of literary sources (notably Suet., *Aug.* 49.3; cf. also Procop., *Arc.* 30.2) and our inscription (26-29). Augustus established a public transport service in two stages, first introducing a postal and intelligence service in 23 B.C. and subsequently a system for transport of persons probably in 13 or 14 A.D. The organization of the latter, called *cursus vehicularis* (the term *cursus publicus* was used from the 4th cent. A.D.), is described in detail in the edict issued to prevent abuse (licentia/πλεονεξία; LL. 4 and 28/29) by the governor in the name of Augustus and Tiberius (LL. 3/4: id quod Augusti alter deorum alter principum | maximus diligentisseme caverunt, ne quis gratuitis vehiculis utatur). Discussion of the categories entitled to free transport (*procuratores, militantes, senatores, equites, centuriones*; free lodging for the imperial retinue in the *mansio*/σταθμός; specification of the number of carts and mules or asses allowed for each category). Private persons, especially grain or other merchants, were excluded from this form of transport, which was to be provided by Sagalassos and two nearby villages. The *diplomum*/διπλώματα (LL. 16 and 40) are travel permits necessary to obtain carts and animals (cf. Suet., *Aug.* 50). In the lacuna in L. 7, D.P. restores [Divi n]umen (for previous suggestions see *SEG* XXVIII 1212).

1861. Sagalassos. Monograms on unguentaria, 500-650 A.D. Twenty-one stamps on fragments of late Roman unguentaria; nineteen bear more or less legible monograms; three have already been published by R.Degeest in M.Waelkens (ed.), *Sagalassos* 2 (Leuven 1993) 183-189 [= D. 1993]. Edd.pr. R.Degeest - M.Waelkens et alii (edd.), *BaBesch* 74 (1999) 247-262 (ph.): **1/2)** circular stamps with identical monograms based on a rectangular framework: possibly Θ or Φ, Y, T, E or Π, O, M or Σ, I (D.-W. 250; dr. of no. 2; no. 1 = D. 1993, 184; same stamp on an unguentarium from Ephesos: V.Gassner, *Das Südtor der Tetragonos-Agora. Keramik und Kleinfunde*, Forschungen in Ephesos 13, 1, 1, Vienna 1997, 171 and Pl. 56 no. 710); **3/4)** square stamps with identical cross-shaped monograms: possibly E, Λ or Y, A(?), ȢY (D.-W. 251; no. 3 = D. 1993, 184; same stamp on an unguentarium from Byzantion: J.W.Hayes, *Excavations at Saraçhane in Istanbul 2. The pottery*, Princeton 1992, Pl. 17 no. 41); **5/6)** rectangular stamp with identical cross-shaped monograms: possibly A, Ψ, Π, ȢY, N or Z (D.-W. 251); **7/8)** circular stamps with identical cross-shaped monograms: Π, E, X, Λ (or perhaps 'Ƴ'), ȢY (D.-W. 251; 'Possibly to be read as ΠΕΤΡΟΥ, were it not for the presence of the letter X'; similar stamp on unguentaria from Byzantion: Hayes, *op.cit.*, Pl. 17 nos. 45/46); **9)** circular stamp with cross-shaped monogram: B, H or Z, OY (D.-W. 251; = D. 1993, 183/184); **10)** circular stamp with a monogram based on a square: Φ or Θ, Θ, A, Δ and/or M (?) (D.-W. 251; dr.); **11)** incomplete circular stamp with a monogram based on a square: the only certain letter is O (D.-W. 251); **12-16)** square stamps with identical monograms based on a square: probably E, Δ, O, Σ, X (D.-W. 251; dr. of no. 15; same stamp on an unguentarium from Byzantion: Hayes, *op.cit.*, 9 and Pl. 17 no. 33); **17/18)** circular stamps with identical monograms with a central 'M' as the main letter (no further letters identified; D.-W. 251/252; same stamp on an unguentarium from Byzantion: Hayes, *op.cit.*, 9, 91 and Pl. 16 no. 12); **19)** circular stamp with a monogram based on 'N'-shape; no further letters identified (D.-W. 252; dr.; same stamp on unguentaria from Byzantion: Hayes, *op.cit.*, 9 and Pl. 16 nos. 13/14).

On 252 some reflections on the - uncertain - function of these monograms (of the same type as found on other early Byzantine objects, especially lead seals: cf. 250): only a small part of the total number of vessels was stamped (in Sagalassos, 21 stamps on 501 sherds; in Byzantion more than 50 stamps on more than 504 sherds; cf. 249/250); this has probably a bearing on the purpose and manner of trade/distribution of the unguentaria. In Byzantion, a stamp recording a 'bishop Proklos' suggests that producers rather than potters are meant.

1862. Seleukeia Sidera (Klaudioseleukeia). The inscriptions. E.Lafli, *Orient-Express. Notes et Nouvelles d'Archéologie Orientale* (1999) 2, 59-62, (re)publishes the inscriptions found in this place: two known and four new texts found in 1993. The edita (60 nos. 1/2) are *IGR* III 328 (Sterrett, *EJ* 466; now lying in a field in the village center of Bayat) and Sterrett, *EJ* 465 (cf. L.Robert, *Hellenica* X, Paris 1955, 239-245; L. 1 is now no longer visible). On 61 nos. 4-6 L. presents insignificant fragments found in the southern terrace: [--]M[--|--]ṆOY[--|--]PỌ[--] (no. 4), [--]E[--|--]NNE[--|--] (no. 5) and [--]ΛIO[--|--]Σ vacat | [--]N[--] (no. 6). Below we present 60 no. 3: a fragmentary honorary inscription dated 2nd/1st cent. B.C. (?) and found in the eastern tower, possibly reused in the later buildings of the southern terraces.

[----------]PHΣTIA[----------------]
[-- διὰ τὴν εὐ]νοίαν καὶ διὰ τὴν [φιλίαν ----]
[----------]εσθαι τὴν ἐν ṬO[-----------]
[--------- ἀ]ξίαις τιμαῖς ὅπω[ς ---------]
[--------- ἄ]ριστον ὄντα κα[ὶ ----------]
[-----------] αὐτὸν ζηλωτα̣[-----------]
[-----------]Ọ[.]YΣ εἰς πάντα̣ τ̣ὰ [-------]
[-----------]ω̣ι ἐπηνῆσθαί τε Π̣απ[-------]
[-----------] καὶ στεφανῶσαι αὐτ[ὸν -----]
[----- ἀνδρ]αγ[αθί]ας ἕνεκεν καὶ ἀν̣[δρείας? --]
[ἐν ᾧ ἂν προ]αιρῆται τόπ̣ωι, ὑπάρχε[ιν -------]
[------] ἔφοδον ἐπὶ τὴν βουλὴν κ̣[αὶ τὸν δῆμον]
[καλεῖσθαι] δὲ αὐτὸν καὶ εἰς προε[δρίαν ------]
[--------]εως καὶ στεφα[ν-----------------]
[------------]ΘΑ̣Δ̣[------------------]

10. Or καλοκ]αγ[αθί]ας or φιλ]αγ[αθί]ας, L.

1863. Seleukeia Sidera (Klaudioseleukeia). Honorary inscription for the emperor Claudius. J.R.S.Sterrett, *Wolfe Expedition. Papers of the American School of Classical Studies at Athens* III (1888) 334 no. 466. Rediscovered by D.Kaya in the village square of

Bayat and republished by him in *Studien Kleinasien* IV 163-165 (ph.). Rectangular limestone block; inscription in two columns (A; B); Sterrett has only inscription B.

A:
[- - - -]κὸν
[- - - -]φανῆ
[- - - -]ατρις
[- - - -]αὐτοῦ
[- - - -]πιόδωρος
[- - - -]ροκλ[έους
vacat

B:
Τιβεριὸν Κλαύδιο[ν]
Καίσαρα Σεβαστό[ν]
Γερμανικόν
Θεὸν Ἐπιφανῆ

A Restorations by C.Brixhe apud Kaya || 1. Γερμανι]κόν || 2. ἐπι]φανῆ || 3. φιλόπ]ατρις || 5. [Σαρα]πιόδωρος, [Ἀσκλη]πιόδωρος, [Ὀλυμ]πιόδωρος vel sim. || 6. [Ἀνδ]ροκλ[έους], [Ἰατ]ροκλ[έους], [Κυδ]ροκλ[έους] vel sim. || B. no difference with S.'s text || Ankyra Sidera was rebaptized as Klaudioseleukeia; possibly there is a relation between this text and the new name, K., who reports on an excavation of the theatre (2nd/3rd cent. A.D.) on the site [see now also T.Drew-Bear, G.Labarre, *EA* 34 (2002) 82-89, especially 89 note 101].

1864. Termessos. Territory. B.Iplikçioğlu in *Steine und Wege* 309-314, studies the extension and subdivision of the territory of Termessos during the Hellenistic (few sources) and especially Roman Imperial period on the basis of inscriptions. Discussion of inter alia *DAMM* 53 (Termessos under Ptolemaic rule in 278 B.C.; I. argues that the territory never extended to the sea); *SEG* XLIV 1113 (Bayat, 10 km east of Korkuteli, belonged to the territory in 39-25 B.C., which then extended more to the west than suggested by the map of R.Herberdey, *TAM* III p. 1); *SEG* XXXV 1205 (cf. XLVI 1707: Kitanaura, possibly to be identified with Saraycık, belonged to the territory in the mid 1st cent. A.D.: extension more to the south than thought by Heberdey), *TAM* III 6 (distinction between ἡ πόλις and ἡ ἡμετέρα περίχωρος or ἡ χώρα); III 104 (αἱ ἄνω κῶμαι καὶ δρυμός: division of the chora into administrative districts); *TAM* III 895 and 897 record περιπόλια. I. collects further testimonies for this term (e.g. *SEG* XLIV 1218 L. 17 [see also *ibid.* app.cr.]), which mostly indicates (fortified) settlements in the chora with relative independence (erection of honorary inscriptions) and a financial administration of its own (fines to be paid to the peripolion on record in epitaphs). New evidence on two peripolia is provided by inscriptions found in 1996/1997: Κελβησσός (peripolion of the Κελβησσεῖς) can be located on the site west-northwest of Antalya, 10 km southwest of Termessos, associated by Heberdey with the ἄνω κῶμαι (see our lemmata nos. 1867-1869) and Νεάπολις (peripolion of the Νεαπολῖται) on the site 22 km west-northwest of Antalya, 8 km southeast of Termessos (the present Keldağ; see our lemmata nos. 1870/1871; cf. also an ineditum stating that the owner of the tomb is [οἰκητ]ὴς ἐν Νεαπόλει; 312 note 46); its dependence on Termessos is born out by an unpublished epitaph recording that the fine should be paid Διὶ Σολυμεῖ, one of the main gods of the city (312 note 44). In 311 note 23 I. mentions Νέα Κώμη ἡ κάτω on record in *SEG* XLVII 1771 L. 12 (perhaps the counterpart of the aforementioned ἄνω κῶμαι).

1865. Termessos. Honorary decree, 2nd cent. B.C. *TAM* III 1. M.Wörrle, *Chiron* 29 (1999) 364, points out that in L. 12 [- name of peripolion -] τὸ περι[π]όλι[ον] rather than [Τερμησσέων] τὸ περι[π]όλι[ον] should be restored (cf. e.g. τῷ Τυινlδέων | [π]ε[ρι]πολίῳ in G.Davies, *JHS* 15, 1895, 109/110 no. 19 LL. 3/4).

1866. Termessos (area of: Ovacık). Letters to Hermaios, late 3rd cent. A.D. In the context of an article on native rebellions and banditry in the (Pisidian) Taurus, S.Mitchell in K.Hopwood (ed.), *Organised crime in antiquity* (London 1999) 155-173, especially 161/162, gives the text of letters of a dux (A) and a provincial governor (B) to Hermaios (see *SEG* XXIX 1514 and XLVI 1681B). The definitive publication will be presented by C.Roueché.

A: [? Μ. Αὐ]ρ(ήλιος) Οὐρσίων ὁ δι|[ασημ]ότατος δούξ | [Ἑρ]μαίῳ Ἀσκουρ|[εως] χαίρειν· || [ἅμ]α τῷ λαβεῖν | [τ]αῦτα ⟨τὰ⟩ γράμματα | τοὺς νεανίσκους | [ἐ]πιλεκτοὺς δεῖ|[four damaged lines]|ΘΕ αὐτοὺς εἰς Κρή|μνα ἀγαγεῖν, κτλ
B: [? Ἰού]λιος Ἀκυλεῖνος | διασημότατος ἡγ[ού|με]νος Ἑρμέῳ Ἀσκού|ρεως καὶ τοῖς λοιπ[οῖς] || πρωτοκωμήτες [τῶν] | ΛΛΛΝΕ[Ω]Ν χέρειν

A 1-2. M.Aur.Ursio is also on record in *I.Arykanda* 26: τὸν κράτιστον Λ[-- Μ.] | Αὐρ(ήλιον) Οὐρσίωνα [τριβοῦνον] | πραιτωριανῶν [Ἀρυκανδέων] | ἡ πόλις τὸν ἑαυτ[ῆς πάτρωνα] | καὶ εὐεργέ[την]; it is tempting to restore δ[οῦκα] in L. 1 but the ed. of *I.Arykanda*, S.Şahin, insists that we have a lambda or alpha, not a delta; C.Roueché, apud M. (174 note 38), restores τριβοῦνον; M. considers [ἔπαρχον] and refers to *TAM* III 126 (honorary inscription for the ἔπαρχον τοῦ ἱεροῦ πραιτωρίου Οὔλπιον Σιλουῖνον). Ursio, Silvinus and Hermaios were all involved in the fighting against rebellious Pisidian highlanders: the first two with troops from the imperial guard, the last one with a local militia of νεανίσκοι (see LL. 7/8); the latter also applies to (M.Aur.) Kiliortes (*SEG* XLI 1390 A, B and XLVI 1682). Local officials of villages cooperated with provincial armed forces in the war against rebels || 3-4. 'Hermaios, son of Askoureus': see text B LL. 3/4; in text B M.Zimmermann (see *SEG* XLVI 1681) proposed Ἑρμαίῳ Ἀσκουρ[εῖ], under the assumption that he was member and headman of the village of the Askoureis; for the latter he referred to XLVI 1682 A L. 2: κώμης Ἀ(σ)κ[ουρ]έων. However, Mitchell (162) now reads κώμης ΑΚΛΛεων and translates: 'village of the Akaleis(?)'; in document B we have 'Hermaios son of Askoure(u)s', whereas the village-name lurks under ΛΛΛΝέων ! || 13-14. Cremna was besieged by Roman forces in 278 A.D., after the city had been occupied by a so-called brigand chief Lydius, M. [see now also G.Davies, *AS* 50 (2000) 151-158] || B 1. Iulius Aquilinus: possibly identical with the homonym known from *TAM* II 1173 (from Lycian Olympus), who is described as τὸν στρατίας κοσμοῦντα θεηγενέος βασιλῆος. In *PLRE* I 'Aquilinus 4' it is suggested that he was a dux (?) in the IV-VI cent. A.D.; M. tends to date the text to the 3rd/4th cent. A.D. on palaeographical and stylistic grounds; *TAM* III 88 (*IGR* III 436), honoring Λ(ούκιος) Αὐρ(ήλιος) Μαρκιανός as δοῦκ(α) and as εἰρήνης προστάτην, belongs to the same context of fighting against Pisidian rebels (see *SEG* XXVIII 1214). M. suggests the same context for the πραιπόσιτοι honored by Termessos in *TAM* III 80 and 82, and for the inscription from Sokla, less than ten miles southwest of Ovacık, published by G.E.Bean, *Journeys in Northern Lycia 1965-1967* (Denkschr. Österr.Akad.Wiss., Phil.-Hist.Kl. Band 104; Vienna 1971) 29-31 no. 52: a list of στρατιῶται of λεγεὼν β′ (*legio II Parthica*), who possibly dedicated something collectively.

1867-1869. Termessos (area of: Kelbessos). Two honorary inscriptions and an epitaph, Roman imperial period. Three inscriptions found in 1996/1997 and provisionally published by ed.pr. B.Iplikçioğlu, *art.cit.* (cf. our lemma no. 1864) 312 (no ph. or description of the stones), who on 312 note 39 republishes *SEG* XLVII 1772 mentioning Κελβησσέων τὸ περιπόλιον. For Kelbessos see our lemma no. 1864.

1867: 312 note 41. **Honorary inscription for Apollonios.**

Τὸ περιπόλιον | ἐτείμησεν Ἀπολλώνιον | Τροκονδου Ἀ|πολλωνίου Ῥο|πτεί|λου εἰκόνι | χαλκῇ καὶ χρυ|σῷ στεφάνῳ

1868: 312 note 42. **Honorary inscription for Trokondas.**

Τὸ περιπόλιον ἐτείμησεν | Τροκονδαν τρὶς | Πιλλακοου Ἀρμοτεί|μου, ἱερασάμενον || μεγάλου θεοῦ εἰκόνι | χαλκῇ καὶ χρυσῷ στε|φάνῳ, τετειμημέ|ν(ο)ν κὲ πάσαις τειμαῖς· | τὸν δὲ ἀνδριάντα ἀ|νέστησαν ἐκ τῶν ἰ|δίων Αμεννα Μολε|ους Αρτειμου, ἡ γυνή, | καὶ Μολανεισα Τρο|κονδου, ἡ θυγάτηρ, || κατὰ διαθήκην

1869: 312 note 43. **Epitaph of Aur. Hermaios and Aur. Bion.**

Αὐρ(ήλιοι) Ἑρμαῖος καὶ Βίων Αὐρ(ηλίου) | Ἑρμαίου Τροκονδου Μο|λεσιος κατεσκεύασαν | ἑαυτοῖς μόνοις· ἑτέρῳ δὲ || οὐδενὶ ἐξέσται ἀνῦξαι | μετὰ τὴν τελευτὴν αὐτῶν, | ἐπεὶ ἐκτείσει τῷ περιπολίῳ | * δισχείλια

1870-1871. Termessos (area of: Neapolis). Honorary inscription and dedication, Roman imperial period. Two inscriptions found in 1996/1997 and provisionally published by ed.pr. B.Iplikçioğlu, *art.cit.* (cf. our lemma no. 1864) 312 (no ph. or description of the stones). For the peripolion Neapolis see our lemma no. 1864.

1870: 312 note 45. **Honorary inscription for Tiberius Claudius Marcellus.**

Νεαπολιτῶν | τὸ περιπόλιον | Τιβέριον Κλαύδιον | Μάρκελλον, [φιλόπατριν], || υἱὸν πόλε[ως, τῆς εἰς ἑαυτὸ] | εὐνοίας χάρ[ιν]

1871: 312 note 47. **Dedication of a sanctuary to Zeus Soter.**

Διὶ Σωτῆρι τὸν ναὸν καὶ τὴν μετάθεσιν τοῦ ἀφειδρύ|ματος τὸ περιπόλιον ἐκ τοῦ ἰδίου ἀπήρτισεν καὶ ἀφιέρωσεν | προνοίᾳ καὶ σπου[δ]ῇ τοῦ ἀρχιπρ(οβούλου) Μο(λεους) Αρ(τειμου) β´ Αρσαμοτου | ἱερέως τε Διὸς Σάμου Σόλωνος Τρ(οκονδου), || πρ(οβούλου) Τ(ιβερίου) Κ(λαυδίου) Κανδίδου, νε(ωκόρου) Μο(λεους) Αρ(τειμου) β´ Αρσαμοτου

[1-2. For ἀφ(ε)ίδρυμα see A.Chaniotis, *EBGR* 15 (2002) no. 19].

PAMPHYLIA

1872. Pamphylia. Names. C.Brixhe, *'Réflexion sur l'onomastique personelle d'une vieille terre coloniale: la Pamphylie'* in C.Dobias-Lalou (ed.), *op.cit.* (cf. our lemma no. 2351) 33-46, analyses Greek and Anatolian names on record in Pamphylian inscriptions. There are more Anatolian names than e.g. in Ionia (Erythrai, Smyrna) or Kyrenaika: acculturation in Pamphylia was much smaller. Discussion of a large number of names which we do not enumerate here.

1873. Vacat.

1874. Aspendos. List of officials, ca. 100 A.D. Limestone plaque, originally built into the Seldschuk bridge across the Eurymedon and after the restoration of the bridge rebuilt into it; in the vicinity the ruins of the large Roman bridge (for which see *AW* 29, 1998, 1 ff.). Ed.pr. S.Şahin, *EA* 31 (1999) 43/44 no. 6.

ἐπὶ δημιουργοῦ Τ. Φλαουίου Πολείτωνος
vacat ἐπισφραγισταί· vacat
Φηρέας Ἀπολλοδόρου, Μᾶρκος Νεικ[ε]ίου,
Γ. Ἰγνάτιος Κέλερ· Π[.]ΑΡ[.] ἐπισφραγιστῶν·
vacat Κενδᾶς Ἀπολλωνίου·vacat γραμματεύς·
Γ. Μούλβιος Ἰοῦτος· εἰσαγωγοί· ΑΠΟΠΛΙΝΟ vacat?
vacat Χαρίξενος vacat Εὔτυχος vacat

2. ἐπισφραγισταί: a college of three 'Siegelbeamte' (Phereas, Marcus and G.Ignatius Celer), who sealed public documents, ed.pr. || 4-5. Κενδᾶς was some sort of assistant of the episphragistai: possibly ὕπαρ[χ](ος) (abbreviated), ed.pr. || 5-6. G.Mulvius Iustus was secretary of the college, ed.pr. || 6-7. εἰσαγωγοί: uncertain reading; if true, we have three eisagogoi: presumably slaves, who worked in the urban archive, since they do not carry a patronymic, ed.pr.

1875. Aspendos. Fragment, 2nd cent. A.D. Limestone block broken on all sides, originally built into the Seldschuk bridge and after the restoration rebuilt into it.Ed.pr. S.Şahin, *EA* 31 (1999) 44 no. 7.

\- - - - - - - - - - - - -
[- - - -]λωννιο[- - -]
[- - - -]ν κατα[- - -]
[- - - -] αὐτῷ υ[- - -]
[- - - -]ντα φο[- - -]
[- - - -]κις χ[- - - -]
\- - - - - - - - - - - - -

[5. Perhaps --κις χίλια?, Pleket].

1876. Aspendos. Fragment of an epitaph, undated. Fragment broken on all sides; built into the Seldschuk bridge. Ed.pr. S.Şahin, *EA* 31 (1999) 44/45 no. 8.

\- - - - - - - - - - - - - - - - - -
[- - - Αἴ]λιος Κλαυδιαν[ὸς - - -]
[- - - -] ὀστέα τοῦ πάππ[ου- -]
[- - - -]ΟΥ[.]ΝΑ[.]ΥΑΝΡΟ[- -]
\- - - - - - - - - - - - - - - - - -

2. 'The bones of his grandfather', ed.pr.

1877-1880. Attaleia. New inscriptions. N.Gökalp, *EA* 31 (1999) 72-75 nos. 1-4 (ph.), publishes four new inscriptions found in the ruins of the Panagia Church now known as Kesik Minare, in the 'Altstadt' (Kaleiçi) of Antalya. Since in the southwestern corner of the Church the remains of a tholos are situated, G. suggests that under the Church there may have been a market (macellum). For other inscriptions found in these ruins see *SEG* XVI 761-764.

1877: 72/73 no. 1. **Honorary inscription for the emperor Valentinianus, 375-392 A.D.?** Large limestone statue base moulded above and below.

Τὸν θεοφιλέστατον
καὶ ἡμερώτατον
δεσπότην τῆς
οἰκουμένης
Αὐτοκράτορα Αὔγ(ουστον)
Φλ(άουιον) Οὐαλεντινιανὸν
ἡ λαμ(προτάτη) Ἀτταλέων
vacat κολωνεία

5-6. Presumably Valentinianus II (375-392 A.D.), ed.pr., who points out that the script of the stone strongly resembles that of another inscription from Attaleia in honor of Theodosius I (379-395 A.D.): R.Paribeni - P.Romanelli, *MAL* 23 (1914) 22 no. 8, examined by ed.pr. in Antalya (Τὸν θεοφιλέστατον | καὶ ἐπιφανέστατον | ἡμῶν δεσπότην | Φλ(άουιον) Θεοδόσιον || ἡ λαμ(προτάτη) Ἀτταλέων πό[λις]; ed.pr. suggests dating *IGR* III 785 (a festival calendar; from Attaleia) to the reign of Theodosius I and relating it to the latter's reform of the calendar. The alter-

nate use of κολωνεία and πόλις is to be explained by the fact that in the case of Attaleia κολωνεία was just a honorary title; the city was not an official, real *colonia civium Romanorum*.

1878: 73/74 no. 2. **Honorary epigram for a governor, ca. 350-400 A.D.** Large limestone statue base moulded above and below found near the remains of the tholos (see above); on top two holes into which a statue could be fastened; in the lower right corner a cross.

[Ἰθυ]ντὴρ ὅδε | {Πα]μφύλων | {πο]λιήοχον | [ἕ]ρμα v
πρηκτὴρ || [με]ιλίχιος |ι v I[.] | ἀοιδότατος

The script is similar to that of the inscription in the preceding lemma, ed.pr., who suggests that the cross was engraved at the same time as the inscription and that the honorand was a Christian || 1. or [Εὐθυ]ντήρ, ed.pr.

1879: 74 no. 3. **Donation to the city, beginning of the 2nd cent. A.D.** Richly decorated architrave of the monopteros of the tholos found under the ruins of the Panagia Church (see above, introductory lemma); the decoration consists of palmettes, kymatia, 'Eierstab' and maeander motifs; inscription carefully engraved on a band in the architrave: Ἀτταλέων πόλει Ἀνείκητος Σεραπίωνος Αλ[---]

The inscription continued on another block, ed.pr., who suggests that ΑΛ is the beginning of Aneiketos' ethnikon rather than of the donated object (e.g. ἀλ[ειπτήριον]).

1880: 75 no. 4. **Funerary epigram for Protogonos, ca. 200 A.D.** Large marble funerary altar moulded above and below; seen in front of a house in Çınarlı (a quarter of Antalya) and now in the Museum of Antalya; probably from the necropolis; now also in Merkelbach-Stauber, *SGO* IV 18/12/05.

Πρωτογόνῳ τόδε | σῆμα τέκνῳ φιλότε|❦κνος Ὄφελλις ❦ |
τεῦξε, τὸν ἐν Λυκί[ᾳ]||νόσος ὤλεσεν· οὐδ[ὲ] | ❦ θανόντα ❦ |
αὐτὸς ἴδεν· μνήμ[ης] | δὲ πατὴρ χάριν ἐν | ❦ πατρίῃ γῇ ❦ ||
βωμὸν ἀναστήσα[ς] | δακρύων σκοπὸν | ❦ εἵδρυσε παιδός ❦

Protogonos died in Lycia; his father erected this funerary altar on a kenotaphion in Attaleia, ed.pr. || 4. δακρύων σκοπόν: the altar was erected as a 'Ziel für die Tränen über sein Kind', ed.pr.

1881. Lyrbe (Bucak-Sihlar). Building inscription, 2nd/3rd cent. A.D. Mentioned by J.Inan, *op.cit.* (cf. our lemma no. 1882) 74. Ed.pr. S.Şahin, *EA* 31 (1999) 41 no. 2.

[- - - -]ννις Ῥόδωνος ἱε[ρεὺς? - - - - - -]
[- - κατεσκεύα]σεν ναὸν ἐκ τ[ῶν ἰδίων - -]
[- - - - - - - -]ΝΑΡΙΩΝ δὶς Υ[- - - - - -]

[- - - - - - - -]ϹΠΑΝΚ[.]Α[- - - - - - -]

1882. Lyrbe (Bucak-Şıhlar). Fragment of a funerary epigram for a child and its father, undated. Limestone plaque found in the Baths in the western part of the ruins, now in the garden of the Museum in Side; originally the inscription had been engraved on two plaques, fastened to each other by metal clamps; the left plaque is missing; the plaques may have been attached to the wall of a funerary monument; mentioned by J.Inan, *Toroslar'da bir antik kent (Eine antike Stadt im Taurusgebirge), Lyrbe? - Seleukeia?* (Istanbul 1998) 74. Ed.pr. S.Şahin, *EA* 31 (1999) 40 no. 1.

[-⏑⏑ -⏑⏑ -⏑⏑ -⏑⏑ -⏑⏑]φωνῆς
[-⏑⏑ -⏑⏑ -⏑⏑ -]ḷά ἐστιν· ἄθρησον
[-⏑⏑ -⏑⏑ -⏑⏑ -⏑]ριν ἢ τίνες ἔνθα
[-⏑⏑ -⏑⏑ -⏑⏑ -⏑]ν ἄπανθ'ὑποδείξ(ε)ι
[-⏑⏑ -⏑⏑ -⏑⏑ -⏑⏑] ἥρπασε παῖδα
[-⏑⏑ -⏑⏑ -⏑⏑ εἵ]λκυσε πατέρα μου τἀν
[-⏑⏑ -⏑⏑ -⏑⏑ -]α ἐπὶ παῖδα νεωγνόν
[-⏑⏑ -⏑⏑ -⏑⏑ -] καὶ ἥρπασε δαίμων
[-⏑⏑ -⏑⏑ -⏑⏑]μίϊα θήκατο παίδας
[-⏑⏑ -⏑⏑ -⏑⏑σωφρ]οσύνῃ πεπέδητο
[-⏑⏑ -⏑⏑ -⏑⏑]ημά τε καὶ φιλότεκνον
[-⏑⏑ -⏑⏑ -⏑⏑ -]ṿ ἑτέρου πάλιν ἀνδρός
[-⏑⏑ -⏑⏑ -⏑⏑σωφρ]οσύνην καταθεῖσα
[-⏑⏑ -⏑⏑ -⏑⏑ -⏔]ς ἔνθα φράσουσιν

'Epigram for a child', ed.pr. [but see L. 6: the father seems also to have died, Pleket] || 6. τἀν = τὰ ἐν, ed.pr. || 7. in fine νεωγνόν = νεογνόν [did the father follow the young child to Hades?; it looks as if the mother buried one or more children (cf. παῖδας) in L. 9 and remarried (see ἑτέρου ἀνδρός in L. 12) or is supposed to remarry in the future, Pleket].

1883. Magydos. Honorary inscription for Hadrian's wife Augusta Sabina, reign of Hadrian. Marble statue base. Edd.pr. M.Adak - O.Atvur, *EA* 31 (1999) 62-64 no. 2 (ph.): Σ̣[εβ]ạσ̣τ̣ὴ̣ṿ | Σ[αβ]εῖναν | Ἰ[ο]υλία | Σ[ά]νκτα

3-4. Iulia Sancta is on record in two inscriptions from nearby Attaleia (for which see app.cr. of our lemma no. 1884); she financed the building of a tower near the Hadrianic Gate in Attaleia (*LBW* III 1361) and dedicated a statue of Hadrian's sister Paulina (*IGR* III 773); *SEG* VI 649 ([--]ΑΣΤΗΝΣ) may contain the name of Σεβ]αστὴν Σ[αβεῖναν (in *SEG* VI: --]ας τὴν σ[τοάν -- was also considered). Edd.pr. suggest that Lucius Iulius Sanctus, who between 50-100 A.D. financed a statue for the wife of the senator L.Calpurnius Longus (*SEG* XVII 574) in Attaleia, might have been Iulia Sancta's father.

1884. Magydos. Epitaph of the boy Valerius, early 2nd cent. A.D. White marble stele found in a chamber-tomb in Karpuzkaldıran (= Magydos); in a curved niche, supported by two pillars with akroteria, representation of a standing boy; at left and right three smaller, winged figures and a bird (?); inscription below the curved niche; now in the Museum in Antalya. Edd.pr. M.Adak - O.Atvur, *EA* 31 (1999) 61/62 no. 1 (ph.).

Καισελία Οὐρανία καὶ Λούκι(ο)ς | Πομπώνι(ο)ς Ἵλαρος Οὐαλ|ερίῳ
τῷ τέκνῳ φιλοσ|τοργίας ἕνεκεν· ἥρως || vacat χρηστέ, χαῖρε vacat

In the tomb a coin from the Trajanic period was found; this points to the date indicated in the heading, edd.pr. || the skeleton found in the tomb points to a boy of 10-12 years old, edd.pr. || 1. Caesellia Ourania: possibly descendant of Italian immigrants; in Attaleia, with which Magydos held close relations (cf. also the app.cr. of our lemma no. 1883), Roman settlers are on record, edd.pr. [rather (descendant of) an enfranchised Greek citizen or a freedwoman, in view of the Greek cognomen; the same applies to L.Pomponius Hilaros in LL. 1/2, Pleket] || 2. Πομπόνις, edd.pr. [but the photo seems to show an omega, Pleket] || on 53-61 edd.pr. give a survey of what little is left of the ancient ruins of Magydos; note the depressing report of destruction, especially in the late 20th cent. A.D.; on 64-68 a list of the literary and epigraphical testimonia mentioning Magydos.

1885. Magydos. Epitaph of Agathopous, citizen of Tripolis, undated. H.A. Ormerod - E.S.G.Robinson, *ABSA* 17 (1910/1911) 244 no. 28; now lost; republished by M.Adak - O.Atvur, *EA* 31 (1999) 64 no. 3.

Ἀγαθό[πο]|υς Μνασ[ί]|ου ἐνθάδε | κεῖτε, ἐτῶν || κα' | Τριπολίτης

Since Magydos had a large harbor (340 x 225 m.; part of the harbor moles are still visible) and was an important commercial center (export of marble from the Anatolian hinterland and cedar-timber from the Pisidian mountains), A.-A. prefer to believe that Agathopous' mother-city (L. 6) is to be identified with the homonymous west-Phoenician harbor-town || on 64 no. 4 A.-A. republish an insignificant fragment, part of a honorary text, published by H.Rott, *Kleinasiatische Denkmäler aus Pisidien, Pamphylien, Kappadokien und Lykien* (Leipzig 1908) 366 no. 67: ---| [ἀρ]ετῆς ἕνεκα καὶ φιλαγαθία|[ς ἣ]ς ἔχων διετέλει εἰς αὐτόν

1886. Perge. Corpus. S.Şahin, *Die Inschriften von Perge*, Teil I: *Vorrömische Zeit, frühe und hohe Kaiserzeit* (IGSK Band 54, 1; Bonn 1999), published the first volume of his Corpus of Greek inscriptions; the volume consists of two chapters. Chapter I concerns the pre-Roman period, chapter II the first two centuries of the Roman Principate. Both are arranged according to categories of inscriptions. In I we have dedications to gods (nos. 1-5), the inventory of a temple (no. 10), honorary decrees (nos. 11-14) and epitaphs (nos. 17/18). Nos. 6-9 are vacat numbers. Chapter II contains under A Inscriptions on urban history: imperial texts, building inscriptions, consecrations, dedications and honorary texts (nos. 21-207). This section A is arranged chronologically, viz. according to imperial dynasties.

Nos. 211-270 are for the most part insignificant, undated fragments, except for nos. 230-248 (dedications; see for some of them below sub *Religion*) and 250-259 (brief honorary inscriptions). Under nos. 271-279 one finds Varia ('Verschiedenes'); the most important numbers were published before and appear in our *comparatio numerorum*. For no. 87 see P.F.Mittag, *EA* 34 (2002) 165-169; for nos. 193 and 203 see our lemmata nos. 1890/1891; for no. 37 see W.Eck, *Chiron* 30 (2000) 656.

Volume I contains 242 texts (279 minus 37 vacat numbers); seventeen of them are Latin: nos. 24, 39, 54/55, 133, 154, 156, 183, 187/188, 198, 202, 211, 221/222, 239 and 244 [for the Latin texts and the bilingual Greek/Roman inscriptions, especially those erected by Plancia Magna (nos. 89-99), see W.Eck, *Chiron* 30 (2000) 641-660]. Below we mention some important inedita, in a thematical arrangement, and conclude with a *comparatio numerorum*. Cf. C.Brixhe, *BE* (2000) no. 625, for comment on nos. 1, 3, 10, 13, 18, 60, 77/78, 80 and 256, and A.Chaniotis, *EBGR* 15 (2002) no. 213 for a detailed survey of the most important texts.

Onomastics: Τουαλλις and Σαββεις (fem.) (17), Μάτουλις (200), Σιλλυεύς (237), Μ. Λούκκιος Κρίσπος (248), Κούρβιος (Roman gentilicium; 276), Φηρέας (no. 13; = Θηρέας; see C.Brixhe, *BE*, 2000, no. 625), Ζωβαλίμας (10).

Religion: nos. 3 (dedication: ΔιFί, Ἱστίαι | Νδμενίιδ ἐπίστασι; for ἐπίστασι cf. *SEG* XXX 1517 and C.Brixhe, *BE*, 2000, no. 625), 4 (ἀπαρχή to Artemis Pergaia), 5 (dedication: Χίμαρος Μελανθίου | Μάγνης ἀπὸ Μαιάνδρ[ου] | Ἀρτέμιδι Περγαίᾳ; Φίλων Ἡρακλεώτης ἐποίησεν; 2nd cent. B.C.), 135 (dedication to Ἄρτεμις ἄσυλος by a ἱερεὺς Μοιρῶν), 171 (Θεῷ μεγάλῳ Σαράπιδι ὑπὲρ νείκης τῶν Σεβαστῶν τὰ Κανώπου τέκνα), 175/176 (dedications by Π.Αἴλιος Πλανκιανὸς Ἀντώνιος to Nemesis and Ἀσκληπιός), 177 (the βουλευτὴς Διόδωρος τὸ ἱέρωμα τοῦ Ἀπόλλωνος καθιέρωσε [for the difference between ἀνατίθημι ('donation of the object') and καθιερόω ('dedicatory ritual') see A.Chaniotis, *EBGR* 15 (2002) no. 213]), 205 (foundation of a dice-oracle (Ἑρμοῦ ἀστραγαλομαντ[εῖον]) by an imperial freedman; see also 206/207), 230/231 (dedications to Θεὸς Ὕψιστος), 234 (Δημήτριος δὶς Κεραμᾶς παραφυλάξας τὴν ἀκρόπολιν τρίμηνον πρώτην ἀμέμπτως Ἄρει ἐπηκόῳ; see also 235: several παραφύλακες dedicate a stone to Ἄρης), 241 (dedication to Θεὸς Σωτήρ), 242 (dedication to Θεὸς Ἀσκληπιὸς ἐπήκοος Σωτήρ), 248 (Ἡλίῳ Μίθρᾳ Μᾶρκος Λούκκιος Κρίσπος ὑπὲρ τῆς ἱερᾶς βουλῆς καὶ δήμου Περγαίων εὐξάμενος καθιέρωσεν μετὰ τῶν τέκνων; relief; found in a cave ca. 1,5 km. from Perge; ca. 150-200 A.D.), 256 (mother honors her daughter who is τραπεζώ of Artemis).

Society: no. 35 (honors for Τιβ.Κλαύδιος Πλόκαμος, imperial freedman, priest in Claudikonion), 40 (Γάϊος Ἰούλιος Κορνοῦτος honored by ὁ Ἀριασσέων δημος; see pp. 30-32 for a survey of the activities of the Iulii Cornuti), 43 (Γ. Ἰούλιος Κορνοῦτος Βρυωνεῖνος, son of G. Iulius Cornutus, honored by ὁ δῆμος ὁ Κονανέων), 44/45 (Βρυωνεῖνος honored by his brothers Γ. Ἰούλιος Κορνοῦτος Τέρτυλλος and Τρεβωνιανός), 60 (Γν. Ποστούμιος Κορνοῦτος dedicates a δωδεκάστυλον in the ἱματοφυλάκιον: see our lemma no. 1889), 61 (Γν. Ποστούμιος Κορνοῦτος dedicates a building; he is the brother of Κόϊντος Ποστούμιος Φρόντων, gymnasiarch τῶν τριῶν γυμνασίων; see p. 209 for these three gymnasia), 66 (foundation of Μᾶρκος Φερίδιος: see our lemma no. 1888), 86 (bilingual inscription: Plancia Magna /Πλανκία Μάγνα dedicates a Gate; nos. 89-94 and 117-127 also mention Plancia Magna), 111 (dedication to Hadrian by Πετνηλισσέων ἡ βουλὴ καὶ ὁ δῆμος, διὰ Κόνωνος Ἀρχελάου

πρεσβευτοῦ: evidence for Hadrian's visit to Perge in 131/132 A.D.; for Πεδνέλισσος see also below ad no. 179), 131 (*cursus honorum* of a [--] Λιουιανός, perhaps son of the *praef. praetorio* T.Claudius Livianus: ἔπαρχος [σπεί]ρης α' Ἀπαμηνῶν, χιλίαρχος λεγεῶνος γ' Γαλλικῆς, ἐπίτροπος Σεβαστοῦ ἐν Ἀλεξανδρείᾳ ἐπὶ τοῦ Ἑρμοῦ, ἐπίτροπος ἐπαρχειῶν Παμφυλίας καὶ Λυκίας), 157 (ἡ φιλανδρίᾳ καὶ σωφροσυνῇ ἀνυπέρβλητος Δράκιλλα, γυναῖκα τοῦ διασημ(οτάτου) ἡγεμόνος Φλ. Σεουηρίνου is honored by ἡ ἀρίστη τῶν Περγαίων πόλις), 179 (ἡ Πεδνηλισσέων πόλις (see also above no. 111) honors an ὀλυμπιονίκης, who also was δημιουργός and whose ancestors were ἀρχιερεῖς, δημιουργοί and γυμνασίαρχοι), 181 (οἱ γεραιοί honor an *eques romanus* (ἱππικός), who as λογιστὴς τὸ β' raised τὰ σειτηρέσια αὐτῶν; the latter three words are followed by ς', ζ', η', θ', ι', ιβ', ιδ'[--), 193 (honors for somebody who took care of the δωρεᾶς λίθων Φρυγίων τῶν χαρισθέντων ὑπὸ θεοῦ Ἀντωνείνου καὶ κατασκευῆς πάντων τῶν περὶ τὸ γυμνάσιον καινουργηθέντων -- καὶ στοᾶς διπλῆς μακέλλου τοῦ πρὸς τῇ μ[εγάλῃ πύ]λῃ; he also built a σφαιριστήριον ἐν τ[ῷ γυμνα]σίῳ, ἐξ ὧν παρέχωρησεν τῇ πατρίδι πύρῳ[ν, and served as priest for the members of the Μουσεῖον: εἰ[ερασάμε]νον καὶ τοῖς ἀπὸ τοῦ Μουσείου; see pp. 212-219 for a detailed discussion of the epigraphic evidence for Μουσεῖα in various cities in Asia Minor; Ş. suggests that the local Μουσεῖα all owed their existence to Hadrian and should be interpreted in the context of the 'second Sophistic'; see also our lemma no. 1890), 195 (high priestess of the imperial cult, together with her husband, in the city of Sillyon), 236 (ἡ βουλὴ ὑπὲρ σωτηρίας τοῦ δήμου καὶ ὁμονοίας; testifies perhaps to tension between council and demos; see no. 248 (sub **Religion**) for a dedication for the benefit of council and demos!).

Vocabulary: προκοπή (67), ἀδυσωπήτως (67), πατρώνισσα (122-124), κόλυμβος (swimming pool; probably in the southern Bath, near the palaestra; 194), ὑδρεῖον (195), ἀφε[ιδία] and μεγαλοψυχία (251), ἀμείβομαι (251), δεκάπρωτος (254), τραπεζώ (256; cf. C.Brixhe, *BE*, 2000, no. 625), π[α]ν[ηγ]υρ[ι]αρχέω (269).

IG XII 3	*I.Perge*	*SEG* XIII 547	*I.Perge* 65
1073	13	*SEG* XVII 628	272
		SEG XXVI 1409	118
SEG II		*SEG* XXIX 1434	47
703	25	*SEG* XXX 1517	1
704	47	*SEG* XXXI 1300	154
705	10 (cf. C.Brixhe, *BE*, 2000, no. 625, for the date)	*SEG* XXXIV	
		1305 A	108
		1305 B	109
SEG VI		1305 C	106
653	11	1305 D	101
672	65	1305 E	105
673	77	1305 F	104
674	78	1305 G	107
724/725	14	1305 H	102
726	79	1305 I	103
727	272	*SEG* XXXVIII	
728	10	1396	14
SEG XII 629	273	1397	121

SEG XXXVIII	*I.Perge*	*SEG* XLVIII 1555	*I.Perge* 279
1398	48		
1399	271	*CIG*	
1400	232	4342	58
1401	196	4342 (b)	173
SEG XXXIX 1388	56 (cf. our lemma no. 1887)	*GIBM* 1044	11
SEG XLII			
1230	158	*IGR* III	
1231	163	788	33
SEG XLV		789	36, 38
1772	23 (cf. our lemma no. 1887)	790	75
		792	37
1774	59	796	58 (cf. our lemma no. 1887)
1775	178		
SEG XLVI		797	173
1699	49	798	42
1701	127		

1887. Perge. The Apollonii and Perge's asylia. C.P.Jones, *EA* 31 (1999) 13-17, argues that the chronological order of the various Apollonii on record in Pergaian inscriptions is as follows: 1) *Apollonios, son of Lysimachos* (*SEG* XLV 1772; *I.Perge* 23); his embassy to Rome (LL. 11-13) concerned the Tiberian review (22/23 A.D.) of the claims of many Greek cities to ἀσυλία (Tac., *Ann.* 3, 60-63); he may well have defended the asylia of Artemis Pergaia. J. rejects S.Şahin's view that Domitian was the first emperor to grant asylia to Artemis. 2) *Tib. Claudius Apollonios Elaibares, son of Apollonios*, on record in *I.Perge* 58 (= *Doc.* 1 in *SEG* XLV 1773), had gone to Rome thrice and had successfully defended (κατορθωσάμενον) the [ἀσυλί]αν of Artemis Pergaia. He may well have been the son of Apollonios mentioned under (1), accompanied his father to Rome (22/23 A.D.), and received Roman citizenship under Claudius or Nero, i.e., in or after 41 A.D.; 3) Ἀπολλώνιος Ἀπολλωνίου Ἐπίκυδρος, on record in *I.Perge* 56 (*SEG* XXXIX 1388; *Doc.* no. 3 in *SEG* XLV 1773), is not identical with Apollonios Elaibares mentioned under no. (2). J. translates 'Apollonios, son of Apollonios Epikydros' (Epikydros being the father's second name; Şahin interpreted Ἐπικύδρου as a papponym). Elaibares' father was simply Ἀπολλώνιος, without Ἐπίκυδρος. About Apollonios Epikydros nothing further is known at present; his son Apollonios erected, together with his brother, an arch for Domitian.

1888. Perge. Foundation of M.Feridius, ca. 50-100 A.D. *I.Perge* 66. C.P.Jones, *EA* 31 (1999) 8-13 (translation), presents the following text of the decree with which the Pergaians accept Feridius' foundation. In the app.cr. we incorporate P.Herrmann's remarks (*ibidem* 32-33).

[Ἔδοξε τῇ βουλῇ καὶ τῷ δήμῳ· ἐπειδὴ] Μᾶρκος Φερίδιος Ποπλίου υἱός, φιλοτείμως

[καὶ εὐνοικῶς διακείμενος πρὸς τ]ὸ σύστημα τῶν γεραιῶν, δι' ἧς ἐτελείωσεν κα-
[ταγραφῆς, συμβεβλημένης διὰ τῶν δ]ημοσίων χρηματιστηρίων ἐν τῇ σήμερον ἡμέ-
[ρᾳ, ἐδωρήσατο τοῖς ἐπισημοτάτοι]ς γεραιοῖς ἀμπέλους αὐτοῦ τὰς οὔσας ἐν Ἀρόνδᾳ
[καὶ σειτόσπορον χώραν αὐτοῦ τὴ]ν οὖσαν παρὰ τῷ ἱερῷ τῆς Ἀρτέμιδος, ἐφ' ᾧ τὰς προ-
[σόδους τῶν προδηλουμένων αὐτ]ὸς ἔχῃ εἰς τὸν τοῦ ζῆν χρόνον, μετὰ δὲ τὸ καταβιῶ-
[σαι αὐτὸν τὸν βίον ἐπώνυμος ἄγ]ηται αὐτοῦ ἡμέρα κατ' ἔτος ἐν μηνὶ τρίτῳ τετράδι,
[αἵ τε πρόσοδοι τῶν ἀμπέλων καὶ τῶ]ν ἐνγαίων χωρῶσιν εἴς τε οἶνον καὶ ἄρτον· συνέκρει-
[ν ---- ἀγαθῇ τύχῃ· ἀπ]οδεδέχθαι αὐτὸν καὶ τετειμῆσθαι εἰκόνι γραπτῇ
[ἐπιχρύσῳ καὶ στεφάνῳ χρυσ]ῷ καὶ ἀνδριάντι κατὰ τὸν νόμον, δίδοσθαι δὲ αὐτῷ
[καὶ τἆλλα ἃ τοῖς μεγαλοπρεπῶς] πεφιλοτειμημένοις δίδοται

1. M.Feridius: J. refers to Cicero, *Ad Fam.* 8.9.4 (51 B.C.), where a young M.Feridius is mentioned, visiting Pamphylia for business and probably owning land there; our Feridius, who also owned land in Pamphylia, may have been the former's (grand)son || 2. [ἔχων ---- τ]ὸ, *I.Perge* || 2-3. ΔΙΗΣ ΚΑΙ[- - - - ἐπὶ τῶν δ]ημοσίων, *I.Perge*; δι' ἧς ἐτελείωσεν καὶ[λοκάγαθίας]?, H.; 'by the [deed] which he has executed, [(which was) copied by means of] the public business-offices on this day', J., who refers for καταγραφή ('deed') to papyri and points out that χρηματιστήριον is on record in literary sources only || 4. ἡμέ|[ρᾳ ἐδωρήσατο - - - τοῖ]ς, *I.Perge* || 5. [- - - - - - καὶ τὴν χώραν τὴ]ν, *I.Perge*; J. restores σειτόσπορον (cf. *IGR* III 422 L. 14, from Ariassos) and adds that ἀρόσιμον is also possible; 'beside the sanctuary of Artemis': this shows that the temple stood not on the acropolis but outside the city, J. || 5-6. ἐφ' ᾧ τὰς προ|[σόδους - - - αὐτὸς πρ]ο̣σέχῃ, *I.Perge*; H. prefers - -]ος ἔχῃ || 6-7. J. points out that καταβιόω is either intransitive or governs an internal accusative || 7. καταβιῶ|[ναι - - - ἐν τῇ γενεθλίῳ - - -]Ι̣ΤΑΙ, *I.Perge*; H, who also suggests restoring ἄγ]ηται, points out that *I.Perge's* γενέθλιος 'muß dahingestellt bleiben'; J. writes that both γενέθλιος and ἐπώνυμος are possible || 8. [- - - ὡς οἱ πολῖται ἐπὶ τῶν αὐτοῦ - - -]ν̣ ἐνγαίων etc. ('und die Bürger sollen sich auf seinen gestifteten? Feldern zu Wein und Brot sammeln'), *I.Perge*; [ὅπως αἱ πρόσοδοι (τούτων?) τῶ]ν̣ ἐνγαίων etc., H.; both H. and J. point out that χωρεῖν εἰς is a *terminus technicus* for 'go towards'/'zufließen', 'verwendet worden für'; for wine and bread J. refers to *I.Perge* 77 (*SEG* VI 673), *IG* XII Suppl. 124 and *IG* VII 2712, H. to *IG* XII Suppl. 124 [see also *IG* X 2 1 259 = *SEG* XXX 622 for bread in the mystery-cult of Zeus Dionysos Gongulos, Pleket] || 8-9. συνεκρει? [- - ἀγαθῇ τύχῃ· ἔδοξε τῇ βουλῇ ἀπ]οδεδέχθαι, *I.Perge*; συνέκρει[ναν δὲ οἱ γεραιοί, G.Petzl apud J., who himself considers the possibility that the family and presumptive heirs of Feridius were mentioned; συνκρίνω: 'to order', 'to approve'; see *SEG* XXXIX 1283 and XXXIII 1041 || 10. [ἐν ὅπλῳ ἐπιχρύσῳ καὶ στεφάνῳ χρύσῳ ἀριστεί]ῳ, *I.Perge*; κατὰ τὸν νόμον: the law restricted the amount of honors, J. || 11. [τίμας, ἃς ὁ δῆμος ἀν-δράσι καλοῖς καὶ ἀγαθοῖς καὶ], *I.Perge*.

1889. Perge. Foundation of Cn.Postumius Cornutus, Flavian period. *I.Perge* 60. P.Herrmann, *EA* 31 (1999) 31/32, comments on LL. 8/9: τὸ ἐν τῷ ἱματιοφυλακίῳ τῶν | ποικίλων κειόνων δωδεκάστυλον. For ἱματιοφυλάκιον he refers to Lucian's *Hippias* 8 (τὰς κοινὰς τῶν ἱματιοφυλακούντων κατασκευάς) and to *I.Pergamon* 252 + *MDAI (A)* 32 (1907) 274 LL. 13-15: περί τε τῆς | φυλακῆς [τῶν ἱ]ματίων διαταξάμενος οὐκ ἀνοικείως ὁμόσε τοῖς ἄλλοις ἐ[πι]|νοήμασιν οὐ τὸν τυχόντα ἔπαινον ἐφειλκύσατο. H. suggests connecting τῶν ποικίλων κειόνων ('polychrome columns') with δωδεκάστυλον rather than with the preceding ἱματιοφυλάκιον (so *I.Perge*). The ἱματιοφυλάκιον ('vestiaire'; 'Kleideraufbewahrungsgebäude') was situated in the southern Baths; the balneum-gymnasion of the Pergain γεραιοί was integrated into those Baths. Postumius also dedicated a λακωνικόν in that complex (*I.Perge* 61) [For the three gymnasia and their location and function see the commentary on *I.Perge* 193, Pleket].

1890. Perge. Honorary inscription for Tib. Claudius Vibianus Tertullus and Vibia, ca. 150-200 A.D. *I.Perge* 193. G.Petzl, *EA* 31 (1999) 96 note 2, suggests reading LL. 4-7 as follows: [πρεσβεύσαν]|τα ὑπὲρ τῆς πατρίδος τὰς περι[--- πρεσβείας] | καὶ κατορθώσαντα καὶ ἐν μηδεμιᾷ πρ[εσβείᾳ τὸ] | δαπάνημα λογισάμενον τῇ πόλει (*I.Perge*: [? ἐκδικήσαν]|τα ὑπὲρ τῆς πατρίδος τὰς περὶ [---δίκας?] | καὶ κατορθώσαντα καὶ ἐν μηδενὶ ἀπρ[όσδεκτον? τὸ] | δαπάνημα λογισάμενον· τῇ πόλει etc.).

1891. Perge. Honorary inscription for the organizer of gladiatorial games, ca. 150-200 A.D. *I.Perge* 203. P.Herrmann, *EA* 31 (1999) 33/34 reads LL. 1-4 as follows: [--]α εἰσήγαγεν | [ζεῦγ]ος μονομάχων τὸ | [ὑπὲρ] ψυχῆς ἀγωνισά|μενον (*I.Perge*: [--]α εἰσήγαγεν· [γέν]ος etc.; in *I.Perge* it is assumed that it is a gladiator who erected the inscription); for LL. 2-4 H. refers to *SEG* XXXV 1132 and *I.Beroia* 69; for LL. 5/6 ([..]ITA κατὰ θείαν δω|[ρε]ὰν ἐκ τῶν ἰδίων) he refers to κατὰ συνχώρησιν τοῦ κυρίου ἡμῶν -- (Gordian III) in *I.Beroia* 69. The reference is to imperial permission rather than gifts. In L. 5 initio H. considers [πά]ντα (summary of all the achievements of the honorand?).

1892. Perge. Dedication of an Eros, ca. 200-250 A.D. Statue base seen and copied by G.E.Bean; now lost. Ed.pr. S.Şahin, *EA* 31 (1999) 42 no. 4.

[Μ(ᾶρκος)] Αὐρ(ήλιος) Διδύ|[μ]ου υἱὸς | [Δ]ίδυμος |
[ἀ]γορανο|[μ]ῶν τῆι | [θε]ῶι τὸν | [Ἔ]ρ[ω]τα

For dedications of Eros-statuettes see *I.Laodikeia am Lykos* 70-72, ed.pr., who refers to other parallels to be published in *I.Perge* II.

1893. Perge. Lead weights, undated. Ed.pr. S.Şahin, *EA* 31 (1999) 41 no. 3 II (ph.), publishes a rectangular lead weight now in the Museum in Side and said to have originated in the area of Burdur; Ş. assigns it to Perge (probably on onomastic grounds: for Δίδυμος see our lemma no. 1892).

Front: Κρίσπου | Διδύμου | ἀγορανό|μου
Back (in a framed field): Γ

Ed.pr. adduces *I.Smyrna* 784 (now in the Louvre; assigned to Smyrna probably because an antiquities-dealer in Smyrna sold it abroad; **Front:** Κρίσπου | Διδύμου | ἀγορ[α]νό|μου; **Back** (in a framed field): A) and 786 (**Front:** Φροντ|ωνια|νοῦ ἀγ|ορανό(μου); **Back** (in a framed field): B). He assigns both weights to Perge; A, B and Γ indicate one, two and three *unciae* respectively, i.e., ca. 27.29, 54.58, 81.87 gr. The present weight of *I.Smyrna* 786 is 53.99 gr.; for no. 784 there is no indication of the weight; the new specimen weighs 75.25 gr.; on its edges 'Abfeilungen' are visible; this could explain the difference (6.2 gr.) || [G.Petzl (per ep.) prefers 'Verschleppung aus Smyrna' to 'Verschleppung nach Smyrna'; doubts also apud C.Brixhe, *BE* (2000) no. 628, Pleket].

1894. Taşlıpınar (formerly Zekeriyaköy, south of Lake Beyşehir). Dedications. I.Delemen, *op.cit.* (cf. our lemma no. 2489), republishes the following texts: 1) Ἑρμᾶς Ἀθηνᾶς, Κάστορος Μενεν|έου δοῦλος | Ἄρει εὐχήν (rock-cut relief; H.Swoboda - J.Keil - F.Knoll, *Denkmäler aus Lykaonien, Pamphylien und Isaurien* (1935) 46 no. 102; Del. no. 374; ph.); 2) Αὐρ(ήλιος) Σόλων Σό|λωνος καλι|γάρις Ἄρει εὐ|χήν (rock-cut relief; Swoboda-Keil-Knoll, *op.cit.* (see above) 46 no. 101; Del. no. 375; ph.); 3) [..]α[.]λοας Σ|ενδεου | Ἄρει (ε)ὐχήν (rock-cut relief; Swoboda-Keil-Knoll (see above) 46 no. 103; Del. no. 376, ph.).

LYCIA

1895. Lycia. Greek and Lycian. On the basis of the few bilingual inscriptions and the Greek texts from the Hellenistic period (available in *TAM* II and *I.Arykanda*), C.Brixhe, *'Du Lycien au Grec: lexique de la famille et de la société'* in A.Blanc - A.Christol (edd.), *Langues en contact dans l'antiquité. Aspects lexicaux* (Actes Colloque Rouenlac III, Mont-Saint-Aignan, 6 février 1997; Nancy-Paris 1999), 81-105, examines how the Greeks rendered Lycian words and concepts relative to the organization of the family and the society: words for 'child' (υἱός, τέκνα, ἔγγονοι), 'cousin, nephew' (ἐξάδελφος, ἀδελφιδοῦς), the 'extended family' (Lycian Prñnezi; Greek οἰκεῖοι in *TAM* I 6 and 139 and *TAM* II 82; in the Roman period in many epitaphs a non-nuclear family is on record); the Greek term πιάτρα/πιέτρα on record in *TAM* II 385, 611, 847/848, 870 and to be related to πάτρα/πατρεία ('soeur du père'); ἀπελεύθερος, περίοικος, βασιλεύς, ξαδράπης, ἄρχων, ἐπιμελητής, ἱερεύς, μνημόδουλος [for this word and its problematic nature see now C.Lehmler - M.Wörrle, *Chiron* 32 (2002) 585/586] and μίνδις/ μενδῖται (*TAM* II 62 c and 40) and the enigmatic εἰς τὸν ΤΟΥΞΟΜΕΝΔΥΟΣ λόγον (E.Petersen, F.v.Luschan, *Reisen im südwestlichen Kleinasien* II, Vienna 1889, 47 no. 85; Myra; B. sug-

gests reading εἰς τὸν τοῦ ξομενδυος λόγον, ξομενδυς having the same connotation as 'minti': a family-group'). As to the relative strength of Lycian and Greek, B. argues that 'l'hellénisation ... a dû être très rapide après l'arrivée des armées d'Alexandre'.

1896. Lycia. Indigenous and Greek gods. R.Lebrun in C.Bonnet - A.Motte (edd.) *op.cit.* (cf. our lemma no. 1859) 179-189, especially 184-187, comments on syncretism and assimilation of indigenous and Greek gods in south-west Asia Minor (Lycia and its Carian border area). The only case of real syncretism concerns that of the indigenous 'Magna Mater' and Λητώ; the Anatolian component prevails, and Leto was 'upgraded'. Bilingual (Lycian-Greek) documents reveal the absence of all forms of syncretism or assimilation in those cases where the Lycian name was simply transformed into Greek (e.g. Καβαλις, Τοβαλαος and Τρωσοβιός) or translated (e.g. tusñti mãhai-δώδεκα θεοί or the Great Goddess of Myra, rendered in Greek as Ἔρευα and translated as Ἐλευθέρα). A vague form of assimilation can be assumed for Trqqñt-Ζεύς, Maliya-(Ἀθηνᾶ) Μαλίς, Eliyãna-Νύμφαι, Natri-Ἀπόλλων, Amma/Rmma-Σελήνη/Μήν and Kakhakba-Κακασβος/Ἡρακλῆς. No syncretism or assimilation is found in Caria either: Xbideñni Xñtawati is translated as Βασιλεὺς Καύνιος and the Kaunian deity ArXXazuma is called Ἀρκεσιμα; the Carian Zeus is called Σινουρι in Mylasa and Hyllarima. For brief remarks on south-east Asia Minor see *ibid.* 183/184.

1897. Lycia. Relations with Rhodes. See our lemma no. 1068.

1898. Araxa. Honorary decree for Orthagoras, after 167 B.C. *SEG* XVIII 570 (XLIII 965*). A.Bresson, *art.cit.* (cf. our lemma no. 1068) 114-116, 118, and 130 note 182, argues that on the basis of the lettering this decree is to be dated to ca. 130-120 B.C. This dissociates its content from Rhodian rule; the turmoils reported must have occurred later (115/116). For this reason the identification of Λυσανίας and Εὔδημος (LL. 36-47) with Rhodians on record in *I.Lindos* 160 (ca. 190 B.C.; suggested by M.Zimmermann; cf. *SEG* XLIII 965) should be rejected (129 note 163). The first celebration of the festival in honor of Ῥώμη Ἐπιφανής (LL. 71-79) occurred ca. 167/166 B.C. rather than later; there is no proof that the activities of Ὀρθαγόρας are listed in chronological order. See also our lemma no. 1068.

1899. Arykanda. Epitaph of Ge, undated. *TAM* II 794 (*I.Arykanda* 147). M.Wörrle, *Chiron* 29 (1999) 360 note 28, restores in LL. 6/7 Κολοπηνῇ | Ἀρυκανδίδι instead of Κολοπηνῇ | [καὶ?] Ἀρυκανδίδι.

1900. Balboura (area of: Sögüt). Dedication. I.Delemen, *op.cit.* (cf. our lemma no. 2489) 148 no. 199, republishes the following dedication: Ἀρτέμων Ἑρμαίου δὶς τὸ[ῖς] θεοῖς

εὐχήν (E.Petersen - F.von Luschan, *Reisen im südwestlichen Kleinasien* II, 1889, 172 no. 216; relief with rider-god).

1901. Çığlık (northwest of Döşemealtı). Dedication. Ed.pr. I.Delemen, *op.cit.* (cf. our lemma no. 2489) 108 no. 56, publishes the following text inscribed on the relief of a rider-god; now in the Antalya Museum: [.]A[.]CYPOC Κεφάλλωνος εὐχήν .

1902. Gagai. Epitaph of Menippos and Iason, 1st cent. A.D. Cylindrical limestone funerary altar, decorated with boukrania and garlands; above the inscription between the garlands a male figure clad in a chiton and holding a long object (stick?; sceptre?) in his hands. Ed.pr. S.Şahin, *EA* 31 (1999) 46 no. 10 (ph.).

Βέλων δὶς καὶ | Κλεόπατρα Μενίπ|που Μενίππῳ
καὶ Ἰάσονι | τοῖς τέκνοις μνήμης || ἕνεκεν vacat

[λ, Δ, Ϲ, Ջ|| 1. Βέλων: ed.pr. refers to Βέλλων.

1903. Imecik (south of Korkuteli). Dedication. Ed.pr. I.Delemen, *op.cit.* (cf. our lemma no. 2489) 95 no. 16, publishes the following text: Θοας Θ[.]αχιου (Antalya Museum; relief with rider-god).

1904. Kadyanda. Honorary decree for a priest of [Isis and] Serapis, late 1st cent. B.C. - early 1st cent. A.D. Five fragments of a limestone parallelepipedic block found in the agora; probably the base of a family statuary group. Edd.pr. A.Jacquemin, M.-J.Morant, *Ktema* 24 (1999) [2000] 283-285 no. 29 (ph.; translation).

[Καδυανδέων ἡ βουλὴ καὶ ὁ δῆμος]
[ἐτείμησεν κατ' εὐεργεσίαν καὶ]
[--- 7 --- ταῖς τρίταις τει]μαῖς
[---------------- δ?]ὶς Λύκω-
[νος καθ' υἱοθεσίαν δὲ ? Λύκ?]ου Διο-
[--- 7 --- Καδυανδέα φυλῆς Ἡ]λιά-
[δος ἄνδρα καλὸν καὶ ἀγαθὸν κ]αὶ
[μεγαλόφρονα γενόμενον, προ]γό-
[νων καὶ γονέω]ν ἐπισήμων, χρυσῷ
[στεφάνῳ καὶ εἰκ]όνι χαλκῆι ἱερα-
[σάμενον Ἴσιδος καὶ] Σεράπιδος
[------ 17 ------]σαντα καὶ
[------ 16 ------] τῆς πόλεως

[------ 14 ----- ἐπιτ]υχῶς καὶ
[------ 19 ------]ΕΤΑΤΗΝ
[------ 19 ------]ς τῆς πό-
[λέως Καδυανδέων?]

Lines of ca. 25 letters || 3. τρίται τιμαί at Kadyanda: cf. *TAM* II 661; or πρώταις or δευτέραις τει]μαῖς, edd.pr. || 4. or τ]ρίς, edd.pr. || 5-6. possibly Διο|[φάνους rather than Διο|[δώρου, edd.pr. || 10-11. for the priesthood of Isis and Sarapis at Kadyanda cf. *TAM* II 661; for these deities, θεοὶ πατρῷοι of Kadyanda, cf. *TAM* II 677, 679, and our lemma no. 1906 LL. 7/8, edd.pr.

1905. Kadyanda. Decree, 50-100 A.D. Rectangular limestone block found among the remains of one or more temples, north of the 'voie à gradins'. Edd.pr. A.Jacquemin, M.-J.Morant, *Ktema* 24 (1999) [2000] 286/287 no. 30 (ph.; translation).

[-- Καδυ]ανδέων τῇ πόλε[ι --]
[-- ὑπὲρ τῆς?] μητρὸς 'Ερμισαίου? [--]
[-- Θεοκ?]λέους 'Ερμολύκου Θεο[--]
[--] τὴν δόσιν εἰς τὸν ἀεὶ χρονὸν [--]
[--] καταλυτὸν καὶ τελετ[--]
[-- ἀρ]γυρίου ἀνακτησά(σ)θω ὁ δε[--]
[-- πᾶ?]σαν χώραν τὴν κατώ τε εὐ[--]
[--]ς τε μερισθῆναι τὸ [--]
[--] καὶ κριθεὶς ΙΝΕ[--]
[--]τι τῷ ἐψηφισμ̣[ένῳ --]
- -

2. '[au nom de] sa mère Hermisaion (?)', edd.pr.; C.Brixhe, *BE* (2001) no. 423, points out that this would imply a nominative 'Ερμισαῖον; since female names in -αῖον are unknown, he prefers the male name 'Ερμισαῖος: '[au nom de] la mère d'Hermisaios'; cf. also below in fine [however, the reading of this line is highly uncertain: after MH the photo shows a Π (or perhaps an Ω) rather than a T; in fine ΣΕΙΟΥ instead of ΣΑΙΟΥ should be read, Tybout] || 4. for δόσις see J. and L.Robert, *BE* (1971) no. 580, edd.pr. || 6. ΑΝΑΚΤΗΣΑΘΩ, lapis; for ἀνακτάομαι ('recouvrir') see J. and L.Robert, *BE* (1971) no. 621, edd.pr. || 9. κριθείς: in an agonistic context; see L.Robert, *OMS* I 628 [however, the context is hardly agonistic but rather legal, Pleket], edd.pr. || the document concerns a foundation consisting of landed property (cf. L. 7) L. 2 probably records a deposit on behalf of a parent, for which cf. *TAM* II 650 (a subscription list, unlike our text), edd.pr.

1906. Kadyanda. Regulations concerning banquets in the urban sanctuaries, 50-100 A.D. Rectangular limestone block found in the same place as the inscription in our lemma no. 1905. Edd.pr. A.Jacquemin, M.-J.Morant, *Ktema* 24 (1999) [2000] 287/288 no. 31 (ph.; translation).

- -
ἐν δὲ τῷ 'Επο[-------------------- οἱ]
δὲ παραστήσαν[τες ------- ὥστε θύεσθαι]
'Αρτέμιδι καὶ Νύμφαι[ς ------------ εὐω]-
χίαν ἐν τῷ τῆς Λη[τοῦς ἱερῷ? ------- ἱερεί]-
αις καὶ ἱερεῖ Διονύσο[υ --------------]
ὥστε θύεσθαι 'Ηλιῷ [------------- εὐω]-
χίαν ἐν δὲ τῷ Δαι[---------- ἱερεῖ Ἴσιδος]
καὶ Σεράπιδος ⟨ v' [----------- τῇ ἱερείᾳ?]
Δημήτρος ὥστε [θύεσθαι ---------- εὐω]-
χίαν θεματίζετ[αι ------------------]
ΜΩ ⟨ v' · οἱ δὲ παρασ̣[τήσαντες ---------]
- -

1. Either the name of a sanctuary (an 'Επόγμιον dedicated to Δημήτηρ 'Επόγμιος ['presiding over the furrows', *LSJ*] or an 'Επόψιον dedicated to Ζεὺς 'Επόψιος) or ἐν δὲ τῷ ἐπο[μένῳ ἱερῷ, edd.pr. || 6. for Helios in Kadyanda cf. the φυλὴ 'Ηλιάδος (see e.g. our lemma no. 1904 LL. 6/7) and names like Ἥλιος and 'Ηλιόδωρος, edd.pr. || 7. possibly a Δαι[δαφόριον] dedicated to a torch-bearing goddess like Kore/Persephone or Hekate, edd.pr. || 7-8. for (priests of) Isis and Serapis see our lemma no. 1904 LL. 10/11 and app.cr., edd.pr. || the document records the sanctuaries in which banquets (εὐωχίαι) were celebrated; the Nymphs, Leto, Dionysos and Demeter are previously unattested at Kadyanda, edd.pr.

1907. Kadyanda. Epitaph of Rhodope, undated. *SEG* XXXIX 1405. M.-J.Morant, *Ktema* 22 (1999) [2000] 289-294 (ph.), comments on the raised arms with open hands, here flanking the figure representing the deceased. They are meant to invoke divine protection of the tomb, whether by curse (*'manus supinae'*) or not. List of parallels based on Pfuhl-Möbius [for the meaning of raised arms/hands see now also C.Lehmler - M.Wörrle, *Chiron* 32 (2002) 584 with note 32].

1908. Kibyra (area of). Dedications. I.Delemen, *op.cit.* (cf. our lemma no. 2489), (re)publishes the following texts. We do not reproduce the description of the representations on the reliefs, which concern rider-gods. 1) Θοας Αὐρηλίου | Θεῷ 'Ηρακλεῖ εὐχήν (seen in Bayır; G.E.Bean, *Journeys in northern Lycia 1965-1967*, Denkschr. Akad. Wien 104, 1971, 7 no. 1; Del. no. 114); 2) Θοας Διδύ[μου --|--- (R.Heberdey - E.Kalinka, *Zwei Reisen im südwestlichen Kleinasien*, Denkschr. Akad. Wien 45, 1897, 7; Del. no. 200: 'seen in Bayındır near Söğüt'; for Bayındır see *I.Kibyra* p. 5); 3) Μῆνις Α̣Ο̣Υ̣Β̣Α̣Υ̣ | [-- Κα]κασβῳ (G.Cousin, *BCH* 24, 1900, 65; Del. no. 202); 4) ΗΙΕ.Υ̣ΚΕ 'Ερμαίου τοῦ Θολαντος 'Ηρακλεῖ εὐχήν (L.Robert, *Hellenica* III 67/68 and VII 58; from Alıfahreddın just north of Söğüt Göl; Del. no. 208); 5) [--]Ο̣ΡΙCΙ̣Ο̣ | [--]Ν[--] (rock-cut relief at Kocataş near Tefenni; Del. no. 213; ph.); 6) [Μῆ]νις 'Ερμογέlνου 'Ηρακλῖ εὐχήν (rock-cut relief at Kocataş; W.M.Ramsay, *Cities and Bishoprics of Phrygia* I 306 no. 106; Del. no. 218; ph.); 7) [..]Ο[.]CΔΑ̣Ι̣ | [--]ΝΟC (rock-cut relief at Kocataş; M.Collignon, *BCH* 4, 1880, 292 no. 1 read Ἔτους δαυ' | [--

]ONOC; year 405 = 428/429 A.D. (era of Kibyra); rather late according to Del. no. 220; ph.); 8) 'Ἡρακλ[εῖ ?--|--- (rock-cut relief at Kocataş; Del. no. 230); 9) 'Ηρακλεῖ[---] (rock-cut relief at Kocataş; Del. no. 246; ph.); 10) Νέαρχος PA[.]EI[--] | ἀρ[χ]ευς 'Ηρακ[λεῖ --] (rock-cut relief at Kocataş; Del. no. 257; ph.); 11) [..]AΔYΔIC[--] | K[..] 'H[ρ]ακ[λεῖ --] (rock-cut relief at Kocataş; Del. no. 263; ph.); 12) 'Ηρακλεῖ[--|..]OI[.]A[--] (rock-cut relief at Kocataş; Del. no. 271; ph.); 13) [--]OCΠ[--] | A[--]A[--]C (rock-cut relief at Kocataş; Del. no. 273; ph.); 14) Ἔτους τ[κ]ζ'· Αὐρ(ήλιος) Διονύσιος | δὶς Μωαλειδος | Θεῷ Σώζοντι || εὐχήν (W.M.Ramsay, *Phrygia* (see above under no. 6) I 305 no. 103; Del. no. 289: year 327 = 350/351 (era of Kibyra) [N.P.Miller, *Epigraphical survey* --- (see *SEG* XLVIII 1579) 41 sub 100. 7, reads 'year 397?' and suggests dating it to 222/223 A.D.? (Sullan era?); W.Leschhorn, *Antike Ären* (cf. *SEG* XLIII 1218) 361, prefers τζ' (year 307) and finds it impossible to decide whether the Sullan era or that of Kibyra is used]); 15) Οσαεις Αττάλου ἱερασάμεν|[ος Σ]ώζοντι [ἐ]πηκόῳ | εὐχὴν ἀνέθηκεν (Ramsay, *Phrygia* (see above our no. 6) 304 no. 98; Del. no. 290); 16) Κωβέλλις δὶς | τοῦ 'Αττη | Ποσειδῶνι | ἐπηκόῳ || εὐχήν (L.Robert, *Hellenica* III 64; from Kağılcık near Karamanlı; Del. no. 367); 17) For inscriptions possibly using the era of Kibyra and therefore likely to come from the city's territory see our lemma no. 2365 sub nos. 28, 29 and 39.

1909. Kibyra. Dedication to Tiberius, 31/32 A.D. T.Corsten, *EA* 31 (1999) 94 [see now also *I.Kibyra* 3], draws attention to a dedication to Tiberius by the governor P.Petronius published by R.P.Harper in a rather inaccessible Turkish publication: *Türk Tarih Kurumu Yayınları* 9 (1979; VIII. Türk Tarih Kongressi) 513-515 no. 1 (ph.).

Τιβερίωι Καίσαρι Σεβαστῶι ἀρχιερεῖ
μεγίστωι, δημαρχικῆς ἐξουσίας
τριακοστὸν τρίτον, ὑπάτωι πένπτον,
ἡ Κιβυρατῶν πόλις τῶι ἰδίῳ σωτῆρι καὶ
κτίστῃ· v Πόπλιος Πετρώνιος ὕπατος,
ἀνθύπατος τὸ τρίτον καθιέρωσεν

2-3. Tiberius held the *trib. potestas* for the thirty-third time from June 26, 31 to June 25, 32 A.D., C. ‖ 3. Tib. was *consul ordinarius* until May 8, 31 A.D., C. ‖ 6. 'proconsul in his third year': i.e. June 31-June 32 A.D. (see above ad LL. 2/3); Petronius is known to have been proconsul Asiae during six years. Our text shows that he held the office from 29/30 to 34/35 A.D., as suggested by R.Syme (*ZPE*, 53, 1983, 191/192). C., who for other inscriptions mentioning this governor refers to *SEG* XLIII 765-767.

1910. Kibyra. Funerary epigram for Palygos, 2nd cent. B.C. Marble block found near Gölhisar Gölü. Ed.pr. T.Corsten, *AST* 16, 1 (1998) [1999] 387; now also in *I.Kibyra* 104 and in Merkelbach-Stauber, *SGO* IV 17/01/07.

Σῶμα μὲν εἰς ἥβης ἐλθὸν τέλος ὤλετο ἐν ἀκμῆι
ἐλπίδος εἰς ἀρετῆς δόξαν ἀεξόμενον·

λείπω δὲ φθιμένων 'Αχερούσιον οἶδμα περάσα[ς]
ἀείμνηστον ἐμοῖς πᾶσι φίλοισι πόθον·
Κρῆσσα δὲ 'Ραῦκος πατρὶς ἐμή, κλήθην δὲ Παλυγος
πατρὸς πατρὸς ἐμοῦ τοῦτο λαβὼν ὄνομα

5. Palygos may have been a descendant of a Cretan mercenary, *I.Kibyra*.

1911. Korkutelı. Dedications. I.Delemen, *op.cit.* (cf. our lemma no. 2489), (re)publishes the following texts. We do not reproduce the description of the representations on the reliefs, which all concern a rider-god. 1) Κόμων Μήνιδος τοῦ Κό|μωνος τῷ 'Ηρακλῆ εὐ|χήν (Burdur Museum; Del. no. 42; ph.); 2) Κώμων Μακαδευς | τῷ 'Ηρακλῆ εὐχήν (Burdur Museum; Del. no. 43; ph.); 3) 'Ηρακ|[λ]ῆ [--]ICMAIC[--] (Burdur Museum; Del. no. 45); 4) 'Αρτ(έ)μης Δάμου 'Ηρα|κλῖ εὐχήν (Burdur Museum; Del. no. 46; dr.; D. gives 'Αρτ(ε)με(ι)ς; on the drawing one sees APTMHC); 5) Μῆνις Σπόρου | 'Ηρακλεῖ | εὐχήν (Burdur Museum; Del. no. 47; dr.); 6) Μῆνις 'Ηρακλείδου 'Ηρακλῖ εὐχήν (Burdur Museum; Del. no. 118; dr.; ph.); 7) Νανιτος τῷ 'Ηρα|κλῖ εὐχήν (Izmir Museum; L.Robert, *Hellenica* III 73; Del. no. 126); 8) INO[..]TOM[--] | 'Ηρακλ[ῖ --] (Burdur Museum; Del. no. 128); 9) Μολεσις Αἰνέου 'Ηρακλ|εῖ εὐχήν (Burdur Museum; Del. no. 129; dr.; ph.); 10) Λειωνᾶς τῷ 'Ηρ|ακλῆ εὐχήν (Burdur Museum; Del. no. 164; ph.); 11) Μῆνις Αρμασιου Μ[..]απις | ΠΑΙΡCΛΛΙΟΥ τῷ 'Ηρακλ[ῆ] | εὐχήν (Burdur Museum; Del. no. 165); 12) C[--]KO[---] | 'Ηρακλῖ [εὐ]χήν (Burdur Museum; Del. no. 166); 13) 'Αρτείμης | 'Ακετου τῷ 'Ηρ|ακλῆ εὐχήν (Burdur Museum; Del. no. 174; ph.; see also our lemma no. 1935 sub 7).

1912. Limyra (area of: Asarönü). Honorary inscription for an imperial priestess, shortly after 212 A.D. Rectangular limestone statue base; found in the ancient settlement east of Asarönü and still in situ. Ed.pr. M.Wörrle, *Chiron* 29 (1999) 353-370 (ph.; translation; map of the area).

[-------]Ι[---]ΛΕ[.]ΔΙ[---]
[-3-] Λιμυρίδα εὐγενεστάτ[ην]
[γυν]αῖκα γεναμένην τοῦ πρω-
[τε]ύοντος ἐν τῷ περιπολίῳ 'Ιερα-
[τικ]οῦ Τρεβημεος, ζήσασαν
[κοσ]μίως καὶ φιλάνδρως, ἱερα-
[σα]μένην τῶν Σεβαστῶν μετὰ το[ῦ]
[ἀνδρ]ὸς τειμηθεῖσαν καὶ αὐτὴν
[διὰ ψ]ηφίσματος· οἱ υἱοὶ Αὐρή[λ(ιοι)]
[Δη]μήτριος καὶ 'Ιερατικὸς οἱ 'Ιε-
[ρατ]ικοῦ Τρεβημεος τῆς γλυκ[υ]-
[τάτ]ης μητρὸς ἀνέστησαν
[vacat] τὴν χαλκῆν εἰκόνα, vacat
[τῆ]ς σεμνοτάτης βουλῆς καὶ δ[ή]-
[μ]ου κρίσει τῆς πατρίδος ἡμῶν

Postumous honorary decree for an elite woman erected by her sons || 4. περιπόλιον: the settlement at Asarönü was a peripolion (unfortified) belonging to Limyra (cf. Λιμυρίς in L. 2; detailed comments on the extension of its territory). Archaeological remains (inter alia a monumental rock grave) suggest that the place was formerly the seat of a Lycian dynast; the inscription in our lemma no. 1913 testifies to its existence in the late Hellenistic period; probably the Lycian περίοικοι developed into περιπόλια, which may also apply to Asarönü. For the relation between πόλις and περιπόλιον cf. the isopoliteia treaty between Xanthos and Myra *SEG* XLIV 1218 LL. 36/37: citizens are either resident in the polis or in the peripolia, and either belong to a phyle or to a demos (cf. LL. 20/21 and 29, implying that the demoi are separate units rather than subdivisions of the phylai. The epigraphical evidence known so far suggests that this was generally the case in Lycian cities [cf. also *SEG* XLVI 1704 app.cr. ad LL. 5/6]. The κῶμαι were headed by δήμαρχοι, which suggests that komai were demoi from a legal-administrative point-of-view; similarly, peripolia are likely to have been dependent demoi, ed.pr., who on 359 note 23 adduces an unpublished inscription on a funerary altar from Limyra, which Κυννάνη (?) ... ἀστική (a reference to an urban phyle) erected for her husband Πρωτολέων ... Ἀπολλωνιάδης || 6-9. the deceased had been honored by a decree of her own for having served as an imperial priestess together with her husband in Limyra: another indication that the female imperial priesthood was not an independent office, ed.pr. [see also *SEG* XL 1197; XLVI 2392] || 4-5. Ἱερατικός: rare name in Lycia [see *SEG* XXVII 1272 for this and other names in -ίκος]; Τρεβημις: well-known epichoric name, ed.pr. || 14-15. the laudatory epithet reflects the prominent position of the boule (here of Limyra) in the advanced Roman Imperial period, ed.pr.

1913. Limyra (area of: Asarönü). Inscription of unknown character, late Hellenistic period. Fragmentary block originally belonging to a wall; found in the ancient settlement east of Asarönü (cf. our lemma no. 1912) and now lost. Ed.pr. M.Wörrle, *Chiron* 29 (1999) 363/364 (ph.).

- -
[- - - - - - - - - - - - - - - - - -]Λ Ν[- - - - - - - - -]
[-------------]σαι δὲ αὐτῶ[--------]
[-------------]μενοι ποιήσασθ[αι ---]
4 [-- παρελθόντ]ος ἔτους· ἐὰν δὲ ΕΙ[-----]
[---------- ὀφ?]είλωνται ἐξέστω [-----]
[------ παρ]αλήψεως καὶ ἀποδό[σεως --]
[----- τοῖς α]ὐτοῖς ἐπιτειμίοις ἐνο[χο----]
8 [---------]Ι ᾧ ἂν δανείσηται εἰς τὸ [----]
[------- ὡς?] ἴδιον χρέος καὶ ἄλλας [---]
- -

Date: 'um die oder nicht sehr lange vor der Zeitenwende', ed.pr. || the character of the inscription remains unclear; the terminology suggests that it concerned the administration of public finances or the regulation of debts (cf. L. 8: δανείσηται), involving the importation and exportation (L. 6) of goods or money; a penalty was added in case of default, defined as private debt (L. 9: ἴδιον χρέος), ed.pr.

1914-1923. Limyra. Eight dedications to Artemis and two to Eleuthera, Roman Imperial period. Ten inscribed small limestone altars now in the Museum of Antalya (nos. 1/2, 4, 6, and 9/10) or in the excavation depot; except for the unusual nos. 6 and 10 we refrain from descriptions. Ed.pr. M.Wörrle in *Steine und Wege* 269-274 nos. 1-10 (ph., except of no. 10). All dates are 'Roman Imperial period' (with a question mark for nos. 1-3 and 7; narrowed down to '1st cent. A.D.?' for nos. 3 and 8/9, and to 'later Imperial period' for no. 10; nos. 2 and 4 may well date to the Hellenistic period).

1914: 269 no. 1. **Dedication to Artemis:** Ἀρτέμι|δος

1915: 269 no. 2. **Dedication to Artemis Pergaia:** Ἀρτέ|μιδι | Περγαί|ᾳ

First attestation of Artemis Pergaia in Lycia proper; for A. Pergaia in peripherical Oinoanda see *SEG* XXVII 930 LL. 2/3, ed.pr.

1916: 270 no. 3. **Dedication to Artemis Kombike:** Θέρπτη | Ἀρτέμι|δι Κον|βικῇ

1. Previously unattested metathesis of Θρέπτη, ed.pr. || 2-3. a list of dedications to Artemis Κομβική in Lycia, almost all on small altars, in A.Balland, *Fouilles de Xanthos* VII (cf. *SEG* XXXI 1316) 19/20, to which *I.Arykanda* 85 (incorrectly described as a boundary marker), *SEG* XLIV 1213 and an unpublished small altar from Fethiye should be added. Cf. also the next two lemmata.

1917: 270 no. 4. **Dedication to Artemis Kombike:** Ἀρτέ|μιδος | Κονβ|ικῆς

1918: 270 no. 5. **Dedication to Artemis?**

Ἄρτε|μις Κο|μ[.]ικα | [---] || [.]ΜΑ[--]ΙΟΤΙΣ

Possibly another dedication to the Artemis from Komba, though Κο|μβική is incompatible with the traces; perhaps Κορυδαλλική, but that epithet is only known for Leto so far, ed.pr, who also considers the possibility that Artemis is an anthroponym.

1919: 271 no. 6. **Dedication to Artemis Thausike.** Altar-shaped base with a moulding below and surmounted by a circular object (polos or part of a column); two sculpted heads on the front of this circular top and one on the back. Inscription on the shaft (LL. 1-3) and on the moulding (L. 4): Ἄρτε|μιν | Θαυσι|κήν

The three heads recall representations of Hekate, but it is unclear whether we have a syncretism of the two goddesses, ed.pr, who also refers to two small altars with two sculpted heads dedicated to Artemis Θαρσηνική/Θερσηνική (*I.Arykanda* 860); Θαυσική is previously unattested and unexplained, ed.pr.

1920: 271 no. 7: **Dedication to Artemis Lagbene:** Ἀρτέμιδ[ι] | Λαγβα[ί]ων | [--?]

For Artemis Λαγβηνή see *SEG* XXXIII 1175, ed.pr.

1921: 271 no. 8: **Dedication to Artemis:** Ἀρτέ|μιδι | [----?]

1922: 272 no. 9. **Dedication to Eleuthera:** Πλοτιιάδης | Ἐλευθέρᾳ

1-2 . Previously unattested variant of Πλουτιάδης, ed.pr. || 3. Eleuthera has sanctuaries in Myra and Kyaneai and was connected in some way with Artemis (cf. *SEG* XLIV 1219 app.cr. ad L. 45); cf. also the next lemma || F.Blakolmer in *Steine und Wege* 261-268 (ph.; dr.), comments on the remarkable location where this altar was found, viz. on the front terrace of a monumental tomb of nekropolis V (4th cent. B.C.): either it belonged to the inventory of the grave during its reuse in the Roman period or it was transferred to the tomb after its removal from an unknown place. In the former case, Πλοτιάδης may have been the owner of the tomb and the altar a 'Grabbeigabe aus der Lebenssphäre eines frommen ... Limyräers'; comment on (Ἄρτεμις) Ἐλευθέρα (= Lycian arawa), especially in her funerary capacity.

1923: 272 no. 10. **Dedication to Eleuthera Trebendatike.** On the front a primitive relief schematically representing the goddess clad in a long robe over an ependytes.

Ἐλευθέρ[ᾳ] | Τρεβε[νδατι]|κῇ

For Eleuthera see the previous lemma; Trebendai belonged to the territory of Myra in the Roman Imperial period, perhaps with the status of a peripolion; Eleuthera Τρεβενδατική is known from altars found in Simena and Myra; the relief provides the first representation of the goddess, ed.pr.

1924-1927. Myra. Four epitaphs, 1st cent. B.C.- 1st cent. A.D. Four cylindrical limestone funerary altars moulded above and below; on the top quadrangular holes, probably used for fastening an object; found during construction-work in a garden in Ortasalım, a quarter of Demre, ca. 2 km. east of the ancient theatre; now in front of the theatre in Myra. Ed.pr. S.Şahin, *EA* 31 (1999) 46-48 no. 111-14 (ph.), who suggests interpreting the stones as 'Bildsäulen' with which people were honored posthumously [he finds substantial support for his interpretation in the text in our lemma no. 1924; but his interpretation of that text is likely to be incorrect; the texts are engraved on funerary altars, dedicated to the deceased (see ἥρωι and ἥρωσιν in fine, Pleket].

1924: 46/47 no. 11. **Epitaph of Hermapias.**

οἱ συνέφηβοι | οἱ ἐφηβεύσαντες | ὑπὸ γυμνασίαρχον | Πτολεμαῖον Ἰάσονος || τοῦ Ἰδαμάξου | Ἑρμαπίαι Ἑρμακότου | τῷ ἑαυτῶν συνεφήβωι | vacat ἥρωι vacat

3. ὑπογυμνασίαρχον, ed.pr., who assumes that the ephebes had erected a statue of the undergymnasiarch in honor of Hermapias; corr. Pleket; we have a reference to the ephebes who were active during Ptolemaios' gymnasiarchy || 5. Ἰδαμάξος: previously unattested, ed.pr., who refers to Lykian Ida Makzza (*TAM* I 57); the new text shows that we have one name: Idamakzza [does this not imply that the nominative is Ἰδαμαξας (rather than -ος), as ed.pr. suggests?, Pleket] || [6. the nominative is Ἑρμακότας, not Ἑρμακότης (so ed.pr.): see *SEG* XXXI 1316; XXXVII 1805, Pleket].

1925: 47 no. 12. **Epitaph of Hermapias.**

Θεμίσων Λυσανίου | Δικαίαρχος Δικαιάρχου | Μόσχος Δικαιάρχου | Ἱκέσιος Μενεμάχου || Λυσίμαχος Ἑρμακότου | Ἑρμαγόρας Ἑρμαγόρου | v τοῦ Παυσανίου v v v | Ἱππόλοχος Τιμοθέου | Ἱερόδοτος Ἱεροδότου || v τοῦ Ἡρακλείτου v v v | Ἑρμαπίαι Ἑρμακότου | τῶι ἑαυτῶν θιασίτηι | vacat ἥρωι vacat

11. For the deceased see the preceding lemma L. 6.

1926: 48 no. 13. **Epitaph of Kallippos.**

{Π} Καλλίππῳ | Δικαιάρχου | Πτολλίων τῶι | ἑαυτοῦ κυρίωι || vacat ἥρωι vacat

1927: 48 no. 14. **Epitaph of Erpigras and Helias.**

Κλήσιππος Πυριαϊκοῦ | Ερπιγρᾳ Ἑρμακότου | καὶ Ἡλιάδι Ερπιγρου | τῇ μητρὶ Ερπιγρου || φιλοστοργίας ἕνεκεν | καὶ εὐνοίας, ἧς εἶχον | vacat πρός με vacat | vacat ἥρωσι vacat

Helias (L. 3) is the wife of Hermakotas (L. 2); their son is Erpigras (L. 2), named after his homonymous maternal grandfather (L. 3), ed.pr.; the form Βρπιγρης is already attested, ed.pr.

1928. Oinoanda. The Diogenes inscription. *SEG* XLVII 1710*; XLVIII 1721. M.F.Smith, '*A new reading in Diogenes of Oinoanda fr. 69*', *CQ* 49 (1999) 639/640. See for further bibliography up to 2000 *An.Ép.* (1999) [2002] no. 1622.

1929. Oinoanda. Manumission records. L.Darmezin, *op.cit.* (cf. our lemma no. 2440) 162/163 nos. 197/198 (French translation), republishes *SEG* XXVII 931 and Heberdey-Kalinka, *Bericht* no. 79 (dedication of two female slaves to Μήτηρ Ὀρεία; undated; in L. 5 D. reads τὰς ἑαυτοῦ παιδίσκας· ἔστω (τὰς ἑαυτοῦ παῖδις καὶ ἔστω, H.-K.). For no. 197 see C.Brixhe, *BE* (2000) no. 585.

1930. Oinoanda (area of). Dedications. I.Delemen, *op.cit.* (cf. our lemma no. 2489, (re)publishes the following texts. We do not reproduce the description of the representations on the reliefs, which concern rider-gods. For other texts assigned to the 'Plateau of Seki' and possibly belonging to the territory of Oinoanda see our lemma no. 1935. 'Virtually unpublished' are those in inaccessible Turkish publications. 1) ΚΕ[---] | Θεῷ Κακασ[βῳ εὐχήν] (Fethiye Museum; Del. no. 30; ph.); 2) Κακασβῳ | εὐχὴν | 'Ερμαῖος δίς (Fethiye Museum; from north of Oinoanda; Del. no. 80; dr.; virtually unpublished); 3) Κακασβῳ | εὐχὴν | Διογᾶς (Fethiye Museum; from north of Oinoanda; Del. no. 82; dr.; virtually unpublished); 4) Κακασβῳ εὐχὴν | 'Ερμαῖος 'Αρτέμεους (Fethiye Museum; from north of Oinoanda; Del. no. 83; virtually unpublished); 5) [Θ]ε[ῷ] Κακασ[βῳ] | [---]Α[--] (Fethiye Museum; Del. no. 88; ph.); 6) Θοας Μαρείνου | Θεῷ Κακασβῳ εὐχήν (Fethiye Museum; from north of Oinoanda; Del. no. 90; virtually unpublished); 7) Θεῷ | Κακα[σ]β[ῳ] | εὐχὴν | Οσαις Διο[--] (Izmir Museum; Del. no. 91; dr.; ph.); 8) Θεῷ Κακασβῳ | εὐχὴμ (sic) | 'Αρτέμων 'Ηρακλ|έωνος (Fethiye Museum; Del. no. 93; dr.; ph.); 9) Δ̣.ΚΕΡΠΟC Θε[ῷ] | Κακασ(β)ῳ εὐχήν (Fethiye Museum; from north of Oinoanda; Del. no. 94; dr.; ACῼ in L. 2, dr.; virtually unpublished); 10) Κλέαρχος 'Αρτέμω|νος Κακασ[βῳ] εὐχήν (Fethiye Museum; from north of Oinoanda; Del. no. 95; virtually unpublished); 11) Θεῷ Κακα|σβῳ εὐχὴν 'Ερμ|αῖς Ανακου (Fethiye Museum; from north of Oinoanda; Del. no. 144; virtually unpublished); 12) 'Αρτέμων β' Μελεάγρο[υ] | Θεῷ Κακασβῳ εὐχ[ήν] (Fethiye Museum; from north of Oinoanda; Del. no. 145; virtually unpublished); 13) Θοας Διογένο(υ)ς | Θεῷ ΚΙΘΟΥ εὐχήν](Fethiye Museum; Del. no. 146; ph.; ΓΕΝΟΣ, lapis); 14) [Θ]εῷ Κακασβῳ | ['Η]ρακλέων εὐχήν (Fethiye Museum; from north of Oinoanda; Del. no. 186; virtually unpublished); 15) Κλέαρχος 'Ερμαίου Θεῷ | Κακαοβ (sic) εὐχή[ν] (Fethiye Museum; from north of Oinoanda; Del. no. 187; virtually unpublished).

1931. Patara. Honorary inscription for the governor L.Sergius Volossius Matidius Herakleidianos, 2nd/3rd cent. A.D. Large limestone base moulded above and below; on top two holes into which a statue could be fastened. Ed.pr. S.Şahin, *EA* 31 (1999) 50/51 no. 17 (ph.).

Λούκιον Σέργιον Οὐολόσσ|σιον Ματίδιον 'Ηρακλειδι|ανὸν τὸν κράτιστον ἀν|
vvv
θύπατον vacat || Παταρέων ἡ πόλις, ἡ μη|τρόπολις τοῦ Λυκίων ἔ|θνους τὸν
ἀγνὸν καὶ δί|κεον καὶ δὶς εὐεργέτην

1-4. This governor of Lycia/Pamphylia, which became a senatorial province after 162 A.D. [see P.Weiss, *EA* 31 (1999) 81], is previously unattested, ed.pr. || [7-8. ἀγνός and δίκαιος are typical epithets of late Roman governors: 3rd/4th cent. A.D., Pleket].

1932. Patara. Epitaph of Asklepias, 1st cent. B.C./1st cent. A.D. Limestone stele, partially moulded above and below; tenon below. Ed.pr. S.Şahin, *EA* 31 (1999) 49 no. 15 (ph.).

'Απολλώνιος 'Ηρακλ|είδου Λαδικεὺς | 'Ασκληπιάδι 'Αλε|ξάνδρου Κιτιατῆι ||
ἑατοῦ γυναικὶ | μνήμης ἕνεκεν

2. Λαδικεύς: ed.pr. opts for Lycian Laodikeia, on record in the so-called Stadiasmos from Patara || 4. Κιτιατῆι: Κιτιάτης is the ethnikon of Lycian Kita/Kitanaura, for which see *SEG* XLVI 1707, ed.pr. [Κιτιατῆι (τῆι)?, Pleket] || H.Blum, *ZPE* 140 (2002) 93-96, suggests reading in LL. 4/5 Κιτίᾳ τῆι and points out that the stone has ΕΑΤΟΥ (ἑαυτοῦ, ed.pr.). Κίτιος (fem. Κιτία) is attested as the ethnikon of the city of Kition in Cyprus. He prefers this solution to Κιτιᾷ, dative of Κιτιάς, also attested as ethnikon of Kition (masc. Κιτιεύς). The dative of Κιτιάς should have been Κιτιάδι, like 'Ασκληπιάδι (from 'Ασκληπιάς) in L. 3. B. does not exclude that Λαδικεύς (L. 2) refers to Syrian Laodikeia. Brief reflections on the importance of Patara, above all as regional harbor.

1933. Patara. Epitaph of and funerary epigram for Tib.Claudius Philoumenos, undated. Limestone statue base; on top four holes into which a statue of the deceased may have been fastened; the honorary epitaph in large letters; the epigram underneath it in smaller script. Ed.pr. S.Şahin, *EA* 31 (1999) 49/50 no. 16 (ph.); now also in Merkelbach-Stauber, *SGO* IV 17/09/05 ('wohl 1. Jahrh. n. Chr.').

Epitaph: Τιβέριον | Κλαύδιον | Φιλουμενὸν | Μᾶρκος || 'Αντώνιος | Ζήνων | Φιλόπαππος | τὸν ἑαυτοῦ | τροφέα

Epigram: Θρέπτρά τοι, ὦ μέγα πιστὲ | Φιλουμενέ, ταῦτα δίδωσιν |
υἱὸς ἐμὸς Ζήνων τόν συ | λίπες τριέτη· ||
εἰ δ' ἐτεὸν μακάρων νήσους | ἀγαθῶν κατέχουσιν |
4 ψυχαί, καὶ τὴν σὴν νῆσος ἔχει μακάρων

[Very elegant, careful script; small apices; Α, Μ; 1st/2nd cent. A.D.?, Pleket] || in the epigram the father of the deceased boy speaks on behalf of his son, who died three years old (L. 2: τριέτη, to be connected with τόν; contra ed.pr., who suggests interpreting τριέτη as τριέτει: 'nach drei Jahren') [M. Antonius Zenon Philopappos may have been a member of the family of the famous orator M. Antonius Polemon, for whom see M.D.Campanile in B.Virgilio (ed.), *Studi Ellenistici* 12 (1999) 269-315, S.Follet, *An.Ép.* (1999) [2002] no. 1634]

1934. Phaselis. Fragment of an epigram for a wrestler, undated. Large limestone base moulded above and below; previously built into the quai of the western harbor and now erected in the main street. Ed.pr. S.Şahin, *EA* 31 (1999) 45 no. 9 (ph.); now also in Merkelbach-Stauber, *SGO* IV 17/21/01 ('Kaiserzeit').

'Αθλοχάρους ΟϹ[- - - - - - -]
vacat κῦδος[- - - - - - - - - -]
καὶ γενόμην Ϲ[- - - - - - - - -]
ἀλλ' οὐ νῦν κείνων [- - - - - -]
vacat ἔστην Γ[- - - - - - - - -]
ἀλλὰ πατρὸς [- - - - - - - - - -]
vacat βεια Γ[- - - - - - - - - - -]
ἤτοι γὰρ παῖδε[ς] Λ[- - - - - -]
vacat ἅμα μισ[- - - - - - - - - -]
τὸν πατέρα στε[- - - - - - - -]
vacat ΗϹΕΜ[- - - - - - - - - - -]
μάρτυς γοῦν ἐστ[ι - - - - - - -]
vacat ὄλβον ἀσι[- - - - - - -]
σημαίνων ἀρετ[ὴν - - - - - - -]
εἰ δ' ἐθέλῃς καὶ ΓΑ[- - - - - -]
ἀνδρῶν εἰμι πάλης [- - - - - -]

[Cursive Є, Ϲ; ꞷ; λ; λ; narrow, tall script: 3rd/4th cent. A.D., Pleket] || 1. ἀθλοχάρης: 'kampffreudig', ed.pr.

1934bis. Pinara (area of: Faralya). Various inscriptions. V.Ruggieri, *OCP* 65 (1999) 303-305, gives a brief description of the remains of this settlement, reports on the present state of the tomb containing *TAM* II 247 (ph.) and the sarcophagus bearing 248 (overall ph.; inscription invisible). He also mentions an early Byzantine tomb with ▪ painted cross with Α and Ω suspending from the horizontal hastae and an inscription below: only [--]ΕΟϹ ([Θ]εός?) is legible.

1935. Seki (Plateau of). Dedications. I.Delemen, *op.cit.* (cf. our lemma no. 2489), (re)publishes the following texts assigned by her to the 'Plateau of Seki' [they may have to be assigned to Oinoanda for which see our lemma no. 1930]. 'Virtually unpublished' are those in inaccessible Turkish publications. We do not reproduce the description of the representations on the reliefs, which all concern a rider-god. 1) Κακασβω | εὐχὴν | ['Α]ρτέμων δὶς Πολέμ|ωνος (Izmir Museum; L.Robert, *Hellenica* III 50 no. 21; Del. no. 24; ph.; said to be from Muğla but on iconographical grounds, i.e., similarity with our no. 2 below = Del. no. 25, assigned to the Plateau of Seki); 2) Κακασβω εὐχ|ὴν | Πετραῖος (Fethiye Museum; Del. no. 25; virtually unpublished); 3) Κακασβω εὐχὴν | Εὔτροπος δίς (Burdur Museum; Del. no. 26); 4) Ζηνωνὶς Θοαντος | Θεῷ Κακασβω [εὐχήν] (Fethiye Museum; Del. no. 28; virtually unpublished [perhaps rather Ζηνώνι(ο)ς, Pleket]); 5) [..]ΡΟϹ ΘΕω ΜΕΘΙϹΗΙ[---] (Izmir Museum; L.Robert, *Hellenica* III 50 no. 20, who according to Delemen erroneously suggested reading Κακαθι; Del. no. 29 [A.Chaniotis, *EBGR* 15 (2002) no. 52, suggests reading Μεθισηl[νῷ]: an epithet derived from a toponym]); 6) [--- Θε]ῷ Κα|κασβ[ω εὐχήν] (Burdur Museum; Del. no. 37); 7) 'Ηρακλέων ΑΚΕ[--] | Θεῷ Κακασβω [--] (Antalya Museum; Del. no. 84; ph. [perhaps 'Ακε[του]: see our

lemma no. 1911 sub 13]); 8) ΚΥ[.]ΟϹ[.]Ε[.]ωΚΑ[--] | Θεῷ [Κα]κασβω εὐχὴν (Antalya Museum; Del. no. 85); 9) [--]ιου Δ[..]ας | [Κακ]ασβ[ω] εὐ[χήν] (Fethiye Museum; Del. no. 125; virtually unpublished); 10) [--]ηνος Οσαει | Κακα⟨σ⟩βω εὐχ[ήν] (Izmir Museum; Del. no. 140; ph.; ΚΑΚΑΒ in L. 3, lapis); 11) Κερος 'Ηγησ⟨ι⟩κλέω|νος Κακασβω | [εὐχ]ήν (Burdur Museum; Del. no. 141: 'Seki Plateau or Nebıler area'); 12) Τ[υ]λος Α[--|--]ΟϹ[--] (Burdur Museum; Del. no. 142: 'Seki Plateau or Nebıler area'); 13) 'Ροῦφος ΕΥ[--] | Κακασβω [--] (Burdur Museum; Del. no. 143: 'Seki Plateau or Nebıler area'); 14) Κακασβα | [Τ]ληπόλεμος 'Ερμαίου | [εὐχή]ν (G.E.Bean, *op.cit.* (cf. our lemma no. 1908 sub 1) 12 no. 16; seen in Çobanisa, north of Seki; Del. no. 197).

1935bis. Sidyma. Settlement and epitaphs. *TAM* II 249-255. V.Ruggieri, *OCP* 65 (1999) 305/306, gives a brief description of the remains of the settlement at Inceburun (called Καλαβάτια in *TAM* II 179), mentions its epitaphs and presents a photograph of *TAM* II 250. On 285-302 he presents the results of a survey of an early Byzantine settlement at Karacaburun / Asarğardi Limani: church and tombs. On 301 (ph.) he mentions a tomb with a vaulted ceiling painted with a grid; one of the squares has ▪ painted inscription read by R. as follows: Ι (?) Α | ΕΙϹ[---] | ΠΟϹ[---] | ΑΝΑϹΤΑϹ(ΙϹ) [ἀνάστασις]; along the horizontal hasta of a large cross painted at right over other grids R. reads ΙΟΥΘ, along the vertical hasta /ΥΟ[--].

1936. Telmessos. Dedications. I.Delemen, *op.cit.* (cf. our lemma no. 2489), (re)publishes the following dedications. We do not reproduce the description of the representations on the reliefs, which all concern a rider-god. 1) ['Ηρ]ακλεῖ | εὐχὴν | Μήνιος | ΥΡ[--- (Izmir Museum; L.Robert, *Hellenica* III 50 no. 19; Del. no. 5); 2) Μηνᾶς δοῦλος Παύ|λου εὐχήν (Izmir Museum; Del. no. 124; ph.).

1937. Tyriaion. Dedication. I.Delemen, *op.cit.* (cf. our lemma no. 2489) 164 no. 285, (re)publishes the inscription in Naour, *Tyriaion* (see *SEG* XXX 1532) 112 no. 77.

Μάνης 'Ερμαίου λι|[θ]ουργὸς Μασει εὐ|[χ]ήν

LYKAONIA

1938-1939. Kesecik (area of: Avşa Örenler; north of Suğla Gölü = Trogitis Limne). Two epitaphs. Ed.pr. E.Akdoğu Arca, *EA* 31 (1999) 69/70 nos. 1/2 (ph., publishes the following epitaphs; the stones are now in the Museum in Side.

1938: 69 no. 1. **Epitaph erected by Lallis for her husband, 2nd/3rd cent.** A.D. Large limestone ostotheke; the lid is missing; on the front and the left side reliefs; inscription above the relief on the front; one or more lines of the inscription were engraved on the lid. **Front:** two curved niches supported by pillars; in the left niche a seated veiled woman (Lallis) holding a bunch of grapes in her hands, and a standing boy; in the right niche a man on horseback, in his right hand a lance, in his left a shield; between the inscription and the two curved niches a Medusa head. **Left side:** in a curved niche a woman flanked by her son and her husband, who is now dressed as a civilian.

[Τὴν ὀστοθήκην τῷ δεῖνι τοῦ δεῖνος]
Ạ Λαλλὶς Δουα θυγάτηρ ἡ γυνὴ αὐτοῦ
μ̣νήμης χάριν ἀνέστησεν vacat

The deceased man may have been a παραφύλαξ, ed.pr. || 2. either ἱππικ]ᾷ (cf. L. 3 of the inscription in our lemma no. 1939) or the end of a genitive of a name ending in -ας, ed.pr.

1939: 70 no. 2. **Epitaph of the relatives of Lanimanos, 2nd/3rd cent.** A.D. Large limestone ostotheke moulded below; the lid is missing; reliefs on the front, right and left side; L. 1 of the inscription above the relief on the front; the other lines below. **Front:** representation of a funerary banquet: busts of two men reclining on a couch; to their left a playing boy holding a circular object in his right hand; to their right a seated woman. **Right side:** two standing women, one old, the other young (probably the two wives of Lanimanos (LL. 4/5 and 7)). **Left side:** part of a horse (cf. LL. 3 and 5 in fine).

Τὴν ὀστοθήκην vacat
Καισιλᾳ [.]ου Αρμαντου Λανιμανος πατρὶ αὐτοῦ καὶ Λου(κίου) Κοννιᾳ-
νοῦ θυγατρί, μητρὶ αὐτοῦ, καὶ Πο̣υ(βλίῳ) Μνιμασει, Λονγείνῳ ἱππικᾷ,
4 Ὀπραμωβει καὶ Μιννει τοῖς ἀδελφοῖς αὐτοῦ καὶ Καικει-
λ̣ίου θυγατρί, γυναικὶ αὐτοῦ, καὶ Γ̣(αίῳ) Ἀντωνίῳ Φρόντωνι ἱππι[κᾷ]
κ̣α̣ὶ̣ Π̣ο̣υ̣(βλίῳ) Λανιμασει υἱοῖς αὐτοῦ vacat τεθνῶσι vacat
καὶ Ναννει Ο̣ὐ̣μ̣ενος θυγατρί, ἑτέρᾳ γυναικὶ μνήμης χάριν

2. Καισιλᾳ [?Ἰ]ου(λίου), ed.pr.: 'Kaisilas, son of Iulius Armantos, his father' || [2. perhaps rather Πο̣υ(βλίῳ) Μνιμασει Λονγείνῳ: one person with the *tria nomina*, like the ἱππικᾶς in L. 5, Pleket; O.Salomies, *An.Ép.* (1999) [2002] no. 1638, similarly suggests restoring the abbreviated gentilicium Που(--)] || 3. Lanimanos' mother and his first wife (LL. 4/5) carry only a patronymic, ed.pr.; ἱππικᾶς (cf. also L. 5): presumably policeman on horseback, ed.pr. (see the preceding lemma) || 5. Γ̣(αίῳ) Ἀντωνίῳ, Φρόντωνι (viz., two persons), ed.pr.; corr. Pleket || 7. Lanimanos' second wife has a name of her own; she was still alive, ed.pr. || C.Brixhe, *BE* (2000) no. 640, wonders whether Ἱππικᾶ (LL. 3 and 5) is the genitive of the name Ἱππικᾶς.

1940. Kesecik (area of: Avşa Örenler; north of Sugla Gölü = Trogitis Limne). Vow for Georgios, 5th/6th cent. A.D. Marble plaque; above the inscription a large cross topped by a semi-circle. Ed.pr. E.Akdoğu Arca, *EA* 31 (1999) 70/71 no. 3 (ph.).

† Ὑπερὲ εὐχῆς | κὲ σωτηρί|ας Γεοργίου | Νεακωμήτου || κὲ παν(τὸς) τοῦ οἴκου | vacat αὐντοῦ

1. Ὑπερὲ = ὑπερί: see, inter alia, *SEG* XXX 1438 and XXXIII 1152, ed.pr. || 4. the village Neakome is unknown, ed.pr. || 5. παντοῦ οἴκου, ed.pr., who adds 'παντοῦ = παντός, erste Deklination statt dritte'; we adopt the reading of D.Feissel, *BE* (2000) no. 851.

1941. Laodikeia Katakekaumene. Epitaph of Flavius Alexander Valameriacus and his wife, 400-450 A.D. *SEG* XV 818. A.Laniado, *Tyche* 14 (1999) 167-171, suggests reading the third name of Fla. Alexander (ὁ ΑΛΑΜ[.]ΙΡΙΑΚΟΣ, *SEG*; LL. 2/3) as Ωαλαμ[η]ριακός (= Οὐαλαμηριακός = Valameriacus). It consists of the rare Germanic (Gothic) name Valamer (mostly either referring to the homonymous king of the Ostrogoths (447-465 A.D.) or to the cognomen of Theodoric, 471-526 A.D., also on record as Οὐαλεμεριακός) and the suffix -(i)acus/(ι)ακός, of Celtic origin and frequent in the later Roman Imperial period.

CILICIA

1942. Cilicia. Two Isaurian families known from inscriptions of Cilicia Tracheia. D.Feissel, *MiChA* 5 (1999) 9-17, collects and discusses the epigraphical and literary evidence of the families of two famous Isaurians: Flavius Zeno and Illous, who became consuls in 448 and 478 A.D., respectively. The consulate of **Ζήνων** is attested in *SEG* XXXIV 1408 (*Repertorium Westkilikien* 331 no. 35), and he is known to have visited the baths in Gadara from *SEG* XLII 1131 (XLVII 2014; 450/451 A.D.). Zeno *dux* of Isauria on record in *Repertorium Westkilikien* 319 no. 15 (probably not before the early 6th cent. A.D.) is another person. The consul Zeno's wife Paulina is known as donor of a mosaic in Seleukeia-on-the Kalykadnos from *SEG* XLI 1408 (*Repertorium Westkilikien* 376 no. 146; 450/451 A.D.). The quarter τὰ Παυλίνης in Constantinople may have belonged to her. She should, however, be distinguished from Paulina the mother of Leontios, usurper in 484 A.D. For **Ἰλλους**, see *SEG* XLVIII 1757 (F.'s re-edition of *Repertorium Westkilikien* 21 no. Akk. 3; dr.; probably before 484 A.D.), with app. cr.: the consul and *magister militum* Illous is on record in this inscription and in *SEG* XXXVII 1325 (*Repertorium Westkilikien* 21 Akk 2; ph.) as the great benefactor of the ancient site at Akkale (belonging to the territory of Elaiussa-Sebaste), but should be distinguished from his homonym in *SEG* XXXVI 1240 (*Repertorium Westkilikien* 312 Lam 3; 458 or 473 A.D.) from the same place. A brother of the consul is possibly on record in the Latin inscription *An.Ép.* (1969/1970) no. 609. A family relationship can reasonably be postulated for the *praefectus praetorio* Illous on record in *SEG* XLIV 909 (480 A.D.) and the homonymous local elite-member of Pom-

peiopolis known from *SEG* XXXVII 1321 (XLII 1292: restoration of H.Taeuber followed by F., who, however, rejects T.'s identification with the Illous of *SEG* XXXVI 1240; late 5th/early 6th cent. A.D.). The Anthousa in *SEG* XLIII 1195 is not Illous' homonymous daughter (cf. F.'s earlier comment mentioned *ibid.*). The island Asteria (near Seleukeia) probably took its name from the consul's wife, who may be presumed to have built the island's settlement on the basis of *SEG* XXXVII 1329 (*Repertorium Westkilikien* 56; the formula οἰκοδομουμένη ὡς πόλις is derived from *Ps.* 121.3, where it refers to Jerusalem; late 5th/early 6th cent. A.D.).

1943. Aigeai (area of: hill of Sinekçıkmaz). Dedication to Zeus Kasios for the well-being of Antiochos III and relatives, 197 B.C. Black stone block; inscription between guidelines. Ed.pr. M.H.Sayar in *Studien Kleinasien* IV 131-135 (ph.); id. in A.Bresson - R.Descat (edd.), *Les cités d'Asie Mineure occidentale au IIe siècle a.C.* (Paris-Bordeaux 2001) 227-231 (ph.). Included in J.Ma, *op.cit.* (cf. our lemma no. 2457) 321 no. 20.

Ὑπὲρ βασιλέως μεγάλου | Ἀντιόχου καὶ Ἀντιόχου | τοῦ υἱοῦ καὶ βασιλίσσης | Λαοδίκης καὶ τῶν παιδίων || Θεμίσων ὁ ἀδελφιδοῦς v | τοῦ βασιλέως vacat | vacat Διὶ Κασίωι vacat

---

Date: probably 197 B.C., in the context of the expedition of Antiochos III to the west, ed.pr. || 1-4. Antiochos III, who adopted the title βασιλεὺς μέγας ca. 199 B.C., his son and coregent Antiochos jr., who died in 193 B.C., and Antiochos' first wife Laodike († 191 B.C.); the couple had a large number of παιδία, ed.pr. | 5. Themison: probably identical with the homonymous general of Antiochos III on record in Polybios V 79, ed.pr. || 7. Zeus Kasios: ed.pr. mentions several other dedications to this deity from various places.

1944. Anazarbos. Funerary epigram for the veterinarian Memmius Hippokrates, 200-250 A.D. *I.Anazarbos* 69 (*SEG* XLVII 1836; Merkelbach-Stauber, *SGO* IV 19/17/02). Returning to his argument concerning professional names of physicians (cf. *SEG* XLV 2270), H.Solin, *ACD* 34/35 (1998/ 1999) 389-391, argues that the name Ἱπποκράτης both alludes to the famous physician Hippokrates of Kos (as explicitly stated in L. 1) and to his specialization as ἵππων ἰητήρ (L. 2). His father (or, in case he was a freedman, his patron) may have selected this telling name because the son, perhaps continuing a family tradition, was expected to become a horse-doctor; alternatively Memmius himself may have changed his *cognomen* in the course of his life.

1945. Anemurium. Mosaic inscription, ca. 400-425 A.D. J.Russell, *Atti XI Congresso* II 726 (ph.), publishes an inscription belonging to the same mosaic as *SEG* XXXVII 1276/1277.

Φλ(αούϊος) Οὐαλέρις προΐκτωρ εὐξάμενος ἐποίησα

For other military people recorded in texts from the same church see *SEG* XXXVII 1286/1287 and presumably also 1276.

1946. Anemurium. Donation by Flavius Telpullios, ca. 450-500 A.D. *SEG* XXXVII 1287 (XXXIX 1420). V.Ruggieri, *EA* 31 (1999) 171-173, comments on the word νεοφώτιστος (L. 3). He believes that it is an epithet of *the bishop* Flavius Telpullios. The latter 'belongs to that class of bishops, who having previously parted with the Chalcedonian faith, had to be re-baptized in order to maintain or regain his episcopal duties'; 'a new baptism gave him leave to retain his episcopal duties'. He dates the text soon after Chalcedon. As to νουμέρου in L. 4 he adduces Paulinus of Nola, *Carmen* XVI vs 229/230 where for 'pecudes' (ductu pastoris egebant) 'numerus' is offered; for numerus see *Carmen* XXVI vs 127 [R. overlooks the important fact that Flavius Telpyllios is not the bishop of Anemurium; the word ἐ(πισ)κ(όπου) goes with Ἰνδεμίου; Telpyllios has no function; as D.Feissel pointed out, he probably belonged to the military and the νούμερος (numerus) was his military unit, Pleket].

1947. Antiochia ad Pyramum. Honorary inscription for Hermocrates, 2nd cent. B.C.? G.Dagron - D.Feissel, *Inscriptions de Cilicie* (Paris 1987) 113 no. 68. F.Canali De Rossi in *100 Jahre Ephesos* 93-98, suggests that the honorand (Ἑρμοκράτης Δημέου, who undertook many embassies 'also for his mother-city', viz., not only for that city) is identical with one of the ambassadors who on behalf of Ephesos erected a dedication to Iuppiter Capitolinus (A.Degrassi, *Inscriptiones Latinae liberae rei publicae* I 118/119 no. 176): Hermocrates Dem[ene] (Degrassi: Dem[etri f.]) [but there is a chronological problem: the text from Antiochia is dated to the 2nd cent. B.C., the dedication to Iuppiter just after the 1st Mithridatic War (unless, of course, one argues that a much earlier text was re-engraved in the 1st cent. B.C.); moreover, Hermocrates is a very common name; and finally the examples adduced by C. concerning cities choosing citizens of other cities as their ambassadors are very special: Teos and Abdera were mother and daughter; ambassadors of the Koinon of Asia are a totally different matter; and the case mentioned by Cicero, *Pro Flacco* 19, 45 seems exceptional enough; Cicero specifically points out that the person concerned *non accepit (legationem) a suis civibus*, Pleket].

1948. Elaiussa-Sebaste. Old inscriptions. E.Borgia - M.H.Sayar in E.Equini Schneider (ed.), *Elaiussa Sebaste* I. *Campagne di scavo 1995-1997* (Rome 1999) 63-82, present the known texts from Elaiussa: Greek text, translation, bibliography, brief commentary. All texts are now also available in *Repertorium Westkilikien* (pp. 84-90 ElS nos. 1-34 + p. 312 Lam 3 = ElS no. 35; see *SEG* XLVIII 1750). We give a *comparatio numerorum* with important Corpora and *Repertorium*.

CIG III	**Borgia-Sayar**	*SEG* XXXVI	**Borgia-Sayar**
Add. et Corr.		1240	24
no. 4432 (f)	2		
no. 4432 (e)	8	*MAMA* III	
		791	23

MAMA III	Borgia-Sayar
792	9
793	10
794	18
795	3
796	11
797	13
798	7
799	14
800	15
801	12
IGR III	
861	2
862	1, 5
863	p. 79 (d)
Repertorium Westkilikien ElS no.	
1	1
4 a-c	2
16	3 (in L. 1 Αὐρηλίου instead of *Rep.*'s Ὠρηάτου?)
17	4
18	5
2/3	6
26	7
6	8

Repertorium Westkilikien ElS no.	Borgia-Sayar
25	9
29	10
21	11
22 (a-b)	12
24	13
27	14
28	15
23	16
7	17
30	18
5	19
15	20
33	23
20	25
Repertorium Westkilikien Lam no.	
p. 312 no. 3 (cf. *SEG* XLVIII 1757 app.cr.)	24
Repertorium Westkilikien Kan no.	
p. 134 no. 10	pp. 77/78 (b)
pp. 134/135 no. 11	pp. 78/79 (c)
p. 137 no. 23	p. 77 (a)
Repertorium Westkilikien Alt no.	
pp. 24/25 no. 2	pp. 79/80 (d)

1949-1953. Elaiussa-Sebaste. Honorary inscriptions. Edd.pr. E.Borgia - M.H.Sayar in E.Equini Schneider (ed.), *op.cit.* (cf. our lemma no. 1948) 327-332 nos. 1-5, publish the following inscriptions.

1949: 327/328 no. 1 (ph.). **Honorary inscription for Sept. Severus and Caracalla, 197-211 A.D.** Large limestone block.

Αὐτοκράτ]ορσιν Καίσαρσιν Λ(ουκίῳ) Σε[πτιμίῳ Σεουήρῳ --- καὶ Μ(άρκῳ) Αὐρ(ηλίῳ) Ἀντωνείνῳ Σεβαστοῖς]

The inscription began on another block left of the present one and continued on another block right of it, edd.pr.

1950: 328/329 no. 2 (dr.). **Honorary inscription for an anonymous magistrate, ca. 150-200 A.D.** Limestone statue base.

[- - -]ΣΙ[- - -]
[-]ΑΥΤΟΚΙΛΙΚΑΡ[- - -]
[- - δ]ημιουργι[..]ν[- - -]
[γυμ]νασιαρχίας Τ[..]ΝΔΕ[- - -]
[- - -]ΡΟΝ ἀρχιερέα ΝΑ[- - -]
[- - -]Ι Ν[....]ΓΙ[τ]ὸν δ[ὲ]
[ἀν]δριάντα ἀνέσ[τησεν]
[- - -]ΑΙ Α[..]ΝΑΝΑ[- - -]
[- - -]ΥΠΟΛΙΤΟΥ ΕΦΕ[- - -]
[- - -]ΟΔ[.]ΙΝΙΟΥ ἀρχιερωσύνης
†

[2. Perhaps κιλικαρ[χία or -χης, Pleket]

1951: 329/330 no. 3 (ph.). **Honorary inscription for Marcia Volusia Egnatia (?) Quieta, ca. 200 A.D.** Limestone statue base. Republished by W.Eck, *EA* 33 (2001) 105-109 (ph.).

Μαρκίαν Οὐολουσίαν | [? Ἐγν]ατίαν Κυῆταν | [τὴν] λ[α]νπροτάτην | ⟦?- - -||- - - -?⟧ | [Π]όπλιος Α[λ]ἴλ(ιος) Βρουττιανὸς | v v v ὁ κράτιστος vacat

Μαρκίαν(ον) Οὐολούσιον | [--]ατιαν(ον) ΚΡΗΤΑΙ | [-- λα]νπροτάτην | vacat of two lines | [Π]όπλιος Α[λ]ἴλ(ιος) Βρουττιανὸς | ὁ κράτιστος, edd.pr. || 1-3. the honorand is a senatorial *femina clarissima*, either citizen of Elaiussa or the wife of a governor of Cilicia, E., who prefers [? Ἐγν]ατίαν in view of 'sehr schwache Buchstabenspuren' || 4-5. these lines may well have been erased, E. || 6-7. P.Aelius Bruttianus: a member of the equestrian order; his ancestor(s) were enfranchised through the intermediary of L.Bruttius Praesens, governor of Cilicia in 117/118 A.D., E., who adduces *IGR* III 776 (*SEG* XVII 572; not before 180 A.D.): a honorary inscription by the boule and demos of Attaleia for the governor of Lycia-Pamphylia Π.Αἴλιον Βρούττ[ιον] | Λουκιανόν. E. suggests restoring Βρουττ[ιανόν]. The proconsul and the man who erected the statue of Volusia were relatives; both may have been citizens of Elaiussa.

1952: 330/331 no. 4. **Fragment, 2nd/3rd cent.** A.D.? Limestone fragment broken on all sides.

[---|--]ΙΚΑΡ[--|--]ΙΩΝ[.]ΕΦΙ[--|--]ΤΙ[.]Κ[--||--]Ν[--|--]Ω[---]

1953: 331/332 no. 5 (ph.). **Honorary inscription for a magistrate, 2nd/3rd cent. A.D.** Part of the limestone base of a statue; L. 1 on the upper fascia.

[-- NIANHN[..]
[--]ΘΡΟΝ vacat
[-- δημιουρ]γὸν καὶ γυμ[να]-
[σίαρχον --]ΝΑΡΕΤΟΝ[..]
[----]ΛΙΤΕΥΜ[--]
- - - - - - - - - - - - - - -

2. ΟΡΟΝ or even ΩΡΟΝ are alternatives, edd.pr. [but the horizontal hasta inside the O seems clear, Pleket] || [4. perhaps ἐ]ναρετόν or πα]ναρετόν || 5. presumably πο]λίτευμ[α, Pleket].

1954. Elaiussa-Sebaste. Acclamation, 4th/5th cent. A.D. Rock-cut inscription. Edd.pr. E.Borgia - M.H.Sayar in E.Equini Schneider (ed.), *op.cit.* (cf. our lemma no. 1948) 337 no. 11: Εἷς Θεός, | Εἷς Θεός, | Εἷς Θεός

1955-1958. Elaiussa-Sebaste. New epitaphs. E.Borgia - M.H.Sayar in E.Equini Schneider (ed.), *op.cit.* (cf. our lemma no. 1948) 332-336 nos. 6-9 (ph.), publish the following epitaphs [see also *Repertorium Westkilikien* 85/86 EIS 8-14; 87 EIS 19 and 90 EIs 34 for other *inedita*].

1955: 332/333 no. 6. **Epitaph of Epiphanios, 5th/6th cent.** A.D. Inscription on the front of a limestone sarcophagus; large cross in a circle.

Σωματωθ cross ἶκι Ἐπιφανίου

1956: 333/334 no. 7. **Epitaph of Antiochos, Roman Imperial period.** Rock-cut inscription above the door of a tomb: Ἀντίοχε Ἀντιόχου χρηστέ, ἄλυπε, χαῖρε

1957: 334/335 no. 8. **Christian epitaph.** Limestone block which was part of the cover of a tomb: † ΣΟΜΑΤΩΛΕ

Inscription in one line; above, below and at right vacat || possibly σοματω(θήκη) followed by Λε(όντιος) or by ΔΕ (first letter of a variant of διαφέρουσα: 'belonging to'), edd.pr.

1958: 335/336 no. 9. **Epitaph of Johannes, 5th/6th cent.** A.D. Plaque of Prokonnesian marble.

† Ἐνθάδε κῖτε Ἰωάννης v v | ὁ πιστὸς καὶ φιλόχριστος | ὁ καὶ Κάστρης, εἰσέχει δὲ | πρὸς τὸ κρῖμα τοῦ Θεοῦ || ὁ ἔξω[θ]εν τοῦ Ο[...] αὐτοῦ | ΕΙ[....]ΩΑΠ[......]ΝΟΣ

3. Κάστρης: second name or equivalent of καστρή(ν)σιος = *miles castrensis*, edd.pr. || 3-4. πρὸς τὸ κρῖμα τοῦ θεοῦ: see *MAMA* III 577 (ἔχι τὸ κρῖμα ἀπὸ τοῦ θεοῦ); see also L.Robert, *Hellenica* XI/XII 386-392 (ἕξει πρὸς τὴν κρίσιν; ἕξῃ κρίσιν πρὸς τὸν θεόν; Jewish epitaphs).

1959. Elaiussa-Sebaste. Fragments. E.Borgia - M.H.Sayar in E.Equini Schneider (ed.), *op.cit.* (cf. our lemma no. 1948) 336-339 nos. 10-15, publish the following fragments: **1)** ΔΙΚΑ . ΙΩ [. | --]ΤΙ[--] (336/337 no. 10; ph.; small limestone altar; Roman Imperial period; Δικαίῳ?); **2)** ΥΛΙΝΑ (marble plaque with cornice, possibly part of a sacrificial table; 337 no. 12; 5th/6th cent. A.D.); **3)** [--]ΟΥ . ΟΨΑΠΟ[--|--]ΑΣΙΑΡΧ . Σ[--] (338 no. 13; limestone block with fascia; uncertain readings; early Roman Imperial period); **4)** [--]ΕΣΕΙ[--|--]ΑΜ[--] (338/339 no. 14; limestone block; inscription in two lines below the fascia); **5)** [--]ΜΛΥΡ[--] (339 no. 15; limestone fragment broken on all sides except above; below the text a curved branch; undated).

1960. Lamos (area of: Sulucın) Fragment. Inscription on the wall of a cave. Mentioned by S.Durugönül in *Studien Kleinasien* IV 116.

Τευκρο [--] Ζηνοφάνου, Οἰκον [--] Πιν [--] Δουκος [--]

1961. Mopsuestia (area of). Inscribed busts, undated. A.Çalik in *Studien Kleinasien* IV 103/104, mentions three inscribed busts of local limestone: Κυρίωνος (ph.); Μαρίνας; Ματρώνας (ph.; with crescent and star below the name).

1961bis. Syedra. Honorary inscription for the boxer Aur. Gaianos, 3rd cent. A.D. Marble block found reused in the akropolis. Mentioned by I.Karamut, *IX. Müze Kurtarma Kazilari Semineri, 27-29 Nisan 1998, Antalya* (Ankara 1999) 143 (ph.; Turkish translation), who also gives the Turkish translation of three similar texts. Read from the photo by A.Chaniotis: Αὐρ(ήλιος) Γαϊανὸς ΝΗΡΕ | ὁ καὶ Σάτυρος, Συεδρεὺς νεικήσας | παίδων πυγμῇ

[1. Perhaps Νηρε(ύς), Pleket].

CAPPADOCIA

1962. Niğde-Andaval. Epitaph of Pannychis, Roman Imperial period. Upper part of a marble stele found at Niğde [for Niğde-Andaval (Andabilis) see D.Berges - J.Nollé, *Tyana* (IGSK

55, 2; Bonn 2000) 493/494]. Ed.pr. S.Pekak, *KST* 20, 2 (1998) [1999], 509 (ph.; text in majuscules; Turkish translation).

Παννυχίδι Διο|γένους, Ἑρμῆς | Ἀττάλου ὁ υἱ[ὸ]|ς αὐτῆς, μνά|μης ἕνεκα

1. Panmachides, ed.pr. (in the translation) [for the name Pannychis see *SEG* XLVIII 1622, Chaniotis] || 3. ΑΤΤΑΛΟΥΟΥ/, ed.pr. || 4-5. ΜΝΑΙΜΗΣ, ed.pr. [undoubtedly μνήμης or μν(ή)μης, but the reading could not be checked on the photo, Chaniotis).

1963. Vacat.

CYPRUS

1964. Cyprus. Cypriotes abroad. A.Hermary in *Centre d'Études Chypriotes. Cahier* 29 (1999) 45-51, discusses a number of Cypriotes epigraphically attested abroad, especially in Egypt: *SEG* XXXI 1549, 1552 and 1554 (Cypriotes from Ledra in Thebai (Karnak)); P.Perdrizet - G.Lefebvre, *Les graffites grecs du Memnonion d'Abydos* (Nancy-Paris-Strasbourg 1919) nos. 104 (a man from Paphos), 233, 234 (Paphian), 426 and 531 (from Salamis); J.Baillet, *Inscriptions grecques et latines des tombeaux des rois ou syringes* (Cairo 1926) nos. 276 (Πνυταγόρας: typical Cypriote name), 607 (man from Paphos), 899 (from Salamis), 1410 (Δημήτριος and Ἰδάλιος; the latter name refers to Idalion), 1526 (an Ἀρτεμιδωρᾶς (sic) Πάφιος; H. suggests reading Πάφιος), 1545 (a woman Κυπρία and her son Πάφος) and 1703 (a Cypriote); A.Bernand - O.Masson, *Les inscriptions grecques d'Abou-Simbel*, *REG* 70 (1957) 1-40: nos. 27 (dr.; epitaph of Ἀρίστων Τιμοδώρου Κουρίευς | ἐλεφαντοθηρᾶς) and 29 (dr.; Βουτρῦς | Μενελάου | Κουρ(ι)εύς).

On 48-50 H. comments on the elephant-hunt; elephants were used in large numbers in the Ptolemaic army; H. (dr.) translates A.Bernand, *Le Paneion d'el-Kanaïs: les inscriptions grecques*, Leiden 1972, 44-46 no. 9bis: Δωρίων τέκτων | τῶν μετ' Εὐδήμου ἀνά|ζευξας ἐπὶ τὴν θήραν | τῶν ἐλεφάντων || καὶ ἐσώθην | εἰς Αἴγυ|πτον (drawing of an elephant on the stone); see also *SEG* XXXI 1528. H. wonders whether the κυνηγοί in an inscription from Kition (*OGIS* 20) and the ἀρχικυνηγοί (*OGIS* 143; *ABSA* 56, 1961, 32/33 nos. 87/88 and *JHS* 79, 1959, 114) are to be related to royal hunts on the island, in addition to being involved in the maintenance of dogs guarding fortresses. For an epitaph of a citizen from Amathous see our lemma no. 612.

1965. Amathous. Honorary decree, late 1st cent. B.C./early 1st cent. A.D. Lower part of a rectangular white marble stele; now in the Limassol District Museum. Ed.pr. I.Nicolaou, *RDAC* (1999) 252 (ph.).

\- -
ịων εὐχ̣ạρ̣ί̣σ[τω?]ς ὧν αι[-------]-
λουμένας ἀρχὰς δαπανημάτω[ν -]
πατρίδος ἔτυχε πρὸς μαρτυ[-----]-
νομένην ἀρχὴν πλείστην [-------]-
των περὶ τὴν ἀγορὰν χορ[ηγίαν -- ἀνει?]
πεῖν τὸ μεγαλόψυχọν [-------- φι]-
λοδοξίας, ὧν δὴ χάριν ἄγ[ειν ----]-
λουσαις ἀνταμείψας ọ[---------]
vacat

[The photo suggests that in fine at most 2-3 letters are missing, which would preclude ed.pr.'s restoration in L. 5, as well as her suggestion [χρημά?]|των in LL. 4/5; however, since in L. 5 at least χορ[ηγίαν (vel sim.) and the beginning of a verb ending in -πεῖν seem inevitable, one must suppose that a substantial part of the text at right is missing, which then must have been engraved on another block; the latter is confirmed by the vacat at the end of the text, since otherwise L. 8 - with room for only 1-2 letters in fine - would be unfinished, Tybout] || [1. initio τῶν rather than ịων || 1-2. τῶν εἰς τὰς τε]|λουμένας || 2-3. ὑπὲρ τῆς] | πατρίδος || 3-4. τὴν γε]|νομένην? Bingen] || 4-5. [χρημά?]|των, ed.pr. [but cf. above] || 5. περὶ τὴν ἀγοράν: ed.pr. adduces an unpublished honorary decree from Kourion for an Andronikos, who, in his capacity of ἀγορανόμος, [ἐκ τῶν ἰδίω]ν τὰς ἀγορὰς λ̣ṳσ̣ι̣ṭ[ελῶς ἐπευωνίσας --]. The honorand of our inscription may also have been an agoranomos.

1966. Kition. Funerary epigram, 2nd cent. A.D. P.Perdrizet, *BCH* 20, 1896, 341 no. 8 (transcription of LL. 1-5; the remaining text in majuscules); *GV* 1201 (transcription of LL. 1-7; the remaining text in majuscules plus a transcription with restorations in a note). Republished by T.Oziol, *RDAC* (1999) 255-258 (ph.).

Ἐν ἀρώμασι
καὶ στεφάνοις
ῥοδίνοις καὶ σιν-
δόνι λεπτοφυ-
ῆ τρυφερᾷ, ου[-?]
τω θέτε μ[--]-
αν ἀποθạ[--]
ἄλλο μηδὲ[ν -3-4-]
εἵ τι φερεσ[-----]-
νον δῶρ[ον --6-8--]
μηδὲν κ[-------]
εὐψ[ύχει]

LL. 1-5 form two anapestic verses ('Parmi les plantes aromatiques et les couronnes de roses, et dans un linceul délicatement tissé ...'); the remaining lines are unmetrical, O. || 5. either τρυφερ ᾷ (*GV*) or Τρυφέρα (name of the deceased; so P.); the latter requires a punctuation after Tryphera, O. || 5-7. either τρυφερᾷ οὔ|τω θέτε μ' [ὅτ]|αν ἀποθά[νω] or τρυφερᾷ οὔ|τω θέτε μ[ε] | ἂν ἀποθά[νω] (*GV*). O., who points out that possibly but not necesarily one or two letters are missing in L. 5 in fine; she also considers Τρυφέρα οὔ|τω θέτε μ[--]|αν ἀποθạ[νούσῃ] (μ[--]αν being an accusative depending on θέτε) and τρυφερᾷ κτλ. M[--]|αν (e.g. M[αρκί]|αν) || 8-11. ἄλλο μηδὲ[ν ...]|ει τι φέρεσ[θαι ...]|νον δῶρο[ν ἄλλο] | μηδὲν κύ[ριον], *GV* (note); for the general sense O. adduces *IG* XII Suppl. 152 (*GV* 1363; text and translation), where the deceased asks her friends to bring her aromatic gifts rather than food or drinks; in the Kition epigram the deceased may have asked to bring her neither offerings

nor libations; alternatively, O. considers εἴ τι φέρεσ[θε λίβα?]ῑνον δῶρ[ον] (' "si vous apportez de l'encens (?) en cadeau ..." ce sera bien, ou alors, il faudra le faire d'une certaine façon') and, in L. 11, μηδὲν κ[ρόκον] (i.e., among the substances interdicted; 'mais ce ne serait pas très cohérent') or μηδὲν κ[ῆδος]. Comment on the embalmment of corpses and the role of roses and aromatics in funerary ritual; O. suggests that the deceased may be a Semite.

1967. Limassol. Epitaph of Kratous, 2nd/3rd cent. A.D. Limestone cippus moulded above and below; inscription on the shaft between horizontal incised lines; now in the Limassol District Museum. Ed.pr. I.Nicolaou, *RDAC* (1999) 251/252 no. 1 (ph.).

Κρατοῦ | χρηστή, | χαῖραι

1. Diminutive in -ου of the female name Κρατεία (Κρατῆα, Κρατία), ed.pr. [rejected by Bingen, who points out that Κρατοῦ is the vocative of the - previously unattested - female name Κρατοῦς].

1968. Paphos (New; area of: Toumballos). Graffito on a sherd, undated. Black glazed sherd with graffito; found in the sanctuary of Apollo (the so-called 'Garrison's Camp': cf. *SEG* XLII 1316; XLIV 1285; XLVI 1749; XLVIII 1809). Mentioned by S.Hadjisavvas, *BCH* 123 (1999) 624/625 (ph.): [--]ọλλ[--] [dedication to Apollo?]

KOMMAGENE

1969. Nemrud Dag. The inscriptions honoring the ancestors of Antiochos I. M.Facella in B.Virgilio (ed.), *Studi Ellenistici* XII (1999) 127-158, reconstructs the series of ancestors of Antiochos; tabular survey on 158 (most texts are in *OGIS*: nos. 388/389, 391-394, 396 and 402 (= *IGLS* 14/15; 17, 3, 18, 5; 8; 46). She focuses on *OGIS* 394 (*IGLS* 5) LL. 9-11: βασιλέα ['Α]ρσά[μην] ‖ τὸν ἐκ β[ασιλέως 'Αρ]|σάμου (*OGIS*). She prefers a reading βασιλέα [Α]ρσά[μην] ‖ τὸν ἐκ β[ασιλέως] | Σάμου. Samos I occupies place ten in the series of fifteen ancestors of Antiochos I.

1970. Zeugma. Mosaic inscription, 4th cent. A.D. R.Ergeç, *KST* 21, 2 (1999) 263 and 269/270 (ph.), gives a photo of a mosaic from a Roman villa; representation of a man and a woman lying on couches; at left a large krater, at right a large tree; the man fills a cup held by the woman. Left of the krater: ἄκρατος; left of the woman: εὐφροσύνη.

COLCHIS

1971. Phasis. Inscription on a silver phiale, ca. 420-400 B.C. *LSAG*² 373 no. 72; *SEG* XLIV 1298*. O.D.Lordkipadnizé in id.- P.Lévêque (edd.), *Religions du Pont-Euxin* (Actes du VIIIe Symposium de Vani (Colchide) 1997; Paris 1999) 129-153 (ph.; dr.), dates the text to ca. 420-400 B.C., analyses the relief dedications and puts the epithet 'Ηγεμών on a par with later epithets like (προ)καθηγεμών: the god as guide and protector of the city, not necessarily as founder.

1972. Pichvnari. Various inscriptions. G.R.Tsetskhladze, *Pichvnari and Its Environs* (Paris 1999) once again (cf. *SEG* XLVII 1911, XLVIII 1834 and the references below), discusses the stamps and graffiti on small objects from Pichvnari and other Colchian sites: on 28/29 stamps and marks on amphoras (*SEG* XL 1317; XLII 1321; on 29 dr. of five graffiti on amphoras; three remain unexplained; a 5th cent. B.C. amphora from Thasos has ΠΧ (= 5 choes); on a 5th cent. amphora from Chios is understood by T. as an abbreviation of 'Ηρακλῆς); on 57/58 the graffiti on ceramic vessels (*SEG* XLIV 1299; dr.); on 112/113 the stamped tiles (*SEG* XL 1318).

HYRCANIA

1973. Gorgan (area of). Manumission record, ca. 250 B.C. L.Robert, *Hellenica* XI/XII (Paris 1960) 85-91. Republished by L.Darmezin, *op.cit.* (cf. our lemma no. 2440) 168/169 no. 205 (French translation).

PERSIS

1974. Naqš-i-Rustam (near Persepolis). Res Gestae Divi Saporis, before 272 A.D. *SEG* XX 324; XLVIII 1841*. P.Huyse, *Corpus Inscriptionum Iranicarum.* Part III: *Pahlavi inscriptions.* Vol. I: *Die dreisprachige Inschrift Šābuhrs I. an der Ka'ba-i Zardušt (ŠKZ)* (2 volumes; London 1999). Vol. I: synoptic edition of the three versions of the text (middle Persian, Parthian, Greek), with German translation; combined trilingual indices; Greek glossary; Vol. II: detailed commentary and an appendix on the Greek version of the text (morphology; phonology; syntax; vocabulary) and the provenance of the redactor of the Greek version; excellent photographs. For a more detailed summary of the contents and some comments on the list of peoples subdued by Sapor, on the Roman army units and on some titles in the text see *An.Ép.* (1999) [2002] no. 1744; for further comments see also the review-article by A.Panaino, *Mediterraneo Antico* 3 (2000) 23-39.

SUSIANA

1975. Seleukeia Eulaios (Susa). Manumission inscriptions, 142/141 and 131 B.C. *SEG* VII 22 and 25. S.V.Novikov, *GLP* 13 (1991) 103-117 (*non vidimus*; cf. *L'Année philologique* 69, 1998 [2000] 970 no. 69-10820), argues that the absence of the name of the king points to the political instability in a period when the city was claimed both by the Seleukids and the Parthians; this conflict threatened the autonomy of the Graeco-Macedonian inhabitants of the area.

1976. Susa. Funerary (?) epigram, Hellenistic or Parthian period. Fragments of a terracotta plaque (A, containing the end of the verses); two do not join (B/C: left of A; B above C, which is at the bottom); found in the debris of the excavations in Mecquenem, south of the 'royal villa'; present whereabouts unknown. Published on the basis of a photo and a brief description from the archives of R.Ghirsman (probably made during his 1955/1956 campaign) by ed.pr. G.Rougemont, *Bulletin of the Asia Institute* 12 (1998) 227-230 (ph.). In the app.cr. we give readings and suggestions by P.Bernard (P.B.), L.Basset (L.B.) and M.Casevitz (apud ed.pr.).

A: -
[--].ΙΩΙ πεπαλαχμένος ΕΥΝ[--]
[--]ΕΔΩΙ βεβολημένος . . . [--]
[--] χαῖρε νέκυς ΣΩΡΗΔΑΟΥΝ(or Χ?)ΕΥ(or Ρ?)Ε[.]
[--]λωσαν ἔριν πύργο[ι]σιν .ΑΡΩ[.?]
[--]ΗΙΟΝ ἅπαν ἐδαίζ[ε]το δῶμα
[--] γυνὴ πολύολβα μέλαθρα
[----]Υ.Α πέριξ δὲ ἓ παῖδες σφωΙΙ(??)
[-----]Δ(or Θ?)ΕΟΣ ἔλλαχον ΑΙΑ (αἶα?)
[-------]ΟΣ ἐνὶ μμεγάροισι τεο[ῖσι?]
[--------]Υ θελκτήρια Δ(or Α?)ΟΥ[--]
[----------]ΤΙΟ.ΙΛΑΧΕΝΕ.Μ.[--?]
[-------------]Χ(or Υ?)ΕΣ ἀνδρὸς ? [--]
[------------]ΙΧΟΝΤΟΣ Σ.ΥΕΜ.[--]
[---------]ΟΕΛ.ΩΡΗΓ(?)ΟΣΕΦ[----]
[-------]ΑΙΣΑΙΣΑΙ?ΣΙΥΝ?ΙΣΤΟΣΤΕΝΙ?Ο?[--]
[------].ΙΣΙΤΟ τύχην .ΥΣΥ?ΧΙΟ[----]
[----]ΕΕΥΝΕΖΥΓΟΝΔΟΥ.[--------]
vacat

B: [--]Α?ΑΙ[--]
[--]ΚΑΒΑΝΙ[--]
[-]ΝΟΣΑΝΑ[--]
4 [--]ΕΦΕ[----]

C: [-----]Σ(or Ε?)ΑΝ[--]
[------]ΝΟΥΔ[----]
[-----]ΩΙΔΗΝ[----]
4 [----]ΘΕΝΕΖΗ(or Ω?)[--]

[---]ΠΕΛΕΝ[------]
[--]Α?ΛΛΟΣΔ[----]

Cursive script: either Hellenistic or Parthian period, ed.pr. || A. 1. [κλή]ρωι πεπαλαχμένος εὔ[νωι]?, L.B.; Εὔνῳ (name)?; cf. below ad L. 17, C., who also suggests χάλκωι φον]ίωι πεπαλαχμένος εὐν[ήν ('éclaboussé dans sa couche d'une arme de bronze ensanglantée'); πεπαλαχμένος for πεπαλαγμένος by analogy (cf. πεπαλάχθαι), L.B., C. || 2. βεβολημένος: struck by a weapon?, ed.pr.; ἐν δαπ]έδωι βεβολημένος ('atteint au sol', meant literally or in a moral sense), C. || 3. χαῖρε νέκυς σωρη(α)δὸν χεύα[ς]? ('il se plaisait à accumuler les cadavres'), L.B.; rather an imperative, C. || 4. perhaps something like δή]λωσαν ἔριν πύργο[ι]σιν ἐν ἄλλοις, C.; in fine perhaps a comparative: ΑΙΩ, L.B. || 6. perhaps [αἰσ]χύνη, C. (though the *gamma* is fairly certain, ed.pr.) || 8. δέος ἔλλαχον 'Αΐδ[ου], P.B.; perhaps something like δέος ἔλλαχον αἶαν, C. || 12. or the end of a name in -ανδρος (e.g. 'Αγέσανδρος)?, ed.pr.; ΩΝΔΡΟΣ, P.B. || 17. *συνέζυγον (from συζεύγνυμι)?; however, this form seems unacceptable, P.B., ed.pr.; Εὖνε, ζύγον?; cf. above ad L. 1, C. || [B. 2 [--λυ]κάβαντ[--], Bingen] || the poem is not a quotation from Homer and seems to be original; perhaps it was written for didactic purposes or to accompany a dedication, ed.pr. [surprisingly, the alternative that we have a funerary epigram is not considered by ed.pr. or the other commentators; this seems to be the most attractive possibility in view of words like χαῖρε, νέκυς, ἔλαχον, Τύχη, and of wife and children (in the nominative: they probably erected the epitaph) all frequent in this genre, Tybout].

OSRHOENE

1977. Apamea. Christian acclamation. Inscription in a tomb. Ed.pr. A.Desreumaux, *CRAI* (1999) 101 (dr.): Εἷς Θεός

'Elle date sans doute de l'époque des controverses christologiques', ed.pr.

SYRIA

1978. Syria. For a study of the financing of the construction of (parts of) sanctuaries in southern Syria and Arabia see our lemma no. 2093.

1979. Syria. Epitaphs on portraits and sarcophagi. I.Skupińska-Løvset, *Portraiture in Roman Syria* (Lodz 1999), mentions in passing a number of published and unpublished epitaphs. Since in most cases there are no photographs for the inedita and as a result we cannot check readings, we are forced to adopt the majuscule transcription of S.-L. in incomprehensible passages. We present them, with very concise descriptions of the objects, under the cities and areas to which S.-L. assigns them. No dates are given unless stated otherwise. We note the fol-

lowing edita, included in corpora and *SEG*: *SEG* XXVI 1569 (164); XLII 1373 (189 note 82), 1374 (140 note 36) and 1375 (143 note 44); XLVIII 1855 (178 note 34; ph.) and 1872 (143 note 46); *IGLS* 2334 (142 note 42 and 176 note 21), 2905 (192/193 and 223), 2906 (192 note 95), and 2907 (192 note 93).

1980. Afrin. Epitaph of Demetria, ca. 100 A.D.? Stele with an arched niche and the portrait of a woman, now in the Museum of Tartus. Mentioned by I.Skupińska-Løvset, *op.cit.* (cf. our lemma no. 1979) 159 note 111: [Δη]μητρία, χαῖρε

1981. Aleppo (area of). Epitaph of Barnabous, undated. Yellowish limestone statue of a mature man clad in tunic and *pallium* and seated on a bench with lion feet; inscription on the base; now in the Museum of Hama. Mentioned by I.Skupińska-Løvset, *op.cit.* (cf. our lemma no. 1979) 186 note 62: Βαρναβου χρη|[σ]τὲ ἄλυπε, | χαῖρε

1982. Antiochene. Bourdj Baqirha. Building inscription, 162/163 A.D. J.Jarry, *Annales Islamologiques* 7 (1967) 163 no. 40. After re-examination of the inscription engraved on a column of the 'portique de façade' of the temple republished by O.Callot - P.-L.Gatier, *TOPOI* 9, 2 (1999) 679/680.

["Ε]τους αισ' · | ['Αλ]έξανδρος | ['Αν]τωνίου | ἐ[π]οικίου
Βη|σ[ι]κου τοὺς κεί|ονες ἐξ ἰδίων | ἀνέστησεν

1. Year 211 = 162/163 A.D. (era of Pharsalos: 49 B.C.), C.-G. || 4-6. [Λ]ουκίου Βή(ρου) | [τ]ούτους κεί|[ο]νες, ed.pr.; 'de l'*epoikion* de Bèsikou', C.-G., who point out that the lunate sigma in L. 5 (initio) is certain and suggest identifying this *epoikion* with the present village of Babisqa, where they recently identified the remains of a monumental tomb (ph.); on the tomb they found the names 'Αλέξανδρος and 'Αντώνιος. The Alexandros of the present inscription belonged to the family of the owners of the tomb; in *IGLS* 530 there is a mention of a χωρίον Βιζικων, to be identified with Babisqa; C.-G. suggest identifying the ἐποίκιον Βησικου of the Roman period with the Byzantine χωρίον. The implication of all this is that the temple was not the owner of the village of Babisqa. It is rich families which owned estates and the villages situated on them and contributed to the construction of nearby temples (see our lemma no. 1983) || [5-6. κείονες: post-classical accusative, Bingen].

1983. Antiochene. Khirbet Ḥadiye. Epitaph of Apolloni(o)s, 150-200 A.D. J.Jarry, *art.cit.* (cf. our lemma no. 1982) 186/187 no. 113. After re-examination of the stone republished by O.Callot - P.-L.Gatier, *TOPOI* 9, 2 (1999) 681.

'Απο|λλώ|νις | 'Απο||λλο|φάν|ου | ἄλυ|πε, χ|αῖρε

1-3. 'Απο|[λλ]ω|νία, ed.pr.; 'Απο|λλώ|νις, O.-G., who point out that this text belongs to a funerary chamber in Khirbet; this village is situated in the immediate vicinity of the temple of Bourdj Baqirha (see our lemma no. 1982 for the dedication of the columns of this temple). O.-G. suggest that Apollonios belonged to the family who owned this tomb and whose members are on record in another inscription from Bourdj Baqirha (*IGLS* 569, from 161 A.D.): Διὶ Βωμῷ μεγάλῳ ἐπηκόῳ 'Απολλώνιος καὶ 'Απολλοφά|νης καὶ Χαλβίων οἱ Μαρίωνος τὸν πυλῶνα ἀνέστησαν | ἀπὸ ἐποικίου Μειθου, ἔτους θσ' Γορπιαίου. The *epoikion Meithou* is likely to be identical with the village of Khirbet Ḥadiye.

1984-1986. Antiochene. Schnaan. Three fragmentary inscriptions. Ed.pr. M.Griesheimer, *TOPOI* 9, 2 (1999) 694-696 nos. 1/2 (ph.) and 701/702 (dr.), publishes the following texts.

1984: 694/695 no. 1. **Ownership of a κελλίον, undated.** Inscription engraved next to a door of the banquet-hall (?) of the temple (probably of Zeus) on the left side and later erased.

Τὸ κέλ[λει]ν | [τ]ὸ Βαρσυ[μιου το]ῦ εἰρ[έως ---]ΙΣ | Βαρσυμιο|ς | [Πιαξιου? ---] Δ|Ε[---]ΟΣ | [----]ΟΣ

See next lemma.

1985: 695/696 no. 2. **Ownership of a κελλίον, undated.** Inscription engraved (and later erased) on the same door as the text in the previous lemma; above the inscription a cross, added later and not erased.

Τὸ κέλλειν | Βαρσύ|μιος Πι|αξιο|υ ἀπὸ κ(ώμης) | Α[...]ης | κατέχει

1. κέλλειν: 'cellier, chambre', ed.pr. || 3-4. Πιαξιος: Iranian name?, ed.pr. || 7. ed.pr. refers to the κάτοχοι on record in Baitokaike and Baalbek but points out that, even if Barsumios was κάτοχος of Zeus in Schnaan, he is mentioned here as individual owner of the κέλλιον.

1986: 701/702 (dr.). **Fragmentary inscription, 211/212 A.D.** Limestone block reused in the local well; inscription in a rectangular field; copied in 1953 by K.Chéhade.

ΙΗΤΤC [-----]|ος Ρεπο[υ] | καὶ 'Αραμ[ηλος | ---]ΥΕΤCΞ
C|[.]Τ☐ΜC☐Μ̊[--]|/ΑΤ[----]C[---]

3. 'Αραμ[ηλος, 'Αραμ[ης, or 'Αραμ[εως, ed.pr. || 4. ἔτ(ου)ς ξσ' = year 260; the Seleukid era (312 B.C.) used in Apamene, cannot be applied; the era of Antiochia (49 B.C.) is the only alternative: 211/212 A.D.; the text shows that Schnaan belonged to the Antiochene, not to the Apamene, ed.pr. || on 702/703 brief remarks on tombs and inscriptions from Frikya and Mghara, both situated immediately to the south of Schnaan but belonging to Apamene; inscriptions mention the Θεὸς 'Αρκε-

σιλάου (= Zeus with the Lion, at Schnaan; cf. *IGLS* 376: a god Λέων, one of the θεοὶ πατρῷοι) and a προφήτης, ἱερεύς and ἀρχιερεύς.

1987. Apamea. Mosaic inscription, 539 A.D. *IGLS* 1344. L.Lavan, *AntTard* 7 (1999) 151/152, doubts whether the building in which the mosaic and its inscriptions were found was a governor's palace. It is uncertain whether the μεγαλοπρεπέστατος Ἀπελλίων, under whom the restoration of the τρίκλινος took place, was a governor.

1988. Apamene: Sawran/Sôran (near Hama). Mosaic inscriptions, 5th cent. A.D. Inscriptions labelling figures on three mosaics in two rooms of a house. A.Zaqzuq in A.Iacobini - E.Zanini (edd.), *Arte profana e arte sacra a Bisanzio* (Milion 3; Rome 1995) 240-242 (incompletely cited, with part of the inscriptions, in *SEG* XLIV 1305); cf. also J.Sodini, *TOPOI* 7 (1997) 491. See now J.Balty in N.Blanc - A.Buisson (edd.), *op.cit.* (cf. our lemma no. 1758) 73-80.

A) Fragmentary rectangular mosaic depicting a landscape with a building representing a city (Θῆβε [= Θῆβαι]), a river springing from a mountain, a small sanctuary consisting of four columns supporting a cupola and sheltering an altar on which a flame burns (ναὸς Δι[ο]νύσου), and a serpent. According to S., Egyptian Thebes is meant, the river representing the Nile; contra B., who identifies the scene as an illustration of Euripides' *Bacchae* (especially of the setting evoked in the first five lines; for the serpent cf. LL. 99-103): Thebes is Boiotian Thebes and the temple represents the final victory of Dionysos.

B) Fragmentary rectangular mosaic in another room with a hunting scene in a landscape including a stag, two horses, a male hunter led by Eros (Ἔρως) to a woman (lost except for one hand), two horses, a servant (οἰκέτ[ης]) with a dog (Π[έλ]οψ), and another servant with a dog (Δράκων) [for these and other dogs' names on mosaics see *SEG* XLIV 1305]. B. identifies the scene as the Kalydonian hunt, with Meleager and Atalante as the protagonists. At the same time it refers to hunting as an *otium* activity of the house-owner; Pelops and Drakon were very probably his own dogs.

C) Below (B) a series of framed vignettes in a geometrical composition, containing above all animals, birds, fishes and fruits; two are labelled: a sailing ship carrying four amphoras (τυρίον ['small cheese', *LSJ*]) and an amphora (κονδίτου; 'du vin aromatisé' [κονδῖτον = *conditum*, sc. *vinum*; see *LSJ* Suppl. s.v. κονδεῖτον]). B. argues that these vignettes represent *xenia*, referring to the presumable function of the chamber as a reception c.q. dining room.

1989-1990. Berytos (area of: Deir el Qalaa). Old and new inscriptions. J.-P.Rey-Coquais, *TOPOI* 9, 2 (1999) 607-628, offers some reflections on the temple in Deir el Qalaa and on the nature of the god worshipped in it, especially on Θεὸς Βααλμαρκως or Θεὸς Βααλμαρκωδος. He briefly discusses the pantheon of the village and comments on the social status of the worshippers: on record are a *purpurarius*, a χαλκουργός (in the inscription mentioned in our lemma 1989, no. 5), a *geometres*, a *medicus* and a public slave (δημόσιος; see our lemma no. 1990, no. 5). In the process he quotes parts of inscriptions, old and new, and publishes some *inedita* in passing.

1989: **Old inscriptions:** 1) *Mélanges Fac. Or. (Beyrout)* (1914-1921) 387: a dedication to Θεὸς Βααλ[μα]ρκωθ, possibly coupled with Ποσειδὼν ἐνοσίχθων (see *Syria* 55, 1978, 368 note 7); 2) *MDAI (A)* 10 (1885) 168/169 no. 7: a dedication Κυρίῳ ΙΕΙΙΝΑΙΩ Βαλ|μαρκωδι | τῷ καὶ Μηγριν; Μηγριν: 'he who beats the grain on the threshing-floor'; R.-C. rejects the reading (Γ)ε(ν)ναίῳ and on the basis of two Latin dedications, in which he reads Gen(io) dom(ini) Balmarc(odis) (*CIL* III Suppl. 6673 and an *ineditum*) he suggests a form of Genius in ΙΕΙΝΑΙΩ; 3) *CIG* 4535 (Waddington, *Inscr. grecques et latines de la Syrie*, Paris 1870, 1855): dedication to Βαλμαρκως, κοίρανε κώμων ('seigneur des danses': gen. plur. of κῶμος rather than of κώμη; see our lemma no. 1990, no. 1 the χορῶν ἀρχηγέτης); in L. 9 R.-C. prefers the reading ἱεροδρόμον ὕδωρ ('une eau dont la course est sacrée') to ἀεροδρόμον ('une eau venue à travers les airs', viz. through an aquaduct); 4) brief discussion of the inscription mentioned in *SEG* XXXII 1483 app.cr. ad L. 7 (see also XXXVIII 1582): Διονύσιος | Γοργίου δευ|τεροστάτης Θ|εοῦ Βαλμαρ||κωδου ἀνέθηκε | τὰ δύο ΚΑΘΟΠΥ((for the latter word κάθοπτρα or καθόπισθεν has been suggested); 5) *RA*, 1903, 2, 29-49 = J.T.Milik, *Recherches d'épigraphie proche-orientale* I. *Dédicaces faites par les dieux* --, Paris 1972, 411-421.

1990: **New inscriptions:** 1) Dedication to a deity who is χορῶν ἀρχηγέτης (see our lemma no. 1989, no. 3) and θεὸς πατρῷος; a νύσιος ('bronze ivy-leaf') is dedicated to him: τὸν νύσιον ἐξ ὧν ἀφῆκεν ἀγέλας εἰς εὐωχίαν; 2) a dedication Θεῷ ἁγίῳ μόνῳ Βαλμαρκωδι; 3) on a small cippus the inscription Θεῶι | Ἀγγέλωι | Λικινία | [--; 4) brief reference to a dedication mentioning a certain Λούκιος [Ἰού]λιος πατὴρ κοινοῦ τῆς τριακάδος ('groupement de trente personnes' rather than the equivalent of *communis tricesimae* in a Latin inscription: 'association of the tax-farmers of the *tricesima*'); 5) brief reference to a certain Φῆλιξ Μερκουραλίου δημόσιος; 6) dedication to 'dieu seul saint Balmarcod' [is that the same text as no. 2 above?] by a certain Ἀγαθόπους, εὐξάμενος πρὸ ἐτῶν δέκα and πρὸς ὀλίγον θησαυρίσας ἐξ εἰδίων καμάτων εὐχαριστῶν.

1991. Berytos. Phylactery for Alexandra, 4th cent. A.D. or later. *SEG* XLI 1530. Republished by T.Gelzer - M.Lurje - C.Schäublin, *op.cit.* (cf. our lemma no. 2383) 46-59: majuscule copy, Greek text, translation; commentary on several lines in their commentary on the new text from Bern (our lemma no. 2383). We notice the following new readings: LL. 38/39: Του|ριηλ (cf. Θουριήλ in our lemma no. 2383 L. 13; *SEG*: Τεβ|ριηλ); L. 40: ἐπι ταῖς χιόνος (*SEG*: ἐπὶ ταῖς χιόνεσι); L. 54: Ῥασουσουηλ (*SEG*: Φασουσουηλ); L. 59: ἐπὶ ταῖς πλατίης (*SEG*: ἐπὶ ταῖς πλατίαις); L. 62: ἐπὶ τῷ ὄρι Σιναει θεόν (*SEG*: ἐπὶ τῷ ΦΙCΙΜΑΕΙΘΟΝ); LL. 65/66: Ιαθ Εννου | Ιαθ (*SEG*: Ιαθεννου|ιαν); L. 67: Χραβα (*SEG*: Χραρα); LL. 80/81: ΕΝΖΑΟΡΟΙΒΕΜΝΑΜΑΔΩΝΖΑΜΑΔΩΝ (*SEG*: ἐν Ζααρα|βεμ Ναμαδων

Ζαμαδων); L. 89: ΤΟΝ· πάντα τὰ ἀρενικὰ ⟨ καὶ θηλυκὰ ⟩ (*SEG*: ὃν (e.g. φρίσσι) πάντα τὰ ἀρενικά); LL. 94/95: ΑΠΟΙ[..]ΕΣΑΘ (*SEG*: ΜΙ[..]εωθ; possibly ἀπέρχεσθαι as in our lemma no. 2383 L. 43); LL. 96/97: ἢ φαρ|μάκῳ ἤτε λόγῳ (*SEG*: ἢ φαρ|μακώσητε αὐτὴ⟨ν⟩); L. 99: μήτε ἀπάτῃ (*SEG*: μήτε ⟨ἀπὸ⟩ ἀπαντῆ⟨ς⟩); L. 105: προσευχόμενα (perhaps for προσερχόμενα? [see R.Gordon in *Ancient Magic* 266 note 54: a slip for προσερχομένην]; *SEG*: προσευχομένη⟨ν⟩); LL. 107/108: ἐν ποταμοῦ | ἐμβάσι (*SEG*: ἐν ποταμίῳ ἐμβάσι); LL. 113/114: θηλυκ|[οῦ κ]αὶ (*SEG*: θηλικ[οῦ] | καὶ); L. 119: καὶ ὁ Χριστὸ[ς] | (*SEG*: καὶ Χριστὲ).

1992. Caesarea Paneas. Epitaphs. I.Skupińska-Løvset, *op.cit.* (cf. our lemma no. 1979), mentions two epitaphs on stelai with representations of priests, now in the National Museum of Damascus: 1) 220: ΑΡΕΙΘΑΤΙΟΕΣΙΙΟΥΣΙΙΗ[...]ΙΒ[...] and ἐτ|ῶν ξ′ (inscriptions right and left of the head; early Antonine period); 2) 221: Μάξιμος | Ιαροχαου | ἐτῶν θε′ [for οε′ = 75?, Bingen || for another inscription possibly from Caesarea Paneas see our lemma no. 2003].

1993. Damaskos (area of). Epitaph, probably 1st cent. A.D. Square aedicula with architectural frame and tympanon; torso of a man; inscription in a tabula ansata below; now in the National Museum of Damascus. Mentioned by I.Skupińska-Løvset, *op.cit.* (cf. our lemma no. 1979) 175 note 20.

Πτολεμαῖος ΟΙΣΣΕΟΕΠΙΩΤΑΙ | πᾶσιν ΕΛΟΕΙΝ ΘΑΠΠΕΙ | τέκνον· οὐδεὶς ἀθά|νατος

[2. in fine θάπ(τ)ει: 'Ptolemaios ... buries his child'].

1994. Dura-Europos. Palmyrenes in Dura-Europos. L.Dirven, *Palmyrenes in Dura-Europos. A study of religious interaction in Roman Syria* (Leiden 1999), examines the interaction between the religion of Palmyrenes in the Dura-Europos and the latter's own religion: did Palmyra influence local religion and did the religion of Palmyrenes in Dura differ from the religion in Palmyra itself? Conclusion: 'Palmyrene religion did not have a profound influence on religion in Dura-Europos'. The cult of Palmyrene deities is largely confined to people of Palmyrene origin. The number of Palmyrene deities worshipped in Dura-Europos, however, was smaller than in Palmyra itself. Palmyrene merchants favored Bel and his associates (Iarhibol, Aglibol), Palmyrene soldiers Iarhibol and Malakbel. Palmyrenes in Dura-Europos focussed on communal gods to the detriment of the many family ('clan') gods worshipped in Palmyra. They did, however, worship both the Tyche of Palmyra and that of Dura-Europos in a Palmyrene sanctuary in Dura-Europos.

The study is based on a series of archaeological objects and on inscriptions found in Dura-Europos. The latter are presented in a long Appendix (pp. 220-371). We provide a *comparatio numerorum* for the Greek and the bilingual, i.e. Greek and Aramaic or Palmyrene texts, between

D.'s Appendix, the *Preliminary Reports I-IX of the Excavations at Dura-Europos* (New Haven 1929-1952; abbreviated below as *TEAD*) and *SEG*.

TEAD VI	*Appendix* no.	*TEAD* VII/VIII	*Appendix* no.
681	47	275 no. 903	13
682	43	276 no. 904	25
683	44	276/277 no. 905	26
684	45	307 no. 914	4
685	46	307 no. 915 (a)	6
686	42	307-309 no. 915 (b-c)	5
687	41	320 no. 917	2 (cf. also *SEG*
688	40		XLV 1901)
689	38	320-322 no. 918	3
690	36	*SEG* II	
691 (a-b)	37 (a-b)	766/767	49 (b-c)
692	35	776	56
693	33	778	48 (a)
694	34	*SEG* VII	
TEAD VII/VIII		338	58
83/84 no. 845	28	339	62
84/85 no. 846	29	340	63
97/98 nos. 850-852	30 (a)-(c)	664	61
275 no. 901	23	*SEG* XV	
275 no. 902	15	850	28
		851	29

1995. Dura-Europos. Bilingual inscriptions. R.Bertolino in P.Leriche - M.Gelin (edd.), *Doura-Europos. Études 4 (1991-1993)* (Beirut 1997) 199-206 (texts and translations), studies the four Hatraean inscriptions found at Dura Europos. Two are partly in Greek: 1) the graffito *TEAD* II 448/ 449 no. 130 = *SEG* VII 772 (B. 201/202 no. 1; for alternative readings of the Greek text in L. 2 (Μαρῖ[νος] π[ατήρ]) see R.Du Mesnil du Buisson, *Inventaire des inscriptions palmyréniennes de Doura-Europos*, Paris 1939, 39: Μαρ[θα]ς π(αράκοιτο)ς or Μαρι[αθ]ης; A.Caquot, *Syria* 30, 1953, 245: Μαρ[θαν δέ]σπο[ινα]; J.T.Milik, *Dédicaces faites par des dieux (Palmyre, Hatra, Tyr) et des thiases sémitiques à l'époque romaine*, Paris 1972, 332-334: Μαρι[θ]εν σ[ύμβιος αὐτοῦ]). The Hatraean text probably mentions the divine triad Māran, Mārtan and Barmāren; the Greek inscription either mentions this triad or, repeatedly, the name of a man: Μαρ(ε)ῖνος; 2) the bilingual R.Du Mesnil du Buisson, *Syria* 19 (1938) 147-152; J.Naveh, *BASOR* 216 (1974) 9-11; cf. *SEG* XLV 1901 (B. 203-205 no. 4; ph.). B. comments on the Hatraean and Greek letter forms and dates the inscription to the Roman period of Dura (165-256 A.D.).

1996. Dura-Europos. Honorary inscription for Septimius Aurelius Lysias, 198-212 A.D. (or shortly afterwards). Rectangular statue base moulded above and below; found in the 'salle à gradins' in the sanctuary of Artemis. Edd.pr. P.Leriche - E.El 'Ajji, *CRAI* (1999) 1309-1346, especially 1322-1336 (ph.). See also P.Leriche, *TOPOI* 9, 2 (1999) 719-739.

Σεπτίμιον Αὐρήλιον Λυσίαν | στρατηγὸν καὶ ἐπιστάτην τῆς | πόλεως· Εὐροπαίων ἡ βουλὴ τειμῆς καὶ ἁγν[εί]ας ἕνεκεν

1. The honorand is also on record in a Latin inscription: Septim(ium) Lusian str(ategum) Dur(ae) (J.Johnson in P.V.C.Baur - M.I.Rostovtzeff et alii (edd.), *The Excavations at Dura-Europos, Preliminary Report* II, New Haven 1931, 148-151). The honorand of *Preliminary Report* VII/VIII (New Haven 1939) 172/173 D no. 876, held to have been his grandson, may rather belong to a collateral branch or to another family, edd.pr. || 2-3. clearly the principal urban official. Four persons in seven documents dated between 51/52 and 180 A.D. bear this double title; its two elements also occur separately: four mentions of a στρατηγός and three of an ἐπιστάτης (all relevant documents are listed in an appendix on 1345/1346). The relationship between the two offices/titles remains unclear. That our honorand is on record only as a strategos in the Latin inscription (cf. above ad L. 1) either implies that he did not yet acquire the higher office of epistates or that the latter title was omitted because it was of lower rank than that of strategos. Possibly the ἐπιστάτης was originally the representative of the Seleukid or Parthian kings, edd.pr. || 3. in *TOPOI* ed.pr. gives Εὐρωπαίων; but according to P.-L.Gatier, *BE* (2001) no. 482, the photo seems to confirm the omikron; [--]ας, edd.pr.; [ἁγνεί]ας, D.Feissel apud edd.pr., with reference to *Syria* 22 (1941) 236 [The photo confirms Feissel's restoration: ἁγν[εί]ας is clearly visible, which renders alternative restorations suggested apud edd.pr. obsolete, Bingen] || the inscription shows that the building where it was found was the bouleuterion of the independent polis Europos. It was erected prior to the reconstruction during which the circular steps were built in; the latter should probably be connected with Dura-Europos becoming a Roman *colonia* (in 214 A.D. or later; first attestation in 254 A.D.). Septimius Aurelius Lysias may have been honored because he had played a decisive role in the city's acquisition of the status of a Latin *municipium*, edd.pr.

1997. Emesa. Epitaphs. I.Skupińska-Løvset, *op.cit.* (cf. our lemma no. 1979), mentions two epitaphs now in the National Museum of Damascus: 1) 32: ΕΙΛΟΣΠΑΙΣΑΣ (with the date '471' (= 160 A.D.); on the base of a basalt female torso); 2) 181 note 43 (ph.): Διοδώρα Διφίλου (ΔΙΟΔΩΡΑ right and ΔΙΦΙΛΟΥ left of a female bust).

1998-2002. Epiphaneia (Hama; area of: Tayibat al-Imam). Mosaic inscriptions in the Church of the Holy Martyrs, 447 A.D. Seven (groups of) mosaic inscriptions in the church in the village of Tayibat al-Imam (ca. 10 km. from Hama). Edd.pr. A.Zaqzuq - M.Piccirillo, *SBF* 49 (1999) [2001] 443-464, especially 449-455 (ph.; dr; translations). Two have already been presented in *SEG* XLV 1905 A-C: A/B = 451/452 no. 3; C = 450/451 no. 2 (in L. 5, read ἐψήφωσεν instead of ἐψήφωσε; at the end of L. 6 a branch). We give the remaining five inscriptions; 450 no. 1 was briefly mentioned in *SEG* XLV 1905 under D (no text). Cf. also P.-L.Gatier, *BE* (2002) no. 462.

1998: 450 no. 1 (*SEG* XLV 1905 D). **Dedication of the church, 442 A.D.** Inscription in a rectangular tabula ansata close to the east side of the eastern panel in the central nave.

Ἐπὶ τοῦ ἁγιοτάτου καὶ θεοφιλεστάτου ἐπισκόπου
ἡμῶν Δόμνου καὶ τοῦ εὐλαβεστάτου πρεσβυτέρου
καὶ περιοδεύτου Ἐπ⟨ι⟩φα[νίου κα]ὶ τọ[ῦ εὐ]λαβεστάτου πρεσ-
βυτέρου Οὐαλέντος ἐ[τελιώθη ὁ να]ọ̀ς καὶ ἐψηφώθη
μηνὶ Δίῳ τοῦ δνψʹ ἐ[τ(οῦς) σπουδῇ - ca. 5 -]¯ πιστωτọ[υ] ὑποδιάκ(ονος)

2. Bishop Domnos is unknown so far for the diocese of Epiphaneia; he can be placed between Stephanos (445 A.D.) and Eutychianos (451 A.D.), edd.pr. [but cf. below ad L. 5] || 3. ΕΠΦΛ, lapis || 4. Οὐλαλέντος, edd.pr. [evidently a printing error]; or ἐ[κτίσθη ὁ ἅγιος τόπ]ος, edd.pr. || 5. δνψʹ ἔτ(οῦς): 754 (Seleukid era) = 442 A.D. [cf. *SEG* XLV; 447 A.D., edd.pr. per errorem]; '(by one son of Theo)pistos the underdeacon', edd.pr.; ẹπιστώτọυ (for ἐπιστάτου) ὑποδιακ(όνου), G.; in the same sense *An.Ép.* (1999) [2002] no. 1663.

1999: 452-454 no. 4. **Donation of part of a mosaic floor.** Inscription in a medallion in the central octagon of the first register in the western panel of the central nave.

ΑΡΑ ΟΒ Λ ΣΙΟΥ | εὐξάμενος ἅμα συ|μβίῳ καὶ τέκνοις | ἐψήφωσεν τὸ ὀπί||σσου τοῦ θρό|νου

1. The text has suffered from a restoration; initio perhaps Μαρας, G.; edd.pr. give '(Θεοδοσίου)' and translate '... of Theodose', apparently interpreting the last part of the line as a patronymic || 4-6. the area 'behind the throne' evidently refers to the mosaic in which the inscription is found, which implies that θρόνος indicates the raised 'bema-exedra' in the center of the nave, edd.pr.

2000: 454 no. 5. **Invocation of the Lord.** Inscription in a rectangular panel belonging to the decoration of the north nave.

Κύριε Χριστὲ Ἐη|σοῦ, μνήσθητι τῶν | καρποφορησάντων | καὶ καμόντων εἰς τὸν || ἅγιον οἶκόν σου

4. καμόντες: craftsmen (the mosaicists?), whether to be identified with the dedicators or not, G.

2001: 454 no. 6. **Invocation of the Lord.** Inscription in a rectangular panel in the central part of the hunting scene in the north nave.

Κύριε, μνήσ|θητι τῆς δο|[ύλη]ς σου Θια|ς ἧς τὸ ὄνο[μ]||α γίνωσκις

[The explicit mention of a name in combination with the formula ἧς τὸ ὄνομα γίνωσκις seems strange; the photo shows ΘΙΑΣ; the upper part of the last letter is lost, Tybout; in the same sense G.: 'on peut se demander si Theia n'est pas là une sorte de pseudonyme'].

2002: 455 no. 7. **Donation of a mosaic floor.** Inscription in a medallion in the central part of the hunting scene in the south nave.

Χ Α ΡΕ ΙC Ι Ε Π ΤCΤΕΝΟC ἅ|μα συνβίῳ καὶ τέ|κνων τὴν στοὰν ‖ τῶν ἁγίων μαρ|τύρων ἐψήφωσ|εν καὶ ἐκόσ|μησεν

1-2. The text has suffered from a restoration of the mosaic ‖ 4-6. the 'stoa of the Holy Martyrs' refers to the south nave, edd.pr., who extend the name to the whole church 'in view of the fact that it is not mentioned in other inscriptions'.

2003. Harah. Sculptor's signature, undated. Stele with a relief representing a woman. S. and A.Abdul-Hak, *Catalogue illustré du Département des Antiquités gréco-romaines au Musée de Damas* (Damascus 1951) 60 no. 9; B.Zouhdi et alii, *Département des Antiquités Syriennes aux époques grecque, romaine et byzantine. Catalogue du Musée National de Damas* (Damascus 1976) 112; M.Abu-l-Faraj Al-Ush - A.Joundi -B.Zouhdi, *Concise guide. National Museum of Damascus* (Damascus 1992) 109; H.Weiss (ed.), *Ebla to Damascus. Art and Archaeology of Ancient Syria* (exhibition catalogue Walter Art Gallery, Baltimore, Sept. 1985-Sept. 1987; Washington 1985) 207/208. I.Skupińska-Løvset, *op.cit.* (cf. our lemma no. 1979) 220, points out that besides the epitaph on the front side ('Bersis, daughter of Markellos') there is a sculptor's signature on the right side: Ἀντώ|νις ἐ|πύη [= ἐποίει]. Possibly Harah belonged to the sphere of influence of Caesarea Paneas (cf. our lemma no. 1992).

2004. Heliopolis (area of: Soucidiè). Dedicatory epigram, early 5th cent. A.D. *IGLS* 2886 (*SEG* XXVI 1633; Merkelbach-Stauber, *SGO* IV 20/13/03). Republished by G.Dareggi, *ZPE* 125 (1999) 190-194 (translation), who reads in L.4 προ[γό]νων (*SEG*: προ[γ]ηνῶν). She questions the traditional identification of the Platonist Eudoxios (L. 2) with the philosopher Eudoxos of Knidos (4th cent. B.C.). She suggests that Πατρίκιος, the builder of the house, and Εὐδόξιος were 'professors' at the law school at Berytos. Both jurists, well known from many sources, were neo-Platonists. Contrary to the current opinion, the text implies that Patrikios was younger than Eudoxios.

Without excluding this identification, D.Feissel, *BE* (2001) no. 486, points out that it is based only on the coincidence of the names. He prefers considering Eudoxios as a neo-Platonic philosopher rather than as Eudoxos of Knidos and refers to the similar view in R.Goulet (ed.), *Dictionnaire des philosophes antiques* III (Paris 2000) 302/303 no. E 99 (Eudoxius). Merkelbach-Stauber accept D.'s view.

2004bis. Heliopolis. Dedication. For an inscription possibly from Heliopolis see our lemma no. 2366 and A.Chaniotis, *EBGR* 15 (2002) no. 168 ('the provenance may be Heliopolis').

2005. Hierapolis (Membidj). Epitaphs. I.Skupińska-Løvset, *op.cit.* (cf. our lemma no. 1979), mentions the following epitaphs (possibly) from Hierapolis and now in the Museum of Aleppo unless stated otherwise: 1) 153 note 84: ἐτῶν | [-ʹ] and [--]ΦΙΛΙΑΙ[--]νδρε | [--] χαῖρε (on two sides of the base of a torso of a *palliata*; now in the National Museum of Damascus); 2) 157 notes 99 and 100: Ἡλώδο|ρε [one would expect Ἡλιόδω|ρε] χρησ|τὲ ἄωρ|ε, χαῖρε (whitish limestone portrait of a *palliatus*; inscription on a small tabula in the front; Antonine period?); 3) 157/158 (ph.): Δάφνε, χρηστὲ ἄλυπε, | χαῖρε (limestone portrait of a man in an arched niche with architectural frame; inscription on the base; now in the Brooklyn Museum; read from the ph.); 4) 160 note 114: Καμαθ | χρηστὴ | ἄλυπ[ε], | χαῖρε (whitish limestone portrait of a woman represented as Pudicitia); 5) 160 note 113: Left: Ὀλυμπιὰς | ἄωρ(ε), | χαῖρε; right: Θεοφίλα | ἄωρε, | χαῖρε (whitish limestone stele with portraits of two women; ΑΩΡΗ, majuscule text); 6) 160 note 116: Αββοιθα χρεσ̄[τὲ] | ἄωρε, χαῖρε (whitish limestone portrait of a woman); 7) 160 note 117: [--]μ[.]ωνεα, χρηστὴ ἄωρε, | χαῖρε (whitish limestone portrait of a veiled woman); 8) 160 note 118: ΦΛΑΕΙ ἄλυπε, χαῖρε and Ζεηρθας ἄλυπε, χαῖρε (whitish limestone portrait of a veiled woman; the first inscription is engraved after recut).

2006-2029. Qalaat Faqra (north/northeast of Berytos). J.-P.Rey-Coquais, *TOPOI* 9, 2 (1999) 629-664, (re)publishes the following inscriptions from this site. The inscriptions date from the middle of the 3rd cent. A.D., except where otherwise indicated.

2006: 632 no. 1 (ph.). **Dedication to Zeus Baelgalasos, reign of Hadrian or Antoninus?** Limestone block found near the temple of Atargatis; the inscription continued on another block to the right.

Διὶ Βαελγαλασῳ [ὑπὲρ σωτηρίας]
Αὐτοκράτορος Ἀδ[ριανοῦ Ἀντωνείνου]
Καίσαρος, μηνὸς Λ[ώου -- (or Δ[είου, Δ[αισίου)

1. Βαελ = Baal; γαλασος: from an Arabic root *gals* ('high mountain') or from Syrian *g'las* ('dented') ‖ ed.pr. offers another restoration: Διὶ Βαελγαλασῳ [ἔτους --] | Αὐτοκράτορος Ἀδ[ριανοῦ] | Καίσαρος, μηνὸς Λ[ώου -- ‖ on 648 ed.pr. comments on Hadrian's travels in the East and especially on his delimitation of the forests of the Lebanon, close to Faqra.

2007: 633 no. 2 (ph.). **Dedication to Zeus Beelgalasos, reign of Hadrian or Antoninus.** Limestone block found near the temple of Atargatis.

Διὶ Βεελγαλασῳ | Κάσσιος Ἀμπλιᾶτος

2008: 634 no. 3 (ph.). **Fragment of a dedication.** Stone block found near the temple of Atargatis; inscription in a somewhat polished field: ---]ρωσαν κατ[---

ἀφιέ]ρωσαν κατ[ὰ e.g. πρόσταγμα, ed.pr.

2009: 635 no. 4. **Building inscription, 43/44 A.D.** *CIG* 4525; P.Collart, *Syria* 50 (1973) 154. Engraved on a corner-stone of the main tower of the city.

("Ετους) εντʹ, ἐπὶ Θολομ | Ραββομου ἐπιμεl\ητοῦ ἐκ τῶν τοῦ | μεγίστου θεοῦ ᾠκοδο|μήθη

1. Year 355 = 43/44 A.D. (Seleukid era), R.-C., who on 648 argues that the tower was built when Qalaat Faqra was incorporated in the province of Syria after the death of Agrippa I in the spring of 44 A.D. || 2. Ραββομος: Semitic name: 'master of the sanctuary', R.-C. [on 646/647 R.-C. writes Ραββωμου but the photo clearly shows an omicron || 3-4. for the expression ἐκ τῶν τοῦ θεοῦ see our lemma no. 2031].

2010: 635-638 no. 5 (ph.). **Dedication to Claudius and Beelgalasos, reign of Claudius.** P.Collart, *Syria* 50 (1973) 154. Engraved on the lintel above the gate in the main tower.

Αὐτοκράτορι Τιβερίωι Κλαυδίωι Καίσαρι | Σεβαστῶι καὶ θ[εῶι] πατ[ρώωι Βε]ελγαλασωι | ἐπὶ Γαΐου Κα[- - - -

2. καὶ ε[ὐεργέ]τ[ει Πη]γαγαλάξιοι, C., who translates the last word as 'les gens de la Source du lait' || 3. initio Ἐπὶ Γαΐου Κα[--, C.; Κα[σσίου Λογγίνου]: G.Cassius Longinus, governor of Syria from 44 A.D., R.-C.; for that date see the previous lemma.

2011: 638-640 no. 6 (ph.). **Dedication for the benefit of Agrippa I and Berenike (before 44 A.D.).** R.Mouterde, *MUSJ* 25 (1942/1943) 31. Limestone block found in the temple of Atargatis.

Ὑπὲρ τῆς σω|τηρίας Μάρ|κου Ἰουλίου | Ἀγρίππα κυρί|ου βασιλέως | καὶ τῆς κυρίας | βασιλίσσης | Βερενίκης θεὰ Ἀταργάτεις Ἀ|ράβων ἀνέθηκε | διὰ Γαΐου Μαν|σουήτου ἀρχι|ερέως καὶ ἐπιμελητοῦ

2-9. For Agrippa I see app.cr. of our lemma no. 2009 || 8-10. θεᾷ Ἀταργάτει Σαρ|ράβων, Mouterde, who considered Sarrabon to be the dedicator; R.-C. points out that we have a case of a dedication made by a deity (see J.T.Milik, *Recherches d'épigraphie orientale* I. *Dédicaces faites par les dieux* ---, Paris 1972).

2012: 640 no. 7. **Dedication to Zeus Heliopolites.** Y.Hajjar, *La triade d'Héliopolis-Baalbek* (Leiden 1957) I 271 no. 229. Cippus found in the ruins of the main temple; not rediscovered: Διὶ Ἡλιοπολίτῃ παρὰ Ἑρμοῦ

Dedication by a certain Hermes, H.; R.-C. wonders whether the dedication has been made 'by Hermes', viz. a dedication by a deity (see previous lemma).

2013: 641 no. 8 (ph.). **Dedication.** D.Krencker - W.Zschietschmann, *Römische Tempel in Syrien* I (Berlin-Leipzig 1938) 42 nos. 1 and 3. H.Kalayan, who excavated in Qalaat Faqra, combined the two fragments and found a new fragment which joined the other two. The entire inscription was engraved on a large architrave of ca. 3,3 meters.

Μ(ᾶρκος) Ἰ(ούλιος) Πετρωνιανὸς οὐετρανὸς βουλευτὴς
vacat ἐκ τῶν ἰδίων ἀνέθηκεν

1. Fr. 3: ΟΥΤΡΑΝΟΣ; but the stone clearly has ΟΥΕΤΡΑΝΟC, R.-C. || 2. Fr. 1: ΕΚ ΤΩΝ ΙΕΡΩΝ.ΝΕ || Petronianus is urban councillor: certainly not of Berytos, since *decuriones* from the Roman *colonia* would write Latin in the city's territory; outside that territory he would indicate the city, in which he was *decurio*.

2014: 641 no. 9. **Building inscription.** Krencker-Zschietschmann, *op.cit.* (cf. our lemma no. 2013) 42 nos. 5 and 6; combined by H.Kalayan (see our lemma no. 2013): [Κ]λεοπάτρας ἐποίησεν ἐκ τῶν [ἰδίων or ἱερῶν]

2015: 641 no. 10. **Building inscription.** Krencker-Zschietschmann, *op.cit.* (cf. our lemma no. 2013) 42 no. 2.

[---]C Ζαβδου vacat? | ΘΑCΕΔΗΔ/// ΜΙΑΚΩΝ | ΧΙΝ γυνὴ ἐποίησαν Ε///

2. initio no theta apud K.-Z., who gave ΔΑΛΑΙΑΡΙΟΝ || 3. initio the chi is uncertain; K.-Z. have an upsilon.

2016: 642 no. 11. **Fragment.** Krencker-Zschietschmann, *op.cit.* (cf. our lemma no. 2013) 42 no. 4.

[--]ΛΟ[.]ΔΙΟCΙ[--]
ΩΝ[---]

1. Perhaps θεοῦ μεγά]λο[υ] Διός, R.-C.; alternatively [Σαλ]λο[ύ]διος is envisaged by R.-C.

2017: 642 no. 12. **Fragment.** Fragment of the architrave, copied by R.Mouterde; not rediscovered: [..]ΑΟΡΑΙΟC

2018: 642 no. 13 (ph.). **Fragment, 240/241 A.D.** Fragment of an architrave block of the east stoa of the court of the main temple: "Ετους βνφʹ μ(ηνὸς) [----]

Year 552 = 240/241 A.D. (Seleukid era), ed.pr.

2019: 642 no. 14 (ph.). **Fragment.** Fragment of an architrave block of a stoa of the court of the main temple: μη(νὸς) Λῴου ΑΡΧΙ[...]ΩΙΝΟϹΙΗ

2020: 642 no. 15 (ph.). **Fragment.** Fragment of an architrave block of a stoa of the court of the main temple: [--]ΤΥΟϹΤΟΥ

2021: 643 no. 16 (ph.). **Building inscription.** Small cippus.

Τ(ίτος) Νούμμ[ι]ος Οὐάλης ἐ[ποίησε]ν

2022: 643 no. 17. **Building inscription.** L.Jalabert, *Mélanges Fac. Or. (Beyrout)* 2 (1907) 302/303; *IGLS* VII p. 90. Limestone block found north of the temple of Atargatis and probably belonging to the wall of the cella.

Σωβαιος I Ῥααιος I ἐποίησεν I vacat Φ vacat

1. ϹΩΒΑΩϹ, J., who read Σωβαιος; Σωβαιος, R.-C. || 2. Ἀράδιος, J.; Ῥααιος: known in Palmyrene texts as R' ', R' Y, R.-C. || 4. Φ: isolated letter; held by J. to be part of a date; Puchstein, whose copy J. used, read ΦΡΟΔ (Ἀ]φροδ[ίτη or an anthroponym derived from Ἀφροδίτη) and deciphered a fifth line with initio K and after a brief lacuna OIC; at present nothing can be seen on the stone, R.-C.

2023: 643 no. 18 (ph.). **Fragment.** Fragment of a limestone cornice.

[---] καὶ Ἀλεξανδ[ρ--]

2024: 643/644 no. 19. **Fragment (of a dedication?).** Limestone block.

[----]ΗΘΕΝΤΕϹ ΑΛΛΑ
[-----π]ατρῷον αὐτῶν

1. The first four letters are uncertain, ed.pr., who does not exclude AMA in fine || there may have been a third line, ed.pr., who suggests that we have a dedication to the 'dieu ancestral'.

2025: 644 no. 20 (ph.). **Fragment.** Limestone block re-used in the Christian basilica.

[----]ΙΓΕΝΝ[----]
[----]ΙΤΟΝΠ[----]
[----]ϹΜΑΝΑ[---]

3. The first two letters and the last one are uncertain, ed.pr.

2026: 644 no. 21. **Fragment.** Limestone block: ΡΗϹ.

2027: 644 no. 22. **Fragment.** Krencker-Zschietschmann, *op.cit.* (cf. our lemma no. 2013) 55. Fragment found near the tower; not found by Rey-Coquais.

ΔΙΙΣΙΟΥΙΣΩ

2028: 644 no. 23 (ph.). **Epitaph.** Inscription engraved on the wall of a rupestral tomb; not rediscovered by Rey-Coquais, who has two divergent copies, one by Arfeuille (A), the other by R.Mouterde (B).

A: ϹΟΡΑϹΝΕ I ϹΝΗ
B: ϹΕΒΑϹΤΟϹ I ΕΝΨ (or ΕΝΗ)

2029: 644/645 no. 24. **Fragment (of an epitaph?).** L.Jalabert, *Mélanges Fac. Or. (Beyrout)* 2 (1907) 303 no. 102. Part of a marble plaque; not rediscovered by Rey-Coquais.

ΕΡΟΝ †
ΘΕΟΥ
ΙΩ
†

1. Possibly διαφ]έρον: 'belonging to', R.-C.; in fine (and in L. 4) a cross, a tau or TI in ligature, R.-C. || 2. possibly a name ending in -θεος, R.-C.

2030. Tall Bī'a. Mosaic inscriptions, 509 A.D. / 500-550 A.D. G.Kalla, *AW* 30 (1999) 131-142 (ph.), reports on an early Byzantine monastery excavated at Tall Bī'a (north of Raqqa; near Nikephorion/Callinicum). Two of the mosaics in the church have Greek inscriptions, read from the photographs by R.A.Tybout: 1) rectangular mosaic in the entrance room of the church representing peacocks and other birds; the main dedicatory inscription - in Syriac - is dated 509 A.D.; two Greek inscriptions adjacent (A left of B): A) Κ(ύρι)ε, ἐλέησον I Κύρον τὸν I ἁμάρτολον; B) Ὑπὲρ μνήμης Ὀρεστ(--); 2) mosaic in a small building east of the church in the cemetery area (500-550 or ca. 550 A.D.); grazing deer before a large date-palm flanked by two doves; above the tree, another couple of doves with an inscription in between: Συμεωνίς (female name, K. [or do we have a male name: Συμεώνι(ο)ς? According to Pape-Benseler s.v. Συμεών, Συμεωνίς is a tribe from Judea; could the three be a symbol for this tribe?, Tybout]).

2031. Unknown provenance. Dedication, undated. Limestone plaque with reliefs: in the central relief the bull-slaying Mithras; above stars and the busts of Sol and Luna ; at right and left Cautes and Cautopates; inscription below the reliefs. Ed.pr. A. de Jong, *Bulletin of the Asia Institute* 11 (1997) [2000] 53-63 (ph.): Ἐκ τῶν τοῦ θεοῦ, ἐπὶ Αβσαλμου

'Because of the things (received) from the god', ed.pr. ['from the funds of the god', Pleket; in the same sense *An.Ép.* (1999) [2002] no. 1675; P.-L.Gatier, *BE* (2001) no. 481, points out that this formula has many parallels: see e.g. *CIG* 4325 (from Syrian Faqra, near Berytos); according to ed.pr. and G. the iconography and style of the relief and the name Αβιαλιος point to the area of Dura and the Euphrates].

2032. Unknown provenance. Epitaphs. I.Skupińska-Løvset, *op.cit.* (cf. our lemma no. 1979), mentions the following epitaphs: 1) 81 note 92: Βωδοσταρτος ἐτῶν λε' χρε̄στὲ καὶ ἄλοιπε, χαῖρε· βζσ' μη[νὸς] Δείου ιζ' ('year 262' (era of Tyre) = 136 A.D. [but we have year 272 = 146 A.D., Pleket]; limestone sarcophagus; now in the National Museum of Beirut); 2) 159 note 107: Μαθχημ ἄλυπε, | χαῖρε (torso of a woman with a male head with late Antonine hairdo mounted on the bust; now in the Museum of Tartus); 3) 186 note 64: ΠΑΜ(?) portrait ΑΓΟΑ portrait | ?ΥΛΟ ἄωρ[ε] | χρε̄στέ, χα(ῖ)ρε (ΧΑΡΕ, S.-L.; white limestone stele with two busts of males; now in the Museum of Hama); 4) 218: ΑΓΓΑΤΟΣΙΜΟΝΕΣΙΦΑΓΗ ΕΤΩΝ Λ |ΕΝΤΗΧΩΡΑΝΙΠΟΔΕΚΑΔΑΡΧΗ|ΣΟΥΔΑΙΑΣΠΕΡΙ|ΜΗΔΕΝΟΣ ['Αγ[γ]α(θ)ὸς (Σ)ίμων ἐσ|φάγη ἐτῶν λ', | ἐν τῇ χώρᾳ (ὑ)ποδεκαδάρχη|ς?; περὶ | μηδένος?, Tybout] (basalt stele with a male bust; inscription below; Hadrianic/early Antonine period; now in the National Museum of Damascus); 5) 223 note 70: ΣΑΧΑΜ|ΗΛΟΣ [Σαχαμηλος?] and below: ΟΩ|ΩΗ and ΕΝΝ|Η (ΟΩ|ΩΗ and ΕΝΝ|Η under the bust of a man and a woman, respectively; Hadrianic period; now in the National Museum of Damascus); 6) 223 note 71: Κέλσος | στρατιώτης (basalt stele with portrait of a bearded soldier; early Antonine period; now in the National Museum of Damascus); 7) 225 note 86: Θεσλεμη | [.]ανάμου | ἄω|ρε || ἐτ(ῶν) | ιβ' (basalt stele with representation of a girl; ca. 150 A.D.; now in the National Museum of Damascus).

2033. Unknown provenance. Epitaph of Dokimos, 211 A.D. Rectangular limestone stele; in a curved niche the bust of a bearded man holding his right arm across his chest within his himation and a scroll in his left hand; inscription under the relief. Offered for sale at Bonhams, Knightbridge (London); cf. auction catalogue *Antiquities, Thursday 22nd April 1999*, 113 no. 418. Read from the photo by R.A.Tybout.

Δόκιμε ἄλυπε, χε̄ραι· ἔτους γκφ', Δύστρου γ'

[2. 'Year 523' (Seleukid era) = 211 A.D. || 'Eastern Empire', catalogue; the stele can very probably be assigned to Syria on the basis of its material and typology; cf. e.g. A.Sadurska - A.Bounni, *Les sculptures funéraires de Palmyre* (cf. *SEG* XLIV 1323/1324); I.Skupińska-Løvset, *Portraiture* (cf. our lemma no. 1979), Tybout].

PALAESTINA

2034. Palaestina (and Arabia). Building inscriptions, 4th-7th cent. A.D. L. Di Segni in J.H.Humphrey (ed.), *op.cit.* (cf. our lemma no. 2100) 149-178, discusses the epigraphic evidence pertaining to public buildings, with special reference (A) to the different types of building and (B) the intensity of building activities executed under individual emperors. For (B) the author presents several graphs and tables. In general there are more documents in the 6th cent., under Justinian, than in other periods; and Arabia is better represented than Palaestina. It is after Justinian's reign that construction in villages becomes more important than in cities.

Ad (A): sacred buildings (synagogues, churches, monasteries) predominate [for churches and synagogues see especially P.Baumann's study, summarized in our lemma no. 2444]; defensive works and forts: φρούριον, πύργος (both public and private), burgus, κάστρον, κάστελλος; public inns having both a military and a social function: ξενεών, πανδοχεῖον, μητᾶτον, δημόσιος/κοινὸς οἶκος, ἀπαντητήριον; βοῦργος; fortifications in cities: πύλη; baths: βαλανεῖον, λουτρόν, πριβᾶτον; water-supply: aqueducts, nymphaea; stoas and piazzas: στοά, ἔμβολος, σίγμα [cf. our lemma no. 2082]; civil basilicas: βασιλική.

On 166-170 a chronologically arranged list of dedicatory inscriptions of sacred and public buildings in Israel; on 171-178 a list of similar texts from Arabia and eastern Palaestina.

2035. Palaestina. Inscriptions and Jewish ethnicity. H.Lapin in E.M.Meyers (ed.), *Galilee through the centuries. Confluence of cultures* (Winona Lake 1999) 239-268, argues that Greek and Hebrew inscriptions from 2nd-7th cent. A.D. Palaestina (mainly epitaphs and dedications in synagogues) 'may be read as demonstrating the emergence of a new ethnic discourse marked by the fact that "Jewishness" was made explicit in epigraphic contexts for the first time' (239). L. comments on methodological problems (240-243) and draws a 'profile of the inscriptions' (243-257): discussion of inter alia geographic and linguistic distribution; relationships and family structures (brief comment on θρεπτός on 247 note 22); crafts (not implying poverty; list on 249 note 26); gender differential; use of private wealth for communal purposes (donations to synagogues as expressions of power [though on 266/267 L. stresses the rarity of outright demonstrations of 'ego', implying an 'inclusive communal ethos']; for words for 'giving' see 252 note 38); inscriptions in the form of prayers for the well-being of benefactors; titles for men in Jewish communal institutions (especially ἀρχισυνάγωγος; no clear picture of the hierarchical organization) and Roman imperial government. Jewish ethnic identity in inscriptions (257-266) are 'expressions made by or for select Jews [i.e., wealthy men] in the context of and in reference to religious, social, and communal contexts' (257). Inscriptions can be marked as Jewish inter alia by specific formulas or symbols ('peace upon Israel'; Hebrew *sjalom*; menorah) or dating system (year in the sabbatical cycle or era of the destruction of the Jerusalem temple). Marking epitaphs as Jewish in Palaestina is not merely due to diaspora influence, but should rather be considered a development of ethnic discourse analogous to that of Jewish communities in the diaspora. These developments in epigraphy correspond to the emergence of the synagogue as a distinctive institution in late antiquity.

2036. Bethlehem. For early Byzantine eulogia tokens possibly from Bethlehem see our lemma no. 2091.

2037-2051. Caesarea Maritima (area of: Jatt). Rock-cut epitaphs, late 1st cent. A.D. Burial cave with loculi ('Tomb 5'); fifteen (clusters of) Greek inscriptions either engraved on the walls above the loculi or at the entrances of and inside the burial chambers. Edd.pr. Y.Porath - A.Kasher, *'Atiqot* 37 (1999) 47-51 (in Hebrew; English summary on 169*); on 52-62 (English summary on 170*) K. comments on the names on record in this tomb (Hebrew, Herodian, Greek, Roman and unfamiliar or unidentified names) and in 'Tomb 4' (three names in Hebrew); he argues that the deceased were members of a local Jewish family of the late 1st cent. A.D. somehow related to the Herodian dynasty, who owned property in the territory of Caesarea.

2037: 47 no. 1 (ph.; dr.). **Epitaphs of Paulos and others.**

Παύλου ν(έου?)· | Παύλου· || Ἡρῳδίαδος

2038: 48 no. 2 (dr.). **Epitaphs of Heronas (?) and others.**

Ἡρωνᾶς· | Ζωηλοῦς· | Λεμκο̣· (?) | Παύλου Μαριάμη(ς)· || Ἡρῳδί(ας?) Τιβέρι(ο)ς· | Βερν(ίκης)· | Ζωή(λου) | Πτολε|με(ο)ς

1. Or Ἡρῳδίας, with ligature of Δ and I, edd.pr. || 2. C under Y; alternatively, Ζωήλου may be read [on the assumption that the sigma does not belong to this name], edd.pr. || 3. or Λεμκι̣ (?), edd.pr. [the dr. shows the lower half of an omikron] || 4. edd.pr. give Μαρι Παυλουάμη(ς) (sic) but translate '(Tomb) of Paulus (son) of Miriame or (Tomb) of Paulus, of Miriame [the dr. shows ΠΑΥΛΟΥ ΜΑΡΑΜΗ̄] || 5. ͰΡΩΔΙ ΤΙΒΕΡΙC, inscription || 8-9. left of LL. 6/7; or Πτολεμέ(α)ς, edd.pr.; ΠΤΟΛΕ|ΜΕC, inscription; the name suggests a date still close to the Ptolemaic era, K.

2039: 48 no. 3 (ph.; dr.). **Epitaphs of Berenike and others.**

Βερενίκης· | Μαριάμης· | Σάρας· | Ῥεβκάς· || Μαμεῖς· | Ἀνιαινός

5. 'Mameis or (of) Mamei', edd.pr. || 6-7. Right of LL. 3/4.

2040: 49 no. 4 (ph.; dr.). **Epitaphs of Sara and Mamei(s):** Σάρα· | Μαμεῖς

2. See the app.cr. of the preceding lemma ad L. 5.

2041: 49 no. 5 (dr.). **Epitaphs of Beren(ike) and others.**

Βερεν(ίκη)· | Μαριά(μη)· | Ῥεβκά

2042: 49 no. 6 (dr.). **Epitaphs of A(grippa?) and others.**

Ἀ(--)· | Βερν(ίκη), Β(ερενίκη?)· | Διόσκορος | Μνασ(έας) || Θνῆ(ς?)

1. Ἀ(γρίππα?), edd.pr. [for this name see our lemmata nos. 2043 and 2045].

2043: 49/50 no. 7 (ph.; dr.). **Epitaphs of Agrip(pa?) and others.**

Ἀγρίπ(πας?)· | Ζωΐλου· | Μαρι(άμη)

2044: 50 no. 8 (dr.). **Epitaph of Reb(ecca) and Zo(ilos):** Ῥεβ(κά)· | Ζω(ΐλος)

2045: 50 no. 9 (dr.). **Epitaph of Mnaseas (?):** Μνασέου Ἀγ(ρίππας)

'(Tomb) of Mnaseas (son of) Ag(rippa) or (Tomb) of Ag(rippa) (son of) Mnaseas', edd.pr.

2046: 50 no. 10 (ph.; dr.). **Epitaph of Markos:** Μᾶρκος

C above the line.

2047: 50 no. 11 (dr.). **Epitaphs of two Ber(e)nike's:** Βε(ρνίκη)· | Βερν(ίκη)

2048: 51 no. 12 (ph.; dr.). **Epitaph of Saria:** Σαρίης

'(Tomb of) Sarai [apparently a printing error for Saria] or (Tomb of) Sara, edd.pr.

2049: 51 no. 13 (ph.; dr.). **Epitaphs of Mar(--) and Mnas(eas).**

Μαρ(--)· | Μνασ(έου)

1. Either Μάρ(κου) or Μαρ(ιάμης), edd.pr.

2050: 51 no. 14 (dr.). **Epitaph of Markos:** Μάρκου

2051: 51 no. 15 (dr.). **Epitaph of Patr(o)s or Patr(a)s (?):** Πατρ(ό)ς or Πατρ(ᾶ)ς

C above the line; alternatively [Ἀντί]πατρ(ο)ς may be read, edd.pr.

2052-2056. Caesarea Maritima. Mosaic inscriptions, late Roman Imperial / early Byzantine period. Ed.pr. J.Patrich in K.G. Holum - A.Raban - J.Patrich (edd.), *Caesarea Papers* 2 (Portsmouth, R.I., 1999), publishes the following mosaic inscriptions found in

the (area of the) warehouse complex and in the Roman c.q. Byzantine governor's palace (*praetorium*). Texts read by L.Di Segni apud ed.pr. For *SEG* XLVIII 1881 (1) and (2) see *ibid.* 80 (text; dr.) and 78 (dr.), respectively.

2052: 87 (dr.). **Fragment, 5th/6th cent. A.D.** Inscription in a medallion in the south-western stoa of the palace: Ἐπὶ Φλ(αουίου) | [----]

Beginning of the name of a governor of Palaestina Prima, ed.pr.

2053: 96 (dr.). **Christian acclamation, undated.** Inscription in the central medallion in a room near the junction of *cardo* and *decumanus*; two pairs of ivy leaves above and below: Διαμείνῃ | ἡ εἰρήνη τῶν | Χριστιανῶν

2054: 97 (ph.). **Invocation, 4th cent. A.D.** Inscription in a medallion in the 'courtyard building' east of the palace.

Εἷς Θεὸς μό|νος, βοήθει | Εὐσεβίῳ τῷ | [νου]μεραρίῳ

4. For the *numerarius* in Caesarea see *An.Ép.* (1995) [1998] no. 1588.

2055: 97/98 (ph.). **Wish for well being, undated.** Inscription in a medallion in a room further to the north than the 'courtyard building': Εὐ|τύχι, | Δειονύ|❦ σει ❦ |☧

[3-4. We assume that Δειονύσιε is meant].

2056: 101 (dr.). **Thanksgiving, undated.** Inscription in a rectangular frame in the portico in front of the 'revenue office' (oldest level of the portico's pavement).

Εὐχαριστοῦντες οἱ ὑπο|βοηθοὶ ἐποίησαν

The inscription supports the interpretation of the entire complex as the governor's *praetorium*; the ὑποβοηθοί were assistants of lower rank in the judicial or fiscal administration. In the large Audience Hall a Greek inscription pointing to its function as law court was found (ph. on 94; to be published by L.Di Segni and K.G.Holum), ed.pr.

2057. Caesarea Maritima. Inscriptions on wall paintings, late 6th/early 7th cent. A.D. T.Avner in *op.cit.* (cf. our lemmata nos. 2052-2056) 108-128 (ph.; dr.), publishes two friezes of saints painted on walls in one of the warehouses (1) and in a vaulted room south-east of the block of warehouses (2): 1) Three haloed saints (113-115); labels in red on both sides of the haloes; from left to right [† Ἰωάν]νης, [† ....]μος (perhaps Ζώσιμος, Ἄνθιμος or Μάξιμος) and [† --]ας; over these labels other inscriptions in green and small crosses were painted in a later stage left of the haloes: Π[--] over [ΙΩΑΝ] (probably Πρόδρομος with

-μος of the older inscription being preserved) and ΗΛΙC (?; perhaps Ἠλίας); 2) Christ and the apostles, all haloed (118-122); inscription in red below the bottom frame: cf. D.Feissel, *BE* (2002) no. 474: † [--- ἤ]λπισάν σοι, αὐτὰ σῶσον wavy line [---] σῶσον τὰ ἄλογα wavy line [----] (prayer on behalf of animals) [also in C.M.Lehmann-K.G.Holum, *The Greek and Latin Inscriptions of Caesarea Maritima* (Boston 2000) no. 153].

2058. Caesarea Maritima. Inscriptions on early Byzantine lead seals, 6th/7th cent. A.D. Ed.pr. J.W.Nesbitt in *op.cit.* (cf. our lemmata nos. 2052-2056) 129-135 nos. 1-47 (ph.), publishes 46 Byzantine lead seals and one (anepigraphic) tessera (no. 36) found in the area of the governor's palace and the warehouses; eleven are illegible (nos. 37-47), one in Latin (no. 19), four uninscribed (nos. 1/2 and 20/21), and no readings are suggested for nine monograms (nos. 22-27, 29/30, and 32). We give ed.pr.'s readings of the remaining seals, refraining from elaborate descriptions [an oblique hasta (/) separates the text on the obverse from that on the reverse. Date: 6th/7th cent. A.D. unless stated otherwise]: **1)** Θεοδώρου / σχο|λαστι|κοῦ (130 no. 3; dr.); **2)** bust of Virgin with Christ / Λέοντος χαρτουλαρίου or μαγίστρου (130 no. 4; dr.; 6th cent. A.D.); **3)** Γεωργίου / κομμερκι[α]ρίου (?) (130 no. 5; dr.); **4)** rider on horseback / Βάρδας νοτάριος (?) (130 no. 6; dr.); **5)** Κηρύκου / στρα|τηλά|του (130 no. 7; dr.); **6)** Εὐσ[ε]|βίου / ἐπι[σ]κ(όπου) | Γάζης (130/131 no. 8; 6th cent. A.D., perhaps the 530s); **7)** Στεφάνου / διακόνου (131 no. 9; dr.); **8)** [Ἁγ(ίας) | Ἐ]κκλ|[ησ(ίας)] / πόλ(εως) | Ἐμίσ(ης) (131 no. 10; 6th cent. A.D. Ἐμίση = Emesa); **9)** Βον|όσου / Bon/osu (131 no. 11); **10)** bust of Virgin with Christ / Κωνσταντίνου (131 no. 12; dr.; 550-600 A.D.); **11)** Εὐλογίου / Εὐλογίου (131 no. 13; dr.); **12)** standing figure / Ἰωάννου (132 no. 14; dr.); **13)** bust (with nimbus cruciger?) / Ἰωάννου (132 no. 15; dr.); **14)** bust of Virgin / Π[α]ν[α]ρέτου and remains of an alpha, delta or lambda at bottom (132 no. 16; dr.); **15)** Ser|giu / Ἰωάννου πατρικίου (?) (132 no. 17; dr.; 6th cent. A.D.); **16)** bust of Virgin with Christ / Θεο|χαρίσ|του (132 no. 18); **17)** monogram [no reading] / ΕΤΡΘΙ|CΥΝ|ΒCΠ (133 no. 28; dr.); **18)** monogram [no reading] / perhaps Ἐλπίδιου νοταρίου (134 no. 31; dr.; 6th cent. A.D.); **19)** Ἱερ|οσολ|ύμων / | [.]ΓΙΟ[..]ΤΟ|ΚΟ[.]ΗΓΙΕ[....] (134 no. 33); **20)** [.]ȣḲΙ|ΑΝȣC|ΧΟ̣ΛΑ|C[...] / ΤΟΥ | ΒΟCΓ|ΡΗC̣ȣ (134 no. 34; 'one is tempted to read Λουκιανοῦ σχολαστικοῦ, but the initial letter involves a letter formed with an upright bar at right'); **21)** [...|..]ΑΙ|Μȣ / [.]Α̣[.]|ΙΟΠΔ|ΒΙΙ (134 no. 35).

2059. Diospolis. Mosaic inscription, 582-586 A.D. Inscription in a marble medallion in the mosaic floor of the church of St. Bacchus; representation of a Tyche with turreted crown holding a cross in her right and a cornucopia in her left hand. Mentioned by L. Di Segni, *Atti XI Congresso* II 627 (ph.).

[Ἐπ]ὶ Φλ[(αουίου) Θεο]δώρου Προκο[πίου
--] | † ἐν μηνὶ Ξανθ(ικῷ) τοῦ εμχ΄ ἔτ(ους)

1. Probably a governor, Di S. || 2. year 645: probably a Pompeian era: 64 B.C. or between 60-63 B.C.; this yields the date 582-586 A.D., Di S., who argues that the medallion with depiction of a city Tyche was originally

attached to a public building in a city; the city cannot have been Diospolis, which had an era of 200 A.D.; it may have come from Gaza.

2060. Dora. Stamped amphora handle, ca. 165-155 B.C. Rhodian amphora with rectangular stamp of known type. Ed.pr. G.Finkielsztejn, *Levant* 29 (1999) 111: [Παυσανί]α (= Pausanias the 3rd; manufacturer). Another Rhodian stamp is illegible.

2061. Et-Tabgha. Mosaic inscription. A.M.Schneider, *Die Brotvermehrungskirche von et-tabga am Genesarethsee und ihre Mosaiken* (Paderborn 1934) 53-55. Republished by P.Baumann, *op.cit.* (cf. our lemma no. 2444) 288 note 97.

† Ὑπὲρ μνήμης [καὶ] ǀ ἀναπαύσεω[ς] ǀ τοῦ πρ(οσ)ενένκα[ν]ǀτ(ος) ὁσ(ιωτάτου) πατρ(ὸς) ἡμ(ῶν) ǁ T[--]

4. Schneider: ΠΑΤΡΙΜ: Πατρι(άρχου) Μ[--]; B. interprets IM as a ligature of H and M and *per errorem* gives πατ(ὴ)ρ).

2062. Gaza. Inscription on a lead weight, 52 A.D. Square lead weight with a handle in the middle of its top side; find-place and present whereabouts are unknown; published on the basis of a photo by edd.pr. A.Kushnir-Stein, H. Gitler, *NAC* 28 (1999) 221-223 (ph.; translation).

("Ετους) ιβ' Τιβερίου Κλǀαυδίου Καίσαǀρος Σεβαστοῦ, ǀ ἀγορανομοǁῦντος Φύσǀκωνος τοῦ ǀ Ζήνωνος

Weight: 447 gr ǁ nu and zeta are written as И and Σ, respectively ǁ on the reverse within a circle a large Phoenician *mem* written retrograde, the emblem of Gaza, flanked by the countermarks Y and Φ (probably to be read sinistrorsum as an abbreviation of Φύσκων), edd.pr. ǁ 1. the sign L for ἔτους is also found on coins of Gaza and on the weight *SEG* XLI 1551 (Gaza; 96/97 A.D.; a vertical line preceding Z can be seen on a new photo: read Ḷ rather than [L]); by contrast, in *SEG* XXVIII 1410 (26/27 A.D.), ἔτους is written in full: it is likely to belong to another city than Gaza, also in view of the presence of Dikaiosyne on the reverse, edd.pr. ǁ 1-3. first weight from Gaza with a date based on an imperial regnal year rather than the city era. This exception may have historical significance: perhaps a hint of a temporary transfer of Gaza to the direct rule of the Judaean procurators, which could have occurred on the incorporation of Archelaos' ethnarchy in the provincial system in 6 A.D., or on the dissolution of the kingdom of Agrippa I in 44 A.D., edd.pr.

2062bis. Hippos. Funerary epigram. See our lemma no. 2090.

2063. Jericho. Epitaphs of the Goliath family, 10-70 A.D. *SEG* XXXI 1405-1407 (XLII 1434). Republished by R.Hachlili in R.Hachlili - A.E.Killebrew, *Jericho. The Jewish cemetery of the second Temple Period* (Jerusalem 1999), 143-158 (ph.). No new readings. For *SEG* XXXI 1405 see also *SEG* XLVII 2051.

2064. Jerusalem. Epitaph of Horkanos, 1st cent. B.C.-3rd cent. A.D. *CIJ* 1279. Ossuary in the collection of the German Protestant Institute of Archaeology in Jerusalem. Republished by V.Fritz - R.Deines, *IEJ* 49 (1999) 233/234 no. 13 (ph.): Ὁρκανὸς Νικολάου

[Ὁρκανὸς ǀ Νικολάου, *CIJ*; the ph. shows that there is no line division] ǁ Ὁρκανός: only attestation of this name, a transliteration of an Hebrew/Aramaic equivalent which in the form of Ὑρκανός is on record in Palaestina from the 2nd B.C.; Νικόλαος is a frequent Greek name but rare for Jews. In view of these uncommon names it seems improbable that the inscription is a forgery (as suggested by C.Clermont-Ganneau [see *CIJ* 1279 app.cr.]), F.-D.

2065. Jerusalem. Eulogia inscription, early Byzantine period. E.Mazar, *op.cit.* (cf. our lemma no. 2066) 43 (ph.), presents a photo of an inscribed clay medallion, with relief decoration of a schematic church. L. Di Segni (per ep.) kindly sent us her version of the text: [† Εὐλ]ογία Κ(υρίο)υ ἀπὸ τῆς κατα[φυγῆς τῆς ἁγ(ίας) Ἐλισαβέθ]. She refers to an identical eulogia from Bobbio (A.Grabar, *Ampoules de Terre Sainte* 44 pl. LVI) with the full text † Εὐλογία Κ(υρίο)υ ἀπὸ τῆς κατα[φυγῆς τῆς] ἁγ(ίας) Ἐλισαβέθ. We have an eulogia of the church of the Flight of Elizabeth at Ein Karim.

2066. Jerusalem. Seal ring, early Byzantine period. E.Mazar, *The Monastery of the Virgins. Byzantine Period. Temple Mount excavations in Jerusalem* (Jerusalem 1999) 11 (ph.), presents a photo of an inscribed bronze seal ring found during the excavations of the monastery. L. Di Segni (per ep.) kindly sent us her version of the text: Θεόδοǀυλ(ος) Ὀλǀύβρ(ιος) Ὀ̣ǀλυβǁρί(ου). On both sides a monogram repeating the name Θεοδούλου.

2067. Khirbet ed-Deir. Inscriptions from the monastery, 5th/6th cent. A.D. *SEG* XXXVII 1493-1496. Republished by L. Di Segni in Y.Hirschfeld (ed.), *The early Byzantine monastery at Khirbet ed-Deir in the Judean desert: the excavations in 1981-1987* (Jerusalem 1999) 97-106 nos. 1-4 (ph.). No new readings. In 1496 Di Segni hesitates to adopt D.Feissel's reading π(ατέ)ρες (see app.cr.) 'because in this period and in this region unmarked abbreviations are more common with truncation than with contraction'.

2068. Marisa. Standard of volumes for liquids, 143/142 B.C. Rectangular local limestone block with four conical cavities on top tapering to narrow outlets in the bottom; channel

for overflow; four lion's heads on the front and one on the left hand side; inscriptions above these protomes across the front (A) and running counter-clockwise around the raised rim of each funnel, indicating the volumes in growing order from left to right (B; traces of red paint); found in the central building of the insula of the lower city abutting the outer wall of the akropolis; now in the Israel Museum in Jerusalem. Ed.pr. G.Finkielsztejn, *'Atiqot* 38 (1999) 51-64 (ph.; dr.). Cf. P.-L.Gatier, *BE* (2001) no. 499.

A: ("Ετους) ορ´ ἀγορανομούντων Ἀντιπά[τρου τοῦ ----]δώρου καὶ Ἀριστοδάμου τοῦ Ἀρίστον[ος]

B: ἑκκαιδ[έκ]ατον ὄ[γ]δοον τέ[τ]α[ρτο]ν δικοτ[ύλ]ιον

A. Year 170 (Seleukid era) = 143/142 B.C. || Ἀρίστον[ος], G.; Ἀρίστον[ος] or, less preferable in view of the available room, Ἀριστον[όμου] or Ἀριστον[ύμου], ed.pr. || the agoranomoi are unknown, but their names are on record in local inscriptions ed.pr. || B. the fourth funnel is defined as being the double of the κοτύλη (here close to the double of 0.24 liter); one sixteenth, one eighth and one quarter are fractions of this volume; since the third funnel has half the volume of the fourth (i.e., one kotyle), the unit of reference for funnels one, two and three equals four kotylai (i.e., a χοῖνιξ), ed.pr., who refers to indications of volume on other sekomata || first example of a σήκωμα in the Levant; made under the authority of two agoranomoi during the last uninterrupted phase of occupation in Marisa (i.e., before the Hasmonean conquest in 112/111 B.C.; a Rhodian amphora stamp recording the manufacturer Βάκχιος, active at least in the 120s, was found in another room in the same building); though the use of the word agoranomos reveals inspiration by the Greek model, there is no clear evidence that Marisa was organized as a Greek polis ('je ne partage pas cette opinion', G.). The find context suggests that it was a private measure based on the official standard; in view of the relatively small volumes, it may have belonged to a shop for trade in perfumes or medicines, or their raw materials, ed.pr.

2069. Marisa. Erotic inscription. J.P.Peters - H.Thiersch, *Painted tombs in the necropolis of Marisa* (London 1905) 56-61; H.W.Garrod, *CR* 37 (1923) 161/162; I.U.Powell, *Collectanea Alexandrina* (Oxford 1923) 184; Merkelbach-Stauber, *SGO* IV 21/09/01. Brief discussion by J.Hordern, *ZPE* 126 (1999) 81/82, especially of LL. 3/4, where 'the reference to the cloak ... recalls a previous sexual encounter between the lovers'. H. argues that both poems (a lyric dialogue in trochaic trimeters, LL. 1-6, and two predominantly iambic verses, LL. 7/8) were written at the same time by the same person. The text was found on the wall of ▪ tomb; on the opposite wall there was a graffito: "Ηλιος καίων Μύρων ἱερεὺς | ἐπὶ νεῦμα Καλυψοῦς. Unlike Thiersch H. believes that Myron and Kalypso were other lovers than those from the erotic inscription. Tombs, in their isolation, were attractive spots for illicit sexual encounters.

⟨Γυνή⟩ Οὐκ ἔχω τί σοι πάθω ἢ τί χαρίσωμαι·
κἆιτα κεῖμαι μεθ' ἑτέρου, σὲ μέγα φιλοῦσα;
ἀλλὰ ναὶ τὴν Ἀφροδίτην μέγα τι χαίρω
ὅτ⟨τ⟩ι ⟨τοι⟩ σου θοἰμάτιον ἐνέχυρα κεῖται·
⟨Ἀνήρ⟩ ἀλλ' ἐγὼ μὲν ἀποτρέχω, σοὶ δὲ καταλ⟨ε⟩ίπω
εὐρυχωρίην πολλήν· ⟨Γυ.⟩ πρᾶσσε ὅτ⟨τ⟩ι βούληι.

Μὴ κροῦε τὸν τοῖχον, ψόφος ἐγγίνεται,
ἀλλὰ διὰ τῶν θυρῶν νεῦμα σ' ἱκ(ν)εῖται

2070. Nahariya. Monogram of John, ca. 555 A.D. C.Dauphin - G. Edelstein, *Byzantine Mnemeia* 5 (1984) 91-93 (*non vidimus*). L. Di Segni, *art.cit.* (cf. our lemma no. 2034) 169 with note 51, identifies Ἰωάννης with the homonymous bishop of Tyre (ca. 555 A.D.) rather than with the bishop of Ptolemais (edd.pr.: ca. 536 A.D.).

2071. Nazareth? Diatagma Kaisaros concerning tomb violation, shortly after 31 B.C.? *SEG* XLVIII 1893*. A.Giovannini - M.Hirt, *ZPE* 124 (1999) 107-132, reprint the text of ed.pr. (no new readings) with translation of M.Humbert and the reconstruction of the original text in Latin by ed.pr. They discuss the following points.
1) The two parts of the text were not drafted by two different authorities. The first part (LL. 2-17) concerns crimes committed in the past, the second part (LL. 17-22) crimes to be committed in the future. The latter will be punished more harshly than in the past. The text is not a rescript: it is an edict issued by a Roman magistrate, a governor or an Emperor.
2) Τυμβωρυχία (L. 22) is not a concept from Hellenistic Greek law but a Roman concept.
3) In Rome, violation of a grave was a crime which led to a civil action with a fine as punishment for repair of the damage. It could also lead to ▪ penal action with a punishment for the crime committed. A conviction of tomb violation brought *infamia*, as is shown by the *Digesta*. The authors frequently refer to grave inscriptions from Asia Minor containing legal measures against violators of the grave. Tomb violation will be punished with the death penalty in the future (LL. 20-22), like crimes against the gods or asebeia. The governor has no right to mitigate the punishment because of special circumstances. The punishment had to be capital but it could be replaced by exile.
4) The text most probably dates to the reign of Augustus, presumably shortly after Actium. It has to be placed among the measures taken by Augustus immediately after his coming to power in order to restore the ancestral religion and public order. Nothing in the text permits a connection with some particular event. Octavian may have issued the edict when he visited Asia Minor immediately after Actium, and observed the damages caused to tombs during the Civil Wars. G.-H. suppose that the diatagma Kaisaros was not erected at Nazareth but at some place in Asia Minor (Lycia - Pisidia?), where almost all inscriptions mentioning τυμβωρυχία come from. The stone may have been transported by ship to Syria-Palaestina and have ended up on the antiquities market of Nazareth.

2072. Ptolemais (Akko). Amphora stamps, 3rd/2nd cent. B.C. D.Avshalom-Gorni, *Excavations and Surveys in Israel* 19 (1999) 13, reports the discovery of 26 stamped amphora handles: 25 Rhodian (11 date between 145 and 122 B.C. [we read on ▪ photo (p. 14, Hebrew version) Ἐπὶ Καλλικρά[του], Chaniotis]) and one unidentified (ph.; abbreviation AX or AY [rather AK, Chaniotis]).

2073. Ptolemais (Akko)? Inscription on a lead weight, late Hellenistic period? Rectangular lead weight folded in two in Antiquity; obverse: inscription right of and below a *caduceus* (starting at the upper right); inscription and *caduceus* each surrounded by two concentric squares; reverse: network pattern; found with two bronze coins and a piece of lead inserted in the fold; said to come form northern Israel; now in the Israel Museum. Edd.pr. A.Kushnir-Stein, H. Gitler, *NAC* 28 (1999) 225-228 (ph.): ΠΤ∠ΚΒ

Weight: 66.21 gr || edd.pr. present a photo of an almost identical weight published by S.Qedar, *Gewichte aus drei Jahrtausenden* II (Münzzentrum Köln, Auktion 37; 1979) 31 no. 5077. Both weights can probably be assigned to Ptolemais on the basis of the abbreviation ΠΤ and the *caduceus*, also represented on coins from that city. Q. interpreted ∠ΚΒ as (ἔτους) κβ', which yields 27/26 B.C. (local era; edd.point out that 28/27 B.C. is actually the correct date since it has been established that the city era started in 49 rather than 48 B.C. by A.Burnett - M.Amandry - P.P.Ripollès, *Roman Provincial Coinage* I, London-Paris 1992, 658). However, edd.pr. refer to a series of weights in which the sign ∠ appears to introduce both the date and the number indicating the weight (S.Qedar, *Gewichte aus drei Jahrtausenden* III, Münzzentrum Köln, Auktion 44, 1981, 39-41 nos. 90 (A-E); F.Manns, *Some weights of the Hellenistic, Roman and Byzantine periods*, Jerusalem 1984, 15/16 nos. 15/16). All are dated to 'year 214', which is likely to be the Seleukid era (= 99/98 B.C.; previously dated to the mid 2nd cent. A.D.); consequently ∠ΚΒ may as well refer to the weight, which leaves the date an open question [but the ∠ on the items of the '214 series' is 'à dire vrai banal et différent du signe de Ptolémaïs' according to P.-L.Gatier, *BE* (2000) no. 659]; one of the coins found inside offers a *terminus post quem* of ca. 140 B.C., which leads edd.pr. to suggest a late 2nd cent./early 1st cent. B.C. date. One piece of the 'year 214' series has its weight indicated by a number κβ' (22) as on our item; it weighs 76.88 gr, fairly close to the 74.67 gr of the weight from Ptolemais published by Q.; these values are likely to correspond with 1/8 of a local *mina*; our weight weighs 7.58 gr together with the two coins inside, but the lead piece unduly increased the overall weight to 83.95 gr.

2074. Sinai. Wadi Feiran. Dedication of a lamp to Theos Dousares, 50-150 A.D. *SEG* XLVI 2299 (1). A.Chaniotis, *EBGR* 12 (1999) no. 46, suggests restoring in LL. 3/4 εὐ[χαριστί]|ας χάριν (perhaps εὐ[σεβεί]|ας, H.W.Pleket in *SEG*).

2075. Skythopolis. Dionysos and Zeus-Dionysos. J.-M.Nieto Ibáñez, *IEJ* 49 (1999) 260-268, comments on Jos., *Bell. Iud.* 2.466-471, relating the Skythopolitans' slaughtering of the city's Jewish community in an ἄλσος they lured them into. He assigns this grove to Dionysos, and on 262-264 discusses two dedications: B.Lifshitz, *ZPE* 6 (1970) 62 ([Θ]εῷ Διο|νύσῳ | Γερμανός; late 2nd/early 3rd cent. A.D.) and *SEG* XX 457 (dedicated Διὶ Βάκχ[ωι], with the proviso that H.Seyrig interpreted BAKX/ as part of the name of the dedicant; 1st cent. A.D.). The identification of Zeus with Dionysos is not frequent; another epigraphic example is *I.Pergamon* 324. N.I. interprets *SEG* XX 457 as a testimony for the superimposition of the cult of Zeus upon the local deity Dionysos.

2076-2084. Skythopolis. Various inscriptions. Ed.pr. L. Di Segni, *Atti XI Congresso* II 631-639, publishes the following texts.

2076: 631. **Honorary statue for Eudoxia, 400-404 A.D.** Inscription on a large octogonal pedestal for ■ statue.

Ἀρτεμίδωρος ἄνασ|σαν ὅλης χθονὸς | Εὐδοξίαν
χρυσεί|ην ἔστησε περισκέ|πτῳ ἐν χώρῳ

Two hexameters, ed.pr. || 1. Artemidoros: Fl.Artemidoros was governor of Palaestina, probably between 400, when Eudoxia became Augusta, and 404 A.D. (death of Eudoxia), ed.pr.; for other texts recording this governor see our lemmata nos. 2077/2078 || 4-5. Homeric quotation (*Od.* 1, 426; 10, 211); ἐν should have been ἐνί *metri causa*, ed.pr.

2077: 631 = *SEG* XLIV 1367bis (400-404 A.D.). Restoration of the Nymphaion after the earthquake of 363 A.D.

2078: 632. **Building inscription, 400-404 A.D.** Inscription within a rectangular frame in a mosaic floor in front of the south entrance of the bathhouse.

Ἐπὶ Φλ(αουίου) Ἀρτεμιδώρου μεγαλ[οπρε(πεστάτου)] | κόμιτος καὶ
ἄρχ(οντος) καὶ τοῦτο τὸ ἔργον τῆς ψηφώσεως ἔ[γένετο]

Artemidoros was *spectabilis comes* (see preceding lemma); if he carried that title *ex officio* he may well have been governor of undivided Palaestina in 400-404 A.D.; this would date the division into three provinces (Prima, Secunda, Tertia) after Artemidoros' tenure, ed.pr.

2079: 632/633. **Building inscription, before 400 A.D.?** Inscription on a stone lintel in secondary use in a platform resting on vaults and superseding the propylaion.

† Ἐπὶ Φλ(αουίου) Ταύρου Συνκλητίου Ἀβλαβίου τοῦ μεγαλοπρε(πεστάτου) | καὶ περιβλέπτου κόμιτος καὶ αὔτη ἡ κρηπὶς μετὰ τῶν | ❦ ἄλλων ἐγένετο ❦

For this governor see the next lemma.

2080: 633. **Building inscription, before 400 A.D.?** Limestone slab found in the vicinity of the theatre; characters similar to that of the preceding text; no cross.

Ἐπὶ Φλ(αουίου) Ἀβλαβίου τοῦ μεγαλοπρε(πεσ-
τάτου) | μητρο(πολίτου) ἡ πόλις | ἀνενεώθη

Ed.pr. identifies this Fl.Ablabius with the Ablabius of the previous lemma; she suggests interpreting μητρο(πολίτου) as an indication of the residence of the governor in a metropolis, i.e., in Caesarea, capital of undivided Palaestina; if that is true, Ablabius was a contemporary of Artemidoros or perhaps rather his predecessor.

2081: 632 = *SEG* XXXVIII 1643 (XXXIX 1638; XL 1511).

2082: 636. **Building inscription, 506/507 A.D.** Stone block in secondary use in a building of the Umayyad period.

† ☙ Α † εὐτυχῶς † ω † | Θεοσέβιος υἱὸς Θεοσεβίου | πόλεως 'Αμίσου ἐπαρχίας | 'Ελενοπόντου, ἄρχ(ων) Παλαιστ(ίνης) (δευτέρας), || ἐκ θεμελίων ἔκτισεν τόδε | τὸ σίγμα ἔτους οφ', ἰνδ(ικτιῶνος) ιε', προ|νοησαμένου Σιλβίνου Μαρίνου | † λ(αμπροτάτου) κόμ(ητος) καὶ πρώτου

3-4. 'from the city of Amisos in the province of Hellenopontos', ed.pr. || 6. σίγμα: a semicircular piazza with shops, ed.pr., who for this term refers to *IGLS* XIII 9122; year 570 = 506/507 A.D. (era of Pompey); see for σίγμα also our lemma no. 2034 || 7-8. Silvinus is on record in another inscription from 522 A.D., briefly mentioned in *SEG* XLV 1931 sub C 1 and now available in our lemma no. 2083 B; πρῶτος = 'principalis', ed.pr.

2083: 636/637. **Building inscriptions, 522 A.D.** Two white limestone slabs in the pavement of a new road; an aqueduct passed under the street.

A (dr.): † 'Αρχὴ ἔργου | θαυμαστοῦ | Φλ(αουίου) 'Ορέστου | μεγαλοπρ(επεστάτου) ἄρχ(οντος)

[1. Cf. *SEG* XXXVIII 1642: 'Αρχὴ καὶ τέλος, Pleket].

B (dr.) (Cf. *SEG* XLV 1931 sub C 1): 'Επὶ Φλ(αουίου) 'Ορέστου μεγαλοπρ(επεστάτου) | κόμ(ητος) καὶ ἄρχ(οντος) τὸ περιβόητον ἔργον | τῆς πλακώσεως μετὰ κ(αὶ) τοῦ νέου | ὑδρίου ἐγένετο, προνοησαμένου || Σιλβίνου Μαρίνου λ(αμπροτάτου) κόμ(ητος) | κ(αὶ) πρώτ(ου) ἐν ἰνδ(ικτιῶνι) ιε', | ἔτ(ους) επφ'

4. ὑδρ(ε)ῖον: 'water-channel', ed.pr. || 5. for Silvinus see our lemma no. 2082 || 7. year 585 = 522 A.D. (era of Pompey), ed.pr.

2084: 638/639. **Epigram and building inscription for a basilica, 500/501 or 515/516 A.D.** Block later inserted in the front of the arcades which superseded the basilica in the Umayyad period.

A: † Μέλλεν ἐμὲ προθέλυμνον ἐπὶ χθόνα | διανερύσσαι
πουλὸς πανδαμάτωρ πόλιο[ς] | χρόνος ἄψοφος ἕρπων·
Σιλβανός [δέ με στῆσε] | πόνων ἐγκύμονι τέχνῃ
4 ὄλβῳ 'Ανασ[τασίου τε], || πολυκτεάνου βασιλῆ[ος]

B: † 'Εκ δωρ(ε)ᾶς Φλ(αουΐου) 'Αναστασίου | αὐτοκράτ(ορος) Αὐγούστ(ου) ἡ βασιλικὴ | μετὰ τῆς στέγης καὶ τῆς κεραμώσεως ἐγένετο διὰ Σαλλουστίου || καὶ Σιλουανοῦ σχο(λαστικῶν) ἀδελφῶν, | παίδων 'Αρσενίου σχο(λαστικοῦ), Σκυθοπολιτῶν, | ἐν ἰνδ(ικτιῶνι) θ', ἐν χρ(όνοις) 'Εντριχίου μεγαλο|πρεπεστάτου ἄρχοντος

A. 3. [δέ με στῆσε], ed.pr. [unmetrical, Bingen, who prefers με στῆσε] || B. Silvanus and Sallustius, sons of Arsenius: this family is attested in literary sources and inscriptions. Silvanus is known to have held an imperial office in the city in 518 A.D.; his son, Arsenius junior, became senator in Constantinople and obtained an imperial grant for the renovation of the city wall, ed.pr., who for building activities under Justin I, Anastasios' successor, refers to *SEG* VIII 37 and 93.

2085. Skythopolis. Building or renovation of the city walls, 530/531 A.D.? F.Cumont, *Catalogue des sculptures & inscriptions antiques (monuments lapidaires) des Musées Royaux du Cinquantenaire* (Brussels 1913) 170/171 no. 144. L. Di Segni, *art.cit.* (cf. our lemma no. 2034) 168 with note 36, assigns this text to Skythopolis (Cumont: unknown provenance). She argues that *SEG* XX 459 (Skythopolis) is a fragmentary copy of the same text. She suggests identifying 'Ιωάννης with the homonymous governor of Palaestina Prima, mentioned by Cyril of Skythopolis, *Vita Sabae* 70 (529 A.D.) [so already H.Grégoire quoted by Cumont 171, Bingen]. We give Cumont's text.

† Χρ(όνοις) Φλ(αουίου) 'Ιωάννου | ἐνδοξ(οτάτου) βεστίτορ(ος) δεσ|ποτικ(οῦ) ἀπὸ δουκ(ῶν) κ(αὶ) ὑ[πα]|τικ(οῦ) τὸ β' κ(αὶ) τοῦτο τὸ ἔρ|γον τοῦ τίχους ἐγέ|νετο ἐν ἰνδικ(τιῶνι) γ' (or ε')

2086. Skythopolis. Renewal of the bath of the lepers, 558/559 A.D. M.Avi-Yonah, *IEJ* 13 (1963) 325/326; Merkelbach-Stauber, *SGO* IV 21/14/01. G.Mazor in J.DeLaine - D.E.Johnston (edd.), *Roman Baths and Bathing. Proceedings of the International Conference on Roman Baths held at Bath, England, 30 March - 4 April 1992. Part 1: Bathing and Society* (Portsmouth, R.I. 1999) 302 (translation), summarizes A.-Y.'s comments: a special bath for lepers was established to contain this disease, which originated in Egypt and the Orient and spread upon the decline of hygienic practice in the early 4th cent. A.D.; bishops and emperors built leper asylums (λωβοτροφεῖα); the diseased were forbidden the use of public baths. M. argues that the location of the lepers' bath in Skythopolis must have been well outside the city (the inscription was found beyond the southeast corner of the city wall; it may be identified with a

bath building found in the late 1970s in this area). We give the text, which was never included in *SEG*.

† Θεόδωρος ὁ ποιμὴν | λουτρὰ καινουργῶν νέμε[ι] | τοῖς τὴν ἄκραν νοσοῦσι τῆς | λώβης νόσον † || ἐν χρ(ονοῖς) ἰνδ(ικτιῶνος) ζʹ, ἔτους χκβʹ

2087. Skythopolis. Epitaph of Benjamin, 3rd/4th cent. A.D. *SEG* XVII 776. W. Eck in A.Oppenheimer (ed.), *Jüdische Geschichte in hellenistisch-römischer Zeit* (Munich 1999) 259, suggests reading the text as follows: Βενιαμὶν | υἱὸς Ἰουλίου Ὀθονιακοῦ υἱοῦ Μακροβίου Κρατίστου (two proper names; *SEG*: ὀθονιακοῦ and κρατίστου). He starts from the assumption that κράτιστος indicates equestrian status and that, therefore, Macrobius should have exercised procuratorial activities [However, κράτιστος has wider implications: see *SEG* XLVII 1818; XLVIII 2204; Macrobius may have belonged to the urban elite; in the period concerned (3rd/4th cent. A.D.) this does not necessarily imply impressive wealth. In *SEG* XVII 777, from the same catacomb, an ἀρχιβάφθης is on record. All in all it is better to adhere to the text of 776, Pleket].

2088. Tel Lavnin. Label and signature, 450-600 A.D. Graffito on the wall of a rock-cut cave southwest of Tel Lavnin (Judaean Shephelah); at the right of LL. 1/2 the drawing of a lioness. Ed.pr. B.Zissu, *RBi* 106 (1999) 563-573 (ph.; dr.).

† | Δανιήλ· | † Ἰωάννης | πρεσβ(ύτερος)

1-2. The inscription Δανιήλ labels the large cross above (i.e., the cross stands for Daniel); the combination with a lioness makes clear that the artist intended to depict the biblical story of Daniel in the lion's den (*Daniel* 6.16-24), ed.pr. || 3-4. apparently the priest John drew the picture and wrote the inscription, ed.pr.

2089. Tiberias. Epitaph of Joseph (Josepos), late 2nd/early 3rd cent. A.D. Basalt lintel of a mausoleum; inscription in a rectangular frame. Ed.pr. E.Damati, *'Atiqot* 38 (1999) 90*/91* (ph.; in Hebrew; English summary on 227/228).

Ἰωσήπου Ἐλεαιζάρου τοῦ Σείλου | Ὡρήσου

3. Ethnic: the grandfather came from Horesa in southern Judea, ed.pr.

2090. Unknown provenance [corrigendum: Hippos. To be inserted as no. 2062bis]. Funerary epigram for Hermes, Roman Imperial period. *GV* 1335 (cf. L.Robert, *OMS* III 1659); Merkelbach-Stauber, *SGO* IV 21/21/02. Now behind the main library on the campus of Bar Ilan University in Ramat Gan. Republished by D.M.Schaps, *ZPE* 125 (1999) 185-189 (ph.; translation), who ignores previous editions and accordingly believes that

the provenance of the stone is unknown. S. comments on the thoughts expressed in the poem and on its literary value. The two initial hexameters are ill-suited to the rest of the text. The third hexameter is ametrical. Some words have an uncommon meaning.

Εἰ θέλετε γνῶναι τίς ὁ κείμε|νος, ἄνδρες ὁδεῖται, |
ἐνθάδε, μὴ 'νομα τὸν νέ|κυν ὄντα ἐπερωτ(ήσ)ητε·
φεῦ, (⏑⏑ –) νέ|ος οὗτος, ὃς ἤκμασεν, ἄνθ|εμα τ' ἄνθης,
4 ὡς ῥόδον 'Ερμε(ί)|ην τοῦτον ἐφημίσαμεν· |
Μοιρῶν γὰρ τελέσας τακτὸν | χρόνον ὡς φθιτὸς ἀνὴρ |
εἴκοσι καὶ δυ' ἐτῶν οἴχεται || εἰς 'Αΐδην

2. ἐνθάδε μνῆμ' αὐτοῦ νε[ιό]τυκον βλέπετε·, *GV*; ἐνθάδε ΜΗΝΟ...ΑΥΤΟΝΝΕΙ.ΥΝΟΝ βλέπετε (perhaps μνημόσυνον βλέπετε), M.-S.; in fine the stone has ΕΠΕΡΩΤΗΤΕ, S. || 3. initio: S. suggests reading metri causa φεῦ (δ'· ἔθανεν) νέος οὗτος or less likely φεῦ, (νεκρὸς) νέος οὗτος; in fine: ἄνθεμα = 'ornament' (cf. ἀνάθημα); the use of the plural is odd, S., who gives ἀνθ|έματ' ἄνθης [rather ἄνθ|εμα τ' ἄνθης, Bingen]; αἰ[ζηὸ]ς νέος οὗτος, ὃς ἤκμασεν, ἀλλ' ἐμαράνθη, *GV*; Α[--]ς νέος οὗτος, ὃς ἤκμασεν, ἀλλ' ἐμαράνθη, M.-S. || 4. ΕΡΜΕ, lapis || 5. φθιτός = 'mortal' (cf. ἄφθιτος), S.

2091. Unknown provenance (Bethlehem?). Eulogia tokens mentioning Solomon, mid 6th-early 7th cent. A.D. Fourteen circular early Byzantine clay tokens now in the British Museum; two types: (A) indistinct image apparently consisting of two tubular forms; inscription along the rim, beginning at lower left and divided at the image's apex: Σολο|μών (five examples); (B) indistinct image apparently consisting of four tubular forms; inscription along the rim, beginning at lower right and divided at the image's apex; its first part is sinistrorsum (ΟΛΟƆ) and the final ny is inverted (И): Σολο|μών (nine examples; two other of similar type have been mentioned by G.Vikan, *DOP* 38, 1984, 82). Mentioned by R.Camber in *Actes du XV Congrès International d'Études byzantines, Athènes, Sept. 1976*, II A (Athens 1981) 99. Ed.pr. L.Y.Rahmani, *IEJ* 49 (1999) 92-104 (ph.; dr.), who interprets the image as the root (probably a mandrake root) used by Solomon to make demons fly (Jos., *Ant.* 8.46-48) rather than a coiled serpent (Vikan) or the hill upon which Solomon's temple stood (Camber). He points out that devotionalia of this type were always made from clay from the shrine of the saint whose name appears on them and were manufactured nearby. In Solomon's case, this must have been the place of the royal sepulchres near Bethlehem, where he is said to have been buried. Monuments for David and Solomon erected here are reported from the 6th cent. A.D.; the place, on record as the 'Basilica of St. David', is known as a pilgrim site until the early 8th cent. A.D.

ARABIA

2092. Arabia. Building inscriptions. See our lemma no. 2034

2093. Arabia. Construction of (parts of) sanctuaries. On the basis of a collection of ca. 640 dedications Y.Augier, *TOPOI* 9, 2 (1999) 741-776, studies the financing of the construction of (parts of) sanctuaries in southern Syria and Arabia. On 745/746 tabular survey of the various categories of dedicants and the objects (altars, reliefs, statues) dedicated by them, and of the type of constructions they finance; meaning of ναός and ἱερόν; dedication of a πλατεῖα (ἱερατική), a πρόπυλον, the ἔποψις of a temple (*IGLS* XVI 389), a ψαλίς, a περίβολος, δόμοι (*SEG* II 829-831; 'rangées de pierre du péribole'), a σῆκος, an αὐλή, θύραι, πύλαι, θυρώματα and ὑπέρθυρον, οἶκοι, οἰκίαι, a στέγος, a μάνδρα, a καμάρα, κόγχη and κογχάριον.

Most donors (military people included) are private people; communities and associations constitute a minority. As to the financing of construction or embellishment of sanctuaries 'les particuliers constituent ... les principaux financiers' (767). Further reflections on the various modalities of financing and the motives for dedications: promises, testamentary dispositions and dedications occasioned by specific periods in the year.

2094. Auara (al-Ḥumayma). Dedications on altars, 2nd/3rd cent. A.D. Two square sandstone altars with inscriptions on the shaft; found in the large headquarters building (*principia*) of the Roman fortress. Ed.pr. J.P.Oleson, *ADAJ* 43 (1999) 418 (incomplete majuscule texts; ph. of B). Cf. P.-L.Gatier, *BE* (2000) no. 686.

A: Σωτηρ[--] | πρωτον[--]|την ἀνέθηκεν
B: Διὶ μεγίστῳ | Καπετω[λίνῳ] | [----|----]

B. 3. Ἡλ[ιοπολίτῃ], ed.pr.; 'Ce dernier mot ne s'accorde pas plus aux traces de lettres visibles sur la photo qu'aux formulaires connus', G. [the photo seems to show Λ or ΛΙ in fine, and clearly ω in L. 3 initio: Καπετωλί[ν]|ῳ; from the remaining text only a few isolated letters can be deciphered, Tybout].

2095. Auara (al Ḥumayma). Label on a wall painting, late 2nd/early 3rd cent. A.D. Wall painting representing inter alia a draped figure of which only the bottom half is preserved; painted inscription below; found in the room of a house. Ed.pr. B.Reeves, *ADAJ* 43 (1999) 422 (ph.): Κλειώ

Probably the wall painting included figures of (some of) the other eight Muses, perhaps also of Apollo, ed.pr.

2096. Bostra. Dedication to Dusares, 2nd/3rd cent. A.D. Inscription on an epistyle belonging to a building opposite to the church of SS. Bacchus, Sergius and Leontius. Ed.pr. G.Fiaccadori, *FR* 145-148 (1993/1994) [1999] 145-148 (ph.; another photo on 106).

[---]ς Ναζαλου θεῷ Δουσάρει ἀνέθ[ηκε(ν)--?]

Ναζαλας: Greek rendering of Safaitic *nzl*. Dusares, the principal god of the Nabataeans, who was assimilated to Dionysos, had a sanctuary in Bostra known from a Nabataean inscription, ed.pr.

2097. Hauran. The ΜΗΤΡΟΚΩΜΙΑΙ. Cf. *SEG* XXXIII 1248; XXXVI 1376. F.Sartre, *Syria* 76 (1999) 197-222, presents the inscriptions recording *metrokomiai* in the Hauran (bibliography, Greek text, French translation): *IGLS* XV 13 (*IGR* III 1119; *OGIS* 609); *IGLS* XIV 1 518 (*IGR* III 1112; *OGIS* 769); *IGLS* XIV 1 461 (*SEG* XLIII 1093); *IGLS* XV 104 (*SEG* XLI 1593; in L. 5 S. now proposes ΚΩΔ προέδρων; instead of ΚΩΔ he prefers τῶν but 'la correction est violente': 'présidents des *pistoi*'; in L. 8 in fine S. suggests αἰῶν(ι) πό-λ(εως)); *IGLS* XV 105 (*PAES* III A 797/2); *IGLS* XV 191 (*IGR* III 1155); *IGLS* XVI, 1, 28 (Waddington, *Inscr. grecques et latines de la Syrie*, Paris 1870, 2396; cf. *SEG* XXXIII 1248; S. keeps ἱεροτομεύς ('sacrificateur') and rejects Bowersock's ἱεροταμίας, as recorded in 1248); *IGLS* XIV 1 434 (*BCH* 21, 1897, 54 no. 54; in B LL. 2/3 S. restores προτ[οἰκ]ωμ(ήτης); *BCH*: προτ[ίκτωρ | κ]ώμ(ης)); *SEG* XLIII 1028 LL. 19-21; *IGLS* I 153.

After an analysis of the epigraphical, literary and legal (Cod. Theod.) attestations of the term and of various modern studies, S. concludes that the *metrokomiai* were 'substituts urbains, réunissant ... le plus souvent les fonctions de centre administratif et commercial, augmenté éventuellement d'une position stratégique intéressante'. In these villages the local elites could prepare themselves for real city-life; some *metrokomiai* in fact are known to have become *poleis* in early Byzantine times. The presence of an imperial estate near some *metrokomiai* (see our lemma no. 2105) may have been an additional factor for the award of that status to some villages.

2098. Kastron Mefaa. Mosaic inscriptions. See our lemma no. 2444.

2099. Madaba. The inscriptions on the mosaic map, after 543 A.D. *IGLS* XXI 2 153; *SEG* XLV 2018*. E.Alliata in M.Piccirillo - E.Alliata (edd.), *The Madaba Map. Centenary 1897-1997. Travelling through the Byzantine Umayyad Period* (Jerusalem 1999) 47-101, presents the text of all the legends on the map in a geographical arrangement, with translations, excellent drawings and photos, and brief topographic comment. For brief comment on the hot springs of Καλλιρόη and Hammei Ba'arah see E.Dvorjetski in *Roman Baths* -- (cf. our lemma no. 2086) 121/122. J.Russell, *ibidem* 125-133, examines the palaeography of the legends. For *IGLS* XXI 2 153-95 ('Ακκαρ[ων] | ἡ νῦν 'Ακκαρα) see A.F.Rainey, *IEJ* 50 (2000) 116/117 (ph.).

2100. Petra. Dedication to Trajan, 114 A.D. *IGLS* XXI 4 37 (*SEG* XXXII 1550; XLI 1589). Republished after revision of the stone by S.Tracy in J.Humphrey (ed.), *The Roman and Byzantine Near East* II: *Some Recent Archaeological Research* (Portsmouth, R.I. 1999) 51-58 (ph.).

[Αὐτοκράτορι Καίσα]ρι Θεοῦ [Νέρουα υἱῷ] Νέρουα Τρα[ιανῶι Ἀρίστωι]
[vacat Σεβαστῶι Γερμανικῶι Δακικ]ῶι ἀρχιερεῖ μεγίστῳ δ[ημαρ]χικῆς ἐξουσίας τὸ [ι]η'
Αὐτοκράτορι τὸ ζ' ὑπ[άτῳ τὸ ς' πατρὶ πατρίδος vacat]
[vacat ἡ τῆς Ἀραβίας μη]τρόπολις Πέτρα ἐπὶ Γαίου Κλ[αυδίο]υ Σεουήρου vvv πρεσ-
βε[υτ]οῦ vvv ἀντιστρατήγου vacat

Stylized small leaves between all words except at the ends of lines. L. 1 in block capitals, LL. 2/3 (roughly centered under L. 1) in a cursive style with lunate sigma and epsilon; the height of the letters decreases from line to line; traces of dark red paint. The three blocks (originally contiguous; one is missing on each side) may come from the large building that once stood on the terrace above the stairs to the 'Upper Market', T. ‖ 1-2. Τρ[αιανῶι Σεβαστῷ | Γερμανικῷ Δακικῷ Παρθικῷ Μαξίμ]ῳ, *IGLS*; [Αὐτοκράτορι Καίσα]ρι Θεοῦ [Νέρουα υἱῷ] Νέρουα Τρ[αιανῷ | Ἀρίστῳ Σεβαστῷ Γερμανικῷ Δακικ]ῷ κτλ. τὸ ζ', ὑπ[άτῳ τὸ ς'], *SEG* (G.Bowersock); the restoration of Trajan's extended titulature is certain, since it is remarkably regular without local variations, T. ‖ 3. [-- ἡ μη]τρόπολις κτλ πρεσβ[ευτοῦ Σεβαστοῦ] ἀντιστρατήγου [---], *IGLS*; [vacat ἡ τῆς Ἀραβίας μητρόπολις κτλ., *SEG*; the metropolitan title indicated Trajan's particular recognition of the primary status of Petra, partly to counterbalance the emergence of Bostra. A fragmentary monumental Latin inscription recently found at Petra possibly memorialised Trajan's conferral of the title. The Syrian-Arabian area was particularly important to the emperor since it served as the western and southern flank in his Parthian campaign which started in the autumn of 113 A.D.; several inscriptions from Gerasa and Bostra honoring Trajan in 114 or 115 A.D. are clearly spurred by his personal presence; he was the first emperor to visit the area since Augustus came to the Syrian coast in 20 B.C., T.

2101. Petra. Funerary epigram for Alphios, 4th/5th cent. A.D.? Rectangular limestone plaque found in 1955/1956; present whereabouts unknown. Published on the basis of a photo and a drawing of J.Strugnell by ed.pr. S.Tracy, *ADAJ* 43 (1999) 307/308 no. 2 (ph.; dr.). See also D.Feissel, *BE* (2001) no. 520 and K.J.Rigsby, *ZPE* 133 (2000) 115/116. We give R.'s text.

Ἀλφίοιο τὸ σῆμα, | ὃν εἵνεκεν | εὐσεβιάων |
πέμψε Θεὸς ‖ μετὰ πότμον ὅ|πη θέμεις, εὐσεβ|έες υἱοί vacat

'His pious sons (set up) the tomb of Alpheios whom for his acts of piety God upon his death sent to where it is right'; the poet invokes the piety of both father and son, in the first line the Christian acts of piety by the deceased, and in the second the traditional sense of children's duty to parents, while yet hinting that the sons too are Christian, R. ‖ the text scans tolerably well for the first five lines as hexameter; Homeric vocabulary, ed.pr. ‖ 3. εὐσεβιαῶν (sic): this form is unparalleled: apparently a genitive plural ending (dependent on εἵνεκεν) was added to the collective noun εὐσεβ(ε)ία, unattested in the plural, ed.pr.; cf., however, F.: εὐσεβιάων ('forme épique non contracte mal interprétée par T.' and R.: 'such affectations of archaic dialect, in echo of epic, are a regular feature of late Greek verse'; cf. εὐεργεσιάων in *ALA* 63; as to the rare plural 'acts of piety', R. points out that it can be found as early as the school of Aristotle (*Rh. Al.* 1423 b 28) ‖ 6. θ' ἐμεῖς εὐσεβ|έες· υἱοί, ed.pr., who translates: 'Here is the memorial of Alphios whom after meeting his fate god conducted because of his reverential actions (?) where we also (if we are) reverent (shall go). His sons (set this up)'; ὅπῃ θέμεις (for θέμις) εὐσεβέεσ[σ]ι, F., admitting that omikron and iota 'restent à expliquer'; ὅπῃ θέμεις (for θέμις), εὐσεβέες υἱοί, R.

2102. Petra (area of: Jabal an-Nabī Hārūn, ca. 5 km southwest of Petra). Fragmentary inscription, probably 6th cent. A.D. Corner fragment of the rightmost piece of a white marble orthostat. Edd.pr. J.Frösén - J.Lindblom, *ADAJ* 43 (1999) 400 (ph.).

[--]ΑΡΩΝ

Probably 'A]αρών (genitive?); according to the Jewish, Christian and Muslim tradition Jabal an-Nabī Hārūn is the burial place of Moses' brother Aaron, edd.pr. [too good to be true; the photo shows ⋀PωͰ, Tybout].

2103. Philadelphia (area of: Khirbat Yâjûz). Dedication to Zeus Olympios, Roman Imperial period. Inscription on the front of a rectangular base with two talons of an eagle; found during excavations in Khirbat Yâjûz (between Philadelphia and Gerasa). Ed.pr. E.Suleiman, *ADAJ* 43 (1999) 21* (ph.; in Arabian; majuscule text). We give the transcription by P.-L.Gatier, *BE* (2000) no. 681.

Δ(ιὶ) Ὀ(λυμπίῳ) Σιλουανὸς | ἀκυιλίφερ | εὐ[σεβ]ῶν ἀνέθηκεν

The cult of Zeus Olympios is well known at Gerasa; the *aquilifer* must have served in the *Legio III Cyrenaica*, G. [ed.pr. also presents photos of inscriptions on another rectangular base (18*: ['A]ντωνείνου), on a lamp (10*: [--]XV OC (or E?) И[--?]; [λύ]χνος?; or, sinistrorsum, νέου?) and on a ceramic fragment (11: [--]NOCTON[--], Tybout].

2104. Philippopolis. The so-called Aion mosaic, reign of Philippus Arabs. E.Will, *AAS* 3 (1953) 24-48. See now M.H.Quet, *CCG* 10 (1999) 269-330, for detailed reflections on the interpretation of some of the figures represented and their legends: Γεωργία, Δρόσοι, Πρωτόπλαστος, Τροπαί, Αἰών.

2105. Sanamein. Honorary inscription for an anonymous *praefectus praetorio Orientis*, between 355 and 360 A.D. Large limestone base containing two texts. Text (A), engraved on two sides, concerns the consecration of a child amidst several sacrifices; it will be published in *IGLS* XIV 1 under no. 556 (a) and is to be compared with nos. 552 and 556. Text (B), engraved on one side, is presented by ed.pr. M.Sartre, *Syria* 76 (1999) 219-221 (ph.; translation); to be included in *IGLS* XIV 1 under no. 555 (a).

Tòν λ[α]μπρότατο[ν - - - - - - - - - - - - - - - - - -]
τὸν τοῦ ἱεροῦ πρετωρίου ἔπαρχον τοῦ δεσπότου ἡμῶν
Κωνσταντίου τοῦ Αὐγούστου καὶ Νικητοῦ καὶ τοῦ ἐπι-
φανεστάτου Καίσαρος Ἰουλιανοῦ, δι' οὗ ἰρήνη καὶ ἀμεριμνία
ὑπῆρξεν, ἡ Βατανέα τὸν εὐεργέτην καὶ σωτῆρα ἀνέστησεν
ἐπὶ Φλ(αβίου) Μαξίμου τοῦ διασημοτάτου δουκηναρίου τοῦ σάλτου

1. The prefect may have been Strategius Musonianus (354-358 A.D.), Hermogenes (358-360) or, less probable, Helpidius (from Febr. 360 onwards), ed.pr. || 3. Κωνσταντίου: Constantius II; Julian was his Caesar from Nov. 6, 355 until Febr. 360 A.D., ed.pr. || 5. ἡ Βατανέα = Βαταναία: the rich plain between the Jawlān and the Plateau of Leja, containing four cities according to Ptolemaios (XV, 26), ed.pr., who suggests locating the imperial estate (*saltus*: see L. 6) in that region; Ṣanamein (ancient "Ερρης-Aire) may have been the central village of the district; two inscriptions from that village (*IGLS* XIV 1 554/555; 3rd cent. A.D.) in fact honor an imperial procurator who is now likely to have been active in the *saltus*. *IGLS* XIV 1 565 mentions a *regio*, a term used in the context of imperial estates, whereas 567 records a *centurio* in charge of a number of estates called συριατικοί (cf. the procurator of the *regio Syriatica* in *I.Eph.* 855). Cf. our lemma no. 2097 in fine.

EGYPT

2106. Egypt. Cypriotes in Egypt and Nubia. See our lemma no. 1964.

2107. Egypt. Egyptian and Greek gods. On the basis of mainly papyrological but also archaeological and epigraphical evidence F.Dunand in C.Bonnet - A.Motte (edd.), *op.cit.* (cf. our lemma no. 1859) 97-116, argues that in the Ptolemaic and Roman Imperial period Egyptian and Greek deities co-existed next to each other rather than being the subject of assimilation or syncretism in the strict sense (implying a merger of figures, images, functions and spheres of power). She points to a plurality of divine images, both figured and conceptual, which were mutually non-exclusive or contradictory. A case in point is the cult of Sarapis in the temple of Isis and Sarapis in Douch (Khargeh Oasis; cf. *SEG* XXXVIII 1796-1816*): images of the god in the shape of Osiris, Sarapis and Apis have been found. Another example comes from the sanctuary in Dakhleh (see our lemmata nos. 2118/2119; ph.), where the main deity Ammon, worshipped in proskynemata, could also take the identity of Sarapis-Osiris or of Hermes-Thoth, as appears from the images accompanying the graffiti. Participation of Greeks in Egyptian culture (e.g. nomenclature; bilinguism; funerary practice) and religion (cf. e.g. *I.Fayoum* 197 and 261 for participation in local cults) or viceversa has an economic and political dimension not necessarily implying a cultural and 'sentimental' motivation: if names are assimilated (e.g. Demeter becoming Isis), old conceptions may survive under the surface (e.g. Isis can be perceived by a Greek as Demeter rather than Egyptian Isis).

2108. Egypt. Ptolemy IV and Sarapis/Isis. L.Bricault, *CE* 74 (1999) 334-343, draws attention to the double portrait of Sarapis and Isis on two seals and on coins of Ptolemy IV Philopator presumably struck in or shortly after 217 B.C., on the occasion of the king's victory in the battle of Raphia and his subsequent marriage. Ptolemy's devotion to this divine couple also appears from seven dedications to Sarapis and Isis Θεοὶ Σωτῆρες. B. argues that this double epithet is due to the intervention of these gods at Raphia (cf. the decree of Raphia, *SB* 6283, where the Θεοὶ Σωτῆρες are Sarapis and Isis rather than Ptolemy I and Berenike I). Discussion of these dedications listed in an appendix on 342/343 (texts and translations; bibliography): 1) *SEG* XXXVIII 1571 (Libo, Beqa; dated by B. to 217 B.C. or shortly after); 2) *SEG* XXXI 1528 (*IThSy* 309; Philae; dated by B. to 217 B.C. or shortly after; the elephants are probably to replace those who participated in the battle of Raphia; cf. *OGIS* 82); 3) *I.Philae* 6 (*SB* 4076; 221-205 B.C.); 4) *I.Philae* 5 (*OGIS* 87; *SB* 8869; 210-205/204 B.C.); 5) *SB* 2136 (Alexandria; dated by B. between 215/214 and 205/204 B.C.); 6) *SB* 597 (Alexandria; 217-205/204 B.C.); 7) *SB* 5863 (Abu el-Matamir; 217-205/204 B.C.).

2109. Egypt. Inscriptions in the Warsaw Museum. A.Twardecki in *Tell-Edfou soixante ans après. Actes du colloque franco-polonais. Le Caire - 15 octobre 1996* (Cairo 1999) 83-93, republishes four inscriptions from Apollonopolis Magna (Edfu) and two from Kôm el-Akhmar now in the National Museum in Warsaw: see our lemmata nos. 2116 and 2248. In his contribution to *Atti XI Congresso* (cf. our lemma no. 2446), he briefly discusses two of these four Edfu texts (see our lemma no. 2116 in fine), and also inscriptions from Ombos (*IThSy* 189; cf. A.Łajtar, *ZPE* 125, 1999, 156 no. 46), Leontopolis (see our lemma no. 2255), and of unknown provenance (*SB* 5021; text; cf. A.Łajtar, *art.cit.* 157 no. 51; *SEG* XLIV 1509; text; cf. A.Łajtar, *art.cit.* 159 no. 78).

2110. Egypt. Topography, toponyms and history. J.Locher, *Topographie und Geschichte der Region am ersten Nilkatarakt in griechisch-römischer Zeit* (Stuttgart-Leipzig 1999), makes excellent use of Greek and Latin literary sources and Hieroglyphic, Demotic, Greek and Latin documents. The focus is on Elephantine, Syene and Philai; to the region of the First Cataract L. adds the Ombite in the north and Lower Nubia in the south (see our lemma no. 2335). In the list of sources, section 2a of each site concerns Greek epigraphy [The critical discussion of individual inscriptions is sometimes flawed by the fact that L. does not use *SEG*, *BE*, and *Fontes Historiae Nubiorum* (cf. *SEG* XLIV 1529; XLVI 2181; XLVIII 2043), Bingen]. See also our lemmata nos. 2200/2201.

2111. Egypt. Youth. B.Legras, *Néotês. Recherches sur les jeunes Grecs dans l'Égypte ptolémaïque et romaine* (Genève 1999), examines 1) the representations of young people, from ephebes (from age fourteen) to the age of thirty, in papyrological, literary and epigraphical sources; 2) the institution of the ephebeia: organization (gymnasiarch, kosmetes, ephebarch) and access; 3) the various methods used to integrate the youngsters in society: through the army,

through the gymnasion; relation between ephebeia and citizenship. L. occasionally includes Cyprus and Kyrenaika, Ptolemaic possessions, in his research.

We draw the reader's attention to the following inscriptions discussed by L. at some length: 1) 65-78: a study of the funerary epigrams for young people in E.Bernand's *Inscr. métr.*, aiming at reconstructing the values and ideals ascribed to them: nos. 11, 22, 62, 68, 75/76 (*inter alia* on the youngster as athlete); 2) 133-150: on the organization of the ephebeia in Ptolemaic Egypt, Cyprus and Kyrenaika, with discussion of *I.Fayoum* 21 and 200-202; *I.Philae* 32/33; *I.Louvre* 17; *SB* 5069, 7370 and *SEG* XX 671 (ephebes, ἐφηβευκότες, συνέφηβοι); *SEG* IX 50/51 (Kyrene); 3) 172-176: entry into the ephebeia: *I.Fayoum* 147 (*OGIS* 668; *IGR* I 1124); *I.Louvre* 120; *SB* 4277 (*IGR* I 1225) and 6043; 4) integration of the ephebes into adult society and special contests for ephebes: *I.ThSy* 189 (*I.Prose* 21; νεανίσκοι of the gymnasion in Omboi; 212/213); *I.Fayoum* 119 (νεανίσκοι dedicating an object in the Osiris temple in Theadelphia; νεανίσκοι ('futurs officiers') no longer attested in Roman times; 214-216); *SEG* VIII 641 (*SB* 8031; relation between gymnasion and citizenship; 224-227); *I.Louvre* 4 (*OGIS* 48; *SB* 8852; νεώτεροι in Ptolemais; 229-231); *SEG* XXVIII 1458 (ephebic contests; κοσμητής, ἐφήβαρχος; 186, 190/191 and 242/243); *SEG* XL 1568 (*SB* 9997; ephebic contests; 191/192 and 246/247 [but see now J.Bingen, *CE* 76 (2001) 219-224]) [L. is very much au courant concerning modern studies of young people in antiquity; but he missed M.Kleijwegt, *Ancient Youth. The ambiguity of youth and the absence of adolescence in Greco-Roman society* (Amsterdam 1991); see *SEG* XLI 1882].

2112. Abydos. Graffiti. P.Perdrizet - G.Lefebvre, *Les graffites grecs du Memnonion d'Abydos* (Nancy 1919) 58 no. 311. G.Nachtergael, *CE* 74 (1999) 352/353, points out that this text consists of two graffiti by two hands: 1) L. 1: [--]ερως; P.-L.'s restoration [Χρυσ]έρως is arbitrary; 2) LL. 2-5: Ψενεμμοῦς ׀ δουλοῦ (sic) τῆς ׀ βασιλείας ("Ι)σιδος ׀ θεᾶς τ.[--]; (Φενεμμοῦς ׀ δοῦλος, P.-L.). The Egyptian name and the elaborate title of Isis suggest that Psenemmous was an ἱερόδουλος in the proper sense (cf. R.Scholz, *Historia* 34, 1985, 466-492, summarized in *SEG* XXXV 1816). Contra Scholz (487) and F.Dunand, *Le culte d'Isis* I (Leiden 1973) 175, who both suggested that 'Chryseros Phenemmous' was a devoted worshipper of the goddess in a general sense (like the δοῦλοι of Sarapis and Isis on record in graffiti from Memphis: see the introduction of our lemmata nos. 2260-2314).

2113. Alexandria. Corrections in Greek inscriptions. L.Bricault, *ZPE* 126 (1999) 186/187, offers corrections in the following texts: 1) *SB* 335: in L. 3 restore [δοῖ σοι ὁ]; cf. below sub 4 (c); 2) *SB* 596: initio restore [Διὶ Ἡλίῳ] μεγάλῳ σωτῆρι Σ[αράπιδι --]; cf. below sub 9 and 10; 3) *SB* 3443: in L. 1 delete "Ισιδι; 4) *SB* 3467: altar inscribed on all four sides. B. gives the following texts: (a) Ἀχχ[ι]λλ[ας?] ׀ (ἐτῶν) ׀ λε´ ἡ(μερῶ)ν ׀ ζ´ (*SB*: Ἀμμ[ώνιε?] in L. 1 [J.Bingen, *CE* (2000) no. 692, rejects the new reading; the name clearly is Ἀχιλλ[ᾶς] or Ἀχιλλ[εύς]]; in L. 3 B. reads a small ny on top of a large eta); (b) εὐψύχι; (c) δο(ῖ) σο[ι ὁ "Ο]σιρις (L. 1: ΔΟΣΟ, lapis); (d) [τὸ] ψυχρὸν ׀ ὕδωρ; 5) *SB* 3478: the stele is much smaller than indicated in *SB*: 17 x 9.5 cm (and not 95 cm); does the text record the epiphany of Isis in a dream or the presence of a female pilgrim called Isis?; 6) *SB* 9738 (*SEG* XXIV 1167): in L. 3 read Σαράπ[ι] instead of Σαράπ[ιδι] or Σαράπ[ει]; 7) E.Breccia, *Iscrizioni greche e latine (Catalogue général des antiquités égyptiennes du Musée d'Alexandrie* (Cairo 1911) no. 13. B. presents the following text: [Βασίλισ]σα Βερενίκη ׀ [ὑπὲρ βασι]λέως ׀ [Πτολεμαίου το]ῦ αὐτῆς ׀ [ἀδελφοῦ καὶ ἀν]δρός (Berenike II and her husband and brother Ptolemy III [already proposed by Seymour de Ricci in 1903, now followed by E.Bernand, *I.Alex.Ptol.* 16, Bingen]; Breccia: [... βασίλισ]σα Βερενίκη [...׀... βασι]λέως [...׀...]ς αὐτῆς ׀ [...]δρος [...]); 8) F.Kayser, *I.Alex.imp.* 46 (*IGR* I 1051): after re-examination of the stone B. suggests reading [Τ]ῆι [συνό]δ[ωι Ἀπο]λλ[ωνια]κῆι [Διο]νύσιος Δωρίονος (cf. below sub 11); 9) Kayser no. 48 (*SB* 8774): in L. 1 read [Διὶ Ἡλίῳ μεγάλῳ] Σαράπιδι (with parallels; cf. supra sub 2 and infra sub 10); 10) Kayser no. 55 (*IGR* I 1048): read Διὶ (Ἡλίῳ) μ[εγάλῳ] in L. 1 (the solar disk between Διὶ and μεγάλῳ is the equivalent of Ἡλίῳ); 11) Kayser no. 65 (*SB* 312; *SEG* XLII 1548). B. proposes the following text: Πασίων Σ[...׀.]του Ἀνούβιδ[ι] ׀ τῶν ὄ[ν]των τῆς ׀ Ἀπολλωνιακῆ[ς] ‖ συνόδου ἀνέθηκε, ἔτους η´, Τῦβι η´ (cf. *SEG* XLII for other readings; for the σύνοδος see supra sub 8) [τ is the first letter of L. 2, Bingen].

2114. Alexandria (area of: Schedia). Epitaph of Aristodemos, 260-240 B.C. Red dipinto on the shoulder of a Hadra vase. Ed.pr. M.-F.Boussac in J.-Y.Empereur (ed.), *Alexandrina* I (Cairo 1998) 55-63 (ph.): Ἀριστόδημος.

2115. Antinooupolis. Ephebic list, late 2nd/3rd cent. A.D. Two joining white marble fragments said to come from Hermoupolis, now in the Museum in Cairo. Ed.pr. E.Bernand, *op.cit.* (cf. our lemma no. 2208) 90 no. 18 (ph.; translation), under the heading 'Liste de noms'.

[The stone is part of yet another of the well known Antinoite ephebic lists, as appears not only from the name Φιλαντίνοος - which gives a *terminus a quo* - but especially from the fact that the ephebe in L. 7 carries a metronymic: due to the Antinoite *epigamia*, the status of his mother alone gives him access to the epheby and to privileges of the gymnasion class: see J.Bingen, *CE* 59 (1984) 362 and 76 (2001) 221, Bingen].

- -
[- - - - - - - - -Γ]αιανοῦ [- - - - - - - - -]
[- - - - - - - - -] Πλούταρχ[ος - - - - - -]
[- - - - - - - - -] Σωτίωνος, Ἀμμώνιος [- -]
[- - - - - - - -] Ἱέραξ Ὠριγένους [- - - - -]
[- - - - - - - -]ος Ἀπολλωνίου [- - - - - -]
[- - - - - - - -]ς, Σερῆνος Δημητ[ρ]ίο[υ - -]
[- - - - - - - Πλο]υτίων Ἀφροδισείας [- - -]
[- - - - - - -]λειου, Ἀνδρότιμος [- - - - - -]
[- - - - -]Ν, Φιλαντίνοος [- - - - - - - - -]

Roman Imperial period, ed.pr [late 2nd/3rd cent. A.D., Bingen] || 1. Αἰ̣ανοῦ, ed.pr. [rare in Egypt and found in quite different contexts, Bingen, who prefers Γ]αιανοῦ] || 7. Διδ]ύμ̣ων, ed.pr. [Πλο]υτίων or Πινο]υτίων, Bingen].

2116. Apollonopolis Magna (Edfu). Four inscriptions in the Warsaw Museum. A.Twardecki in *op.cit.* (cf. our lemma no. 2109), republishes four inscriptions now in the National Museum in Warsaw (ph.of all). Cf. J.Bingen, *BE* (2001) no. 545: 'Présentation malheureusement fort incorrecte. En particulier, on ne tiendra aucun compte du texte fautif et du commentaire de l'épitaphe *SEG* 34, 1556' (= our no. 3 below). 1) 84 no. 1: the fragment K.Michałowski - J.Manteuffel, *Fouilles franco-polonaises. Rapports* III, *Tell Edfou 1939* (Cairo 1950) 363 (cf. A.Łajtar, *ZPE* 125, 1999, 162 no. 109): [--]ιδο[--|--]αθ[--|--]σεν[--|--]υπο[--] (late Hellenistic or Roman Imperial period [the readings in LL. 1 and 4 cannot be confirmed on the basis of the ph., which shows unclear traces]); 2) 84/85 no. 2: *I.Portes* 109 (*SEG* VIII 775; XXXIV 1555; *SB* 7691; cf. A.Łajtar, *ZPE* 125, 1999, 161 no. 99); 3) 85/86 no. 3: *I.Portes* 110 (*SEG* VIII 776; XXXIV 1556; *SB* 7692; cf. A.Łajtar, *ZPE* 125, 1999, 161 no. 100 [in LL. 3/4, T. unlike the earlier editions gives χρέσ|τη; his photo, however, clearly shows that the third letter is an eta]); T. rejects Bingen's reading φιλό|[τεκ]ν̣ε in LL. 5/6, as well as the earlier readings (for both see *SEG* XXXIV), since the lacuna (due to later deterioration of the stone) requires 4 or 5 rather than 3 letters; the penultimate letter may be a iota or a nu, but is certainly not a kappa. 'Il semble donc qu'une pleine restoration de la ligne 6 est impossible'. T. dates the inscription to the late 1st cent. B.C./1st cent. A.D. (1st/2nd cent. A.D., Bingen); 4) 87/88 no. 5: *I.Portes* 112 (*SEG* VIII 774; XXXIV 1557; *SB* 7694; cf. A.Łajtar, *ZPE* 125, 1999, 158 no. 68); in LL. 1/2, T. reads θυλουρ|κους ('bien visible sur la pierre') instead of ξυλουρ|γοῦ (H.Grégoire; cf. *SEG* VIII) or ξυλουρ|γός (*I.Portes*), though in his comment he approves Grégoire's reading [in LL. 2/3, T. unlike the earlier editions gives ὑπ[ὲ]ρ εὐ|[χὴ]ν: an error for ὑπ[ὲ]ρ εὐ|[χῆς].

In the latter inscription (*I.Portes* 112) A.Łukaszewicz, *JJP* 29 (1999) 75-78 (ph.), reads θυλουρ(ὸς) | β̣ο̣υς, interpreting the whole phrase θυλουρ(ὸς) β̣ο̣υς ταφῆς θεῶν μεγίστων as 'door-guard of the nekropolis of the oxen of the very great gods' (θυλουρός = θυρουρός = θυρωρός; Ł. admits that the form βους ταφῆς is 'assez barbare'). No cult of oxen is known at Edfu, but Ł. supposes that it was introduced under the influence of a similar cult in the sanctuary of Hathor in Dendera, a deity linked with Horus of Edfu. J.Bingen, *BE* (2000) no. 720, wonders whether a previously unknown word βουταφή (with parasitic iota inspired by words like βουστάσιον) may be recognized; alternatively, he suggests considering βοῦς as the object of a sacrifice (either a real ox or an image) made by the θυρωρός, who undoubtedly fulfilled a sacred function.

The texts of the inscriptions mentioned above under our nos. (3) and (4) are also presented by T. in *Atti XI Congresso* (cf. our lemma no. 2446) 745/746.

2117. Berenike. Bilingual dedication (?) of a statue of Hierobol, 180/185-212 A.D. Large incense altar (?) found in the same trench as *SEG* XLVIII 1977. Palmyrene inscription in two lines on the upper moulding; LL. 1/2 of the Greek text just below the moulding;

LL. 3-14 in a slightly recessed rectangular field; L. 15 below the field. Edd.pr. M.Dijkstra - A.M.F.W.Verhoogt in S.E.Sidebotham - W.Z.Wendrich (edd.), *Berenike 1997. Report of the 1997 excavations at Berenike and the survey of the Egyptian Eastern Desert, including excavations at Shenshef* (Leiden 1999) 207-218 (ph.; dr.; translation).

Εὐτυχῶς Παλμύ| vacat ροις· vacat | Ἐ(π)ὶ Αἰμιλίου | Κέλερος ἐπάρ||χου Ὄρους Βε|ρενείκης καὶ | εἴλης Ἡρακλ|ιανῆς καὶ Οὐα|λερίου Γερμα||νίωνος χι(λιάρχου) εἴ|λης τῆς αὐτῆς | Βεριχει τεχνεί|της ἐποίησεν θεὸν μέγιστον v v v || Ἱεροβώλ

J.Bingen, *BE* (2000) no. 554, suggests that the sculptor (LL. 8/9) produced a statue to be erected next to the stone (cf. the Palmyrene text below: 'column'); alternatively the stone may have a *baitulos* representing the god || date: 180/185-212 A.D.; the *ala Heracliana* (LL. 7/8) was transferred from Palmyra (cf. LL. 1/2 and the Palmyrene god in L. 15!) to Egypt after 180 A.D.; since Berichei does not have an Aurelius name (see in contrast *SEG* XLVIII 1977 L. 6), the inscription antedates 212 A.D., edd.pr. || Palmyrene text: 'Column (?) that belongs to Yarhibol. Berichei the sculptor made (it)' || 1-2. edd.pr. briefly summarize the history of the relations between Rome and Palmyra and on 216-218 collect the evidence for Palmyrene soldiers (archers) and traders in Egypt; in 185 A.D. the *ala Heracliana* was stationed in Koptos || 3. ἐπὶ: 'before', 'in the presence of', edd.pr.; rather an eponymous date: 'during the prefecture of etc.', Bingen, *loc.cit.*; ΕΙΤ, lapis || 10. Ι, lapis.

2118-2133. Dakhleh Oasis. Deir el-Haggar. Dipinti, 2nd cent. A.D. Sixteen inscriptions and ten representations of gods and animals painted on a layer of lime plaster covering sections of the east temenos wall on and near a secondary doorway of the temple at Deir el-Haggar (the text of our lemma no. 2130 is an incised graffito). Edd.pr. O.E.Kaper - K.Worp, *BIAO* 99 (1999) 233-258, who on 235/236 list the other Greek inscriptions from Dakhleh Oasis (inter alia *SEG* VIII 796 (*SB* 7424), XXVI 1721-1724, XXXVIII 1685-1688, XL 1565, XLIII 1116, XLIV 1489, and XLVI 2087-2109). They argue that the dipinti were probably done on the occasion of a festival of Amon-Re at the beginning of the month Tybi, mentioned in several inscriptions (our lemmata nos. 2131/2132; *SEG* VIII 796, dated 78 A.D.). Other, more carelessly written texts and sketches are now illegible or lost. The dipinti, especially the representations, suggest the presence in 2nd cent. A.D. Dakhleh of a minority foreign population; Sarapammon (linked elsewhere to the Roman army) and Kastor could point to Roman religious practice. As to the dipinti representing Sarapis-Ammon with attributes of Osiris and Hermes or Asklepios (cf. our lemmata nos. 2118/2119) cf. J.Bingen, *BE* (2000) no. 726: 'peut-on vraiment parler en l'occurence du dieu Sarapammon?'. See also our lemma no. 2107.

2118: 238/239 no. 1 (ph.). **Proskynema.** Painted in red in a tabula ansata; flanked by dipinti representing Sarapammon-Hermes and Sarapammon-Asklepios.

[Τὸ π]ρ̣ο̣[σ]κ̣ύνημ̣[α] | Σαραπάμμων | αὐλητὴς | παρὰ τῷ̣ {ν} κυρίου || ⟦ω⟧ Ἄμμωνι | ἐπ' ἀγαθῷ̣ ⟦υ̣⟧

2. Σαραπάμμων for Σαραπάμμωνος, edd.pr. || 3. αὐλητής for αὐλητοῦ (-της corrected from -τνς); for another flute-player (συριστής) see the next lemma L. 3, edd.pr. || 4-5. κυρίου for κυρίῳ: apparently the scribe first wrote παρα των κυριω, which he subsequently corrected into παρα των κυρι^ου | ⟦ω⟧, edd.pr. || proskynemata to Ammon are rare in the Nile Valley, edd.pr.

2119: 238 no. 2 (dr.). **Proskynema.** Painted in red in a tabula ansata; right of Sarapammon-Hermes mentioned in the preceding lemma.

Τὸ προσκύνημα [-] | Ζμαγδος | ὁ συριστὴ(ς) ἐπ' ἀγα[θῷ] | παρὰ τῷ κυρίου || Ἄμμωνι | σαντι εξε[..]φτητ[-] | περὶ χόλου σεαυτοῦ | [Ἄ]μμωνι ε[ὐ]τυχῶς | [τ]ῷ γράψαντ[ο]ς

2. Ζμαγδος: probably to be emended to Ζμά(ρα)γδος, edd.pr. || 3. CYPICTH, dipinto; κυρίου for κυρίῳ, edd.pr. || 6-8. after ἐξε either λ or ρ: a noun possibly to be restored might be ἐξελίφτῃ (for ἐξαλείπτῃ; ἐξαλείπτης: 'plasterer'); 'it is not clear what is meant here', edd.pr., who wonder whether we have two proskymenata (Ammon being mentioned twice); possibly a curse to prevent destruction of the text: ἐάν τι ἐξελιφτ[-] τ[--] περὶ κτλ., B. || 9. τῷ γράψαντος either for τοῦ γράψαντος or, slightly preferably, for τῷ γράψαντι, edd.pr.

2120: 239 no. 3 (dr.). **Proskynema?** Painted in red under Sarapammon-Hermes mentioned in the preceding lemma; the graffito, written on either side of the pillar carrying the bust of the god, seems to belong to this representation.

	παν	τομα.
	τος	εὐτυχῶς
	τῷ	γράψ[αν]-
4	τος	

4-5. cf. the preceding lemma ad L. 9 || it is unclear whether the lines were originally longer, either on the right or on the left, edd.pr.

2121: 239 no. 4. **Proskynema.** Written in black ink across a baboon.

Τὸ προσκύνημα Κολάνθ[ου] | Ψεναμούνιος ὧδε παρὰ τ[ῷ | κυρίῳ] Ἄμμωνι ἐπ' ἀγαθῷ

2122: 239/240 no. 5 (dr.). **Proskynema.** Painted in red across the baboon mentioned in the preceding lemma.

Τὸ προσκύνημα | Ἀγαθημ[έ]ρου καὶ Στεφά|νου ἀδ[ε]λφοῦ ὧδε πᾶν | τὸ ἀεὶ [π]αρὰ τῷ κυρίῳ || Ἄμμωνι

2123: 240 no. 6 (dr.). **Magical alphabet.** Painted in red in a tabula ansata.

α β γ δ ε ζ η θ [ι] | κ λ μ ν ξ ο π ρ | σ τ υ φ χ ψ ω

2124: 240 no. 7. **Signature.** Written in charcoal behind a ram.

[--] Φιλοσα|ρ(ᾶ)πις

2125: 240 no. 8. **Signature.** Written in charcoal: Φιλοσαρᾶπις

2126: 241 no. 9. **Signature?** Painted in red: T

Either an abbreviated name or an aborted τ(ὸ προσκύνημα), edd.pr.

2127: 241 no. 10. **Proskynema.** Painted in red: Τὸ προσκύνημα | Νεῖλος

1. The H has been corrected from A, edd.pr.

2128: 241 no. 11. **Proskynema.** Painted in red in a tabula ansata.

Πισήχθιος τοῦ καὶ | Ἀπολλῶτος τὸ προσ|[κύ]νημα καὶ τῶν | ἑα[υ]τοῦ πάντω[ν] || ἐπ' ἀγαθῷ

2129: 242 no. 12. **Proskynema.** Painted in red, underlying a god on horseback.

Τὸ προσκύνημα Ψεναμούνιος | Πατου.[...]υ παστοφόρου Ἴσιδος | [- ca. 8 - παρὰ τ]ῷ κυρίῳ Ἄμμωνι | [- ca. 12 -] πάντων ἐπ' ἀγαθῶι

2. Perhaps Πατοῦ Ὥ[ρο]υ rather than Πατοῦτ[ος το]ῦ (which seems too long) or Πατοῦ τ[ο]ῦ (which seems too short); for pastophoroi in Egyptian temples see H.Schönborn, *Die Pastophoren im Kult der ägyptischen Götter* (Meisenheim/Glan 1976), edd.pr. || 3. initio: possibly an epithet of Isis, edd.pr. || 4. initio perhaps [καὶ τῶν ἑαυτοῦ], as in our lemma no. 2128, edd.pr.

2130: 242 no. 13. **Signature.** Incised in the plaster: Αἴλιος

2131: 242/243 no. 14. **Proskynema (?), 141/142, 142/143, 151/152, or 152/153 A.D.** Painted in red.

[--]ος τοῦ Ἀμμω[--|--]κ | [--]ε Ἀντω[ν]είνου Καίσαρος | [τοῦ κυρίου]· Τῦβι γ'(

1. Or [--]οστου, edd.pr. || 3. initio either ἔτους or (ἔτους); the following letter should perhaps be read as ς' ('year 6'), yielding year 5, 6, 15 or 16 of Antoninus Pius, i.e., 141/142, 142/143, 151/152, or 152/153 A.D., edd.pr.

2132: 243 no. 15. **Proskynema.** Written in black ink.

[Τὸ π]ροσκύνημα | [----] | ἐπ' ἀγαθῶι· Τῦβι α'

2133: 243 no. 16. **Proskynema.** Written in black ink in a tabula ansata.

Τὸ προσκύνημα | Κα[..]ν[--|-]ω[-| ἔγ]ραψα [-] || α[--] | κα[--]

2134-2199. Didymoi (area of: Paneion of the Wadi Menīḥ / area of: Wadi Menīḥ el-Ḥēr). Rock-cut graffiti, 4 B.C.-early Byzantine period. Groups of graffiti on various rocks near the *praesidium* of Didymoi (Khashm al-Minayḥ) on the road from Koptos to Myos Hormos: in the Paneion of Wadi Menīḥ (our lemmata nos. 2134-2183) and in the station of Wadi Menīḥ el-Ḥīr (nos. 2184-2199). Partly seen and described by H.A.Winkler, *Rock-Drawings of Southern Upper-Egypt* I. *Sir Robert Mond Desert Expedition, Season 1936-1937. Preliminary Report* (London 1938) 4-9; 23 Greek graffiti have been published by other scholars: see *SEG* XIII 64, XV 862, XLIII 1160, XLVI 2176, and XLVIII 2035; *I.Pan* 64-67. (Re)published by H.Cuvigny, A.Bülow-Jacobsen, *BIAO* 99 (1999) 133-193, on the basis of autopsy and of the study of Winkler's unpublished photos and drawings in the Egyptian Exploration Society. On 133-136 C., B.-J. comment on the history and development of the desert route from Koptos to Myos Hormos. The inscriptions in the Paneion, the first station on the road from Koptos, either date between 4 B.C. and 46 A.D. or to the early Byzantine period (partly Christian graffiti). We give (or mention) the Greek graffiti: nos. 1, 3, 8-39, 42-65, and 71-81; nos. 2, 4-7, and 82 (monogram) are in Latin. Nos. 40/41 and 66/67 (in Nabataean), no. 53 (in Ethiopian), and nos. 68-70 (in South-Arabian) are published by specialists. Unless stated otherwise, the graffiti are dated by C., B.-J. to the early Roman Imperial period ('Haut-Empire'). Other graffiti have been found in the nearby Wadi al-Qashsh: see our lemmata nos. 2328-2331. Cf. also J.Bingen, *BE* (2000) no. 728.

Paneion: shelter under a rock

2134: 137 no. 1 (ph.). **Signature, 4 B.C.** *SEG* XLIII 2176; XLVI 2176 p. 625 in fine no. 2 (cf. pp. 624/625). C., B.-J. translate Λαυδάνης Καλπορνίου Μοσχᾶ as 'esclave de Calpurnius Moschas'; they consider Μοσχᾶς a Hellenized version of an Arabic name formed on the root *msk*. Contra Bingen: 'Mais est-il prudent de songer à un affranchi arabe des Calpurnii à si haute époque?'; the name is frequent in Greece and is even used as a translation of the Latin *cognomen* Musca.

2135: 139/140 no. 3 (ph.). **Signature, 6 A.D.** *SEG* XLVI 2176 p. 626 no. 5 (*SEG* XIII 64; *I.Pan* 65). In L. 2 in fine 'Επεὶφ vacat η' instead of 'Επεὶφ ιη' should be read (cf. the pertinent comments of J.Bingen cited in *SEG* XLVI), and in L. 3 in fine Καίσα-ρο(ς) (the final omikron perhaps does not belong to the graffito) instead of Καίσα-ρος [See now F.De Romanis, *Epigraphica* 63 (2001) 9-36].

2136: 142 no. 9 (ph.). **Signature, reign of Augustus.** *SEG* XLVI 2176 p. 626 no. 11. A single Φ should be added below: perhaps an aborted L. 3.

2137: 141/142 no. 8 (ph.). **Proskynema, 46 A.D.** *SEG* XLVI 2176 p. 626 no. 6 (*SEG* XV 862; *SB* 10006; *I.Pan* 66). In L. 5 (ἔτους) ς' instead of (ἔτους) δ' should be read.

2138: 142/143 no. 10 (ph.). **Proskynema, Julian-Claudian period.** *SEG* XLVI 2176 p. 626 no. 12.

2139: 143 no. 11 (ph.; dr.). **Graffito.**

Δημήτριος παρερχόμελνος ἔνθ(α) ἐντυνχάνιον|[.]...ọκτην ὀρχούμενον | [-3-4 -]ρησα προσ[......] || καὶ ἐθαύμασα

3. Or ọρτην (ἑορτήν is excluded) or -ψωκτην, C., B.-J. || 4. perhaps [ἱστό]ρησα; the formula ἱστόρησα καὶ ἐθαύμασα is known from Theban graffiti; after προσ: ευ, συ, κυ, possibly followed by στε (or ι instead of τ; σ instead of ε); προσκυνή|σας seems to be not entirely compatible with the traces, C., B.-J.

2140: 143/144 no. 12 (dr.). **Proskynema.**

Τὸ προσκύνη|μα 'Ηρακληọυτ | ạψαφοι vacat?

2. Or 'Ηρακλῆς Τ (the latter belonging to another, aborted graffito?), C., B.-J. || 3. or δια Φοι; perhaps [ἔγρ]αψα (with ΦΟΙ belonging to another graffito), C., B.-J., who also consider 'Ηρακλῆ ἔ|[γρ]αψα.

2141: 144 no. 13. **Signature:** Δῖος

2142: 144 no. 14 (ph.). **Signature:** 'Ηραγένης Εὐνόμου {ς}

2143: 144 no. 16. **Signature:** Φᾶφις

2144: 144 no. 17 (ph.). **Signature.** *SEG* XLVI 2176 p. 626 no. 10.

Πάμινις 'Ηρακλη(--)

Πάμινις 'Ηρακλῆο, *SEG*; the omikron, followed by parasitic traces, apparently does not belong to the graffito, C., B.-J.

2145: 145 no. 18 (dr.). **Signature:** Φλωρέντιος

Parasitic A above ος, C., B.-J.

2146: 145 no. 19 (ph.). **Signature:** Ἀχιλλου

2147: 145 no. 20 (ph.). **Signature:** L Ψενθώτης | α̣νδουρουπ̣ου | αν[.]α[.ος]

1. Initio: a sign of unclear meaning resembling that indicating the year; the same sign and the same name also in the texts of the next two lemmata, C., B.-J. || 2. A without horizontal hasta; π or ττ; perhaps the name Ἄνδουρος on record on ostraka from Berenike, C., B.-J. || 3. αντ, ανγ or ανσ; possibly Ἀντ̣α̣ῖος, C., B.-J.

2148: 146 no. 21 (ph.). **Signature:** L Ψενθώ(της)

2149: 146 no. 22 (ph.). **Signature:** L Ψεν(θώτης)

2150: 146 no. 23 (ph.). **Signature:** Ἀλεξάν|δρου ⟨οὐ⟩ατραν(οῦ) | ι̣οτρυππ̣

ΔΡΟΥΑΤΡΑЖΝ rock; the sign Ж, written previously, does not belong to the graffito; another similar sign was written isolated on the same wall, C., B.-J., who suggest that the text was left unfinished because of the many errors.

2151: 147-150 no. 28 (ph.). **Signature.** *SEG* XLVI 2176 p. 626 no. 8.

Πανίσκου | λεμύσου Κρόνου

2. Λεμύσου, *SEG*; parasitic π under the κ, C., B.-J. || '(Proscynème de?) Paniskos, *lemysos* de Kronos'; λέμυσος is an Egyptian military and religious title, litteraly meaning: 'chef du troupe': Paniskos was *lemysos* of Kronos, i.e., Geb, C., B.-J., who on 148/149 collect the papyrological and epigraphical (*IThSy* 174 A/B = *SB* 1007) evidence for the title [in the Indices of *SEG* XLVI, Κρόνος and Λεμῦσος should be removed from the 'Names of Men and Women' and added to the 'Religious Terms'].

2152 151 nos. 29/30. **Signatures:** Πανίσκου

Two similar signatures by the same hand, C., B.-J.

2153: 151 no. 31 (ph.). **Signature:** Ψεννένουρις

Previously unattested name probably meaning 'the son of Onouris', C., B.-J.

2154: 152/153 no. 34 (ph.). **Proskynema.** *SEG* XLVI 2176 p. 626 no. 14.

Τὸ προσκύνημα vacat Κ̣λ̣ου[εντ]ίου | Ῥούφου vacat καὶ Αννορ[-4-5-]πε[1-2]ν̣

Τὸ προσκύνημα Κλουίου | Ῥούφου καὶ ΑΝΝΟ[--]ΠΠΕ[.]Ν, *SEG* ; or Κα̣ου, but Κλ̣ου[εντ]ίου is a highly probable restoration, C., B.-J. || 2. possibly ἱ]π̣πέω̣ν̣, C., B.-J.

2155: 154 no. 38 (ph.). **Signature:** Ἀσκληπιά(δης)

2156: 144 no. 15 (ph.). **Signature, early Byzantine period?**

Παῦλος ὁ̣ Μ̣ύ̣|κης ἔ[γ]ρα|ψα

Date: 'Tardif?', C., B.-J. || 2-3. on the assumption that the reading is correct: either Μύκης (name; cf. *I.Cret.* I 38) or μύκης (nick-name: 'le champignon'), C., B.-J.

2157: 147 no. 25 (ph.). **Signature, early Byzantine period?:** Ἀτρε

Either the elsewhere attested orthographic variant of the name Ἀτρῆς (nominative) or an incomplete genitive: Ἀτρέ(ους), C., B.-J.

2158: 151/152 no. 33 (ph.). **Signature, early Byzantine period.** *SEG* XLVI 2176 p. 626 no. 15: Σισ(ι)ννίου | υἱοῦ | Αει̣λ̣ί̣ο̣υ̣ Βάγρου

τὸ πρ(οσκύνημα) Σισ(ι)ννίου | υἱοῦ Ἀθαιβάγρου, *SEG* || the four letters preceding ΣΙΣΣΝΙΟΥ (τοτρ rather than τοπρ) do not belong to this graffito (presumably another, aborted signature), C., B.-J. || 3. Αει̣λ̣ί̣ο̣υ̣: λ̣ί̣ο̣υ̣ in the form of a monogram, probably because the name was added afterwards and there was not sufficient room; Βάγρος (previously unattested) seems to be a Semitic name, C., B.-J.

2159: 153 no. 35 (ph.). **Acclamation, early Byzantine period:** εὐτυχ(ῶς)

2160: 153 no. 36 (ph.). **Acclamation, early Byzantine period.** *SEG* XLVI p. 626 no. 18 (LL. 2-4): εὐτυχῶς Σωπάτρου διὰ | παντὸς | εἰς ἑώνα γε|νετο

εὐτυχῶς Σωπάτρου | εἰς ἑώνα γε|νέτō, *SEG*, with the text of the next lemma as L. 1 preceding these lines; however, we have two distinct graffiti, C., B.-L. || 1. Σωπάτρου for Σωπάτρῳ, C., B.-L. || 3-4. γενετο for γένοιτο or γενέσθω, C., B.-L.

2161: 153/154 no. 37 (ph.). **Signature, early Byzantine period.** *SEG* XLVI p. 626 no. 18 (L. 1): ☧ ΧΜΓ palm Γαιανοῦ†

Cf. the preceding lemma, app.cr.

2162: 154 no. 39 (ph.). **Monogram, early Byzantine period (5th/6th cent. A.D.)** Monogram including at least the letters A, E, N, Π, P, O and Y.

2163: 146 no. 24 (dr.). **Signature, undated:** Πιọις

Possibly the name Πιως (cf. *SB* 6094), C., B.-J.

2164: 147 no. 26 (ph.). **Graffito, undated:** γαι vacat συνις

In fine σ or ο, C., B.-J.

2165: 147 no. 27 (ph.). **Proskynema, undated** Τὸ προσκύν(ημα) ΑΦΝ

ΑΦΝ may belong to τὸ προσκύν(ημα), though it is not written on the same level; perhaps the letters have isopsephic value: 1550, C., B.-J.

Paneion: Western Area

2166: 157 no. 42 (ph.). **Signature, early Byzantine period?**

Σ[2-3].ας Βηρύλλου

Date: 'Tardif', C., B.-J.

2167: 157 no. 43 (ph.). **Signature, early Byzantine period?**

Ἀρίστων τῷ θ(ε)ῷ | vacat παρῆλθα

Date: 'Tardif', C., B.-J. || ΘΩ, rock; the god 'visited' by Ariston must be Pan, though the abbreviation ΘΩ is typical of Christian inscriptions; παρέρχομαι does not belong to the expressions commonly used by visitors, and its connection with a dative is unparalleled, C., B.-J., who suggest that τῷ θ(ε)ῷ may stand for χάρις τῷ θεῷ ('je suis passé par là, grâce à (?) Dieu' or 'pour (le service de) Dieu').

2168: 158 no. 45 (ph.; dr.). **Signature, early Byzantine period?:** Δόμνος | ọụαη

Date: 'Tardif', C., B.-J. || 2. incomplete Semitic name?, C., B.-J.

2169: 158 no. 46 (ph.). **Signature, early Byzantine period:** Θεογε(--)

2170: 158 no. 47 (ph.). **Graffito, early Byzantine period?:** ερατω

E and P sinistrorsum; either the female name Ἐρατώ or the imperative singular of ἐράω or the dative of the adjective ἐρατός, C., B.-J.

2171: 158/159 no. 48 (ph.). **Wish for safe navigation, early Byzantine period.** *SEG* XLVI 2176 p. 626 no. 16.

2172: 159 no. 49. **Acclamation, early Byzantine period.**

Εἷς Θεός· | [- ca. 4 -]ων | one or two illegible lines

2173: 159/160 no. 50 (ph.). **Wish for safe navigation, early Byzantine period.**

Ἡρέμις | εὔπλοιά σοι | εὐτυχῆ Θ̣εόǀκτικ̣ο̣θε̣

1. Ἡρέμις (for Ἡρέμιος; previously unattested): probably the name of the author of the wish, C., B.-J. || 3-4. Θεόκτικοθε (for Θεόκτιστε): probably the name of a ship, C., B.-J., who interpret Θεόκτιστος in *IG* V 1 1539 as the name of a ship rather than a man.

2174: 160 no. 51 (dr.). **Wish for well being, early Byzantine period.**

Ἡρέμις ([.1-2.]ν̣ι̣[.2-3.]η) | καὶ πᾶς φιλο̣.(.....) | εὐτυχίτω vacat

1-2. It is unclear whether these lines continued at right, C., B.-J. || 1. Ἡρέμις: see the preceding lemma || 3. εὐτυχίτω for εὐτυχείτω.

2175: 160 no. 52. **Signature, early Byzantine period.** *SEG* XLVI 2176 p. 626 no. 17. Comment on the name Μίλιχος: probably a Greek name (= Μείλιχος) chosen because of its phonetic resemblance to a Semitic root.

2176: 157 no. 44 (ph.). **Graffito, undated:** αταị

Paneion: Eastern Area

2177: 162 no. 54 (ph.). **Greetings, probably 10/9 B.C. or 34/35 A.D.** *SEG* XLVI 2176 p. 625 in fine no. 1. Either greetings by Sostratos and Apollonios to friends expected to pass by later or greetings to S. and A. (nominative for vocative; Bingen argues that the nominative instead of vocative is probably due to the fact that both names are specified by their patronymic; cf. our lemma no. 2256). Date: year 21 (L. 6) is probably that of Augustus or Tiberius, i.e., 10/9 B.C. or 34/35 A.D.

2178: 162 no. 55. **Greetings.** *SEG* XLVI 2176 p. 626 no. 9.

2179: 163 no. 56. **Signature:** Παμιν | Π̣α[.]ο[....]ος | Παγκ̣ρά̣τ̣ης

2. Vertical hasta before the second omikron: γο, ιο, το or ρο, C., B.-J.

2180: 163 no. 57. **Signature:** Ἀπολλ|ωνι [.ca. 4.] | . . .

2181: 163 no. 58 (ph.; dr. of LL. 1/2). **Signature.**

Πατεουεβη(.....) | Βωμίδη(.) | ἔγραψα{ς}

1. In fine some unclear signs perhaps belonging to the preceding letters: Πατεουεβησαμην?; Πατεουεβη resembles Egyptian theophoric names introduced by Πατε-, but the expected subsequent divine element is missing here (Πατεουεβη: previously unattested), C., B.-J. || 2. it is unclear whether there was one letter after Βωμίδη; Βωμίδης is a (rare) name, C., B.-J.

2182: 164 no. 59. **Signature:** Ποσειδώνιος

2183: 164 no. 60 (dr.). **Dedication to Pan Euodos.** *SEG* XLVI 2176 p. 626 no. 7. C., B.-J. read Πανὶ εὐόδῳ | [- ca. 7 -] | [...] ὑπὲρ ({.}) | Δ[ιο]νυσίου || κ..ε.ο-κρατου instead of Πανὶ Εὐόδῳ | [--|--] ΠΕΡΙ [--] ΣΙΟΥ || [--] ΚΑΤ[.]Υ.

Wadi Menīh el-Hēr: Western Rock

2184: 165/166 no. 61 (ph.). **Signature:** Οὐάβιλος Κρονίου

Οὐάβιλος: Semitic name attested in Egypt in the form Οὐάβιλλος (*SB* 3455); cf. Ουαβηλος in *PAES* III A 787, 794 (1), and 800 (2, 6 and 7), C., B.-J. || this graffito and that of the next lemma may belong together: they are written next to each other probably by the same hand and both contain the name Κρόνιος (here referring to Geb/Kronos) coupled with a Semitic element, C., B.-J.

2185: 166 no. 62 (ph.). **Signature:** Κρόνιος Αυαρ.ν

See the preceding lemma app.cr. in fine || 2. perhaps Αὐαρ[η]ν(ός) (ethnic of the Nabataean city Hawara), C., B.-J.

2186: 166 no. 63 (ph.). **Signatures:** *SEG* XLVI 2176 on p. 625 (no no., before nos. 1-4 in fine): Ἡρακλῆς, | Πτολεμαῖος | καὶ {π} Πατρίκις

Ἡρακλῆι | Πτολεμ[..]ς | καὶ ΟΠΠΑΤΡΙΚΙϹ, *SEG* || 3. Πατρίκι(ο)ς: rare name occurring late in the Greek East; our Patricius is probably a merchant from the west, C., B.-J.

2187: 166/167 no. 64 (ph.). **Signature:** Αἰνίας

2188: 167 no. 65 (ph.). **Signature:** Φῶφις

Wadi Menīh el-Hēr: Eastern Rock

2189: 170 no. 71 (ph.). **Signature, 21/22 A.D.** *SEG* XLVI 2176 p. 625 no. 3 in medio; for C., B.-J.'s reading see *SEG* XLVIII 2035 (3).

2190: 170 no. 72 (ph.). **Signature, 17 A.D.** *SEG* XLVI 2176 p. 625 no. 1 in medio; for C., B.-J.'s reading see *SEG* XLVIII 2035 (1).

2191: 171 no. 73. **Signature:** Πάμινις

2192: 171 no. 74 (ph.). **Signature.** *SEG* XLVI 2176 on p. 625 (no no., before nos. 1-4 in fine); C., B.-J. read in LL. 1/2 .οσαμος | τῷ Ποπλίωι instead of ΟϹΑΜΟϹ | τῷ Ποπλίῳ. In L. 1 initio a sign possibly indicating the *centuria* or *decania*; possibly ὁ Σάμος (Greek or Anatolian name).

2193: 171 no. 75 (ph.). **Signature:** Ἀστήρ | φιλιοι

2. The iotas are perhaps parasitic, C., B.-J. [but see our lemma no. 2294].

2194: 172 no. 76 (ph.). **Signature.** *SEG* XLVI 2176 on p. 625 (no no., before nos. 1-4 in fine): Σεβηρῖνος

2195: 172 no. 77 (ph.). **Signature:** Μίθρης

2196: 172 no. 78 (ph.). **Signature.** *SEG* XLVI 2176 on p. 625 (no no., before nos. 1-4 in fine): Χορζαῖος | Συμμάχου

2197: 172 no. 79 (ph.). **Signature, early Roman Imperial period?:** Ἡγε(--)

2198: 172 no. 80 (ph.). **Monogram, early Byzantine period (5th/6th cent. A.D.)** Byzantine monogram including H, P, T and A.

Wadi Menīh el-Hēr: shelter under a rock

2199: 173 no. 81 (ph.) = *SEG* XLVI 2176 p. 625 no. 2 in medio. C., B.-J. read in LL. 3/4 (ἔτους) ϛ' Τιβερίου, Μεσορηι | ἐπαγωμ(ένων) δ' instead of (ἔτους) ζ' Τιβερίου, Μεσο(ρ)ὴ Π | ἐπαγω(μένων): 20 instead of 21 A.D.

2200. Elephantine. Dedication to Ptolemy VIII Euergetes II, Kleopatra II and the Gods of Elephantine, 150/149 B.C. *IThSy* 302 (*OGIS* 111; *I.Louvre* 14; *SB* 8878; *SEG* XLVI 2122*). J.Locher, *op.cit.* (cf. our lemma no. 2110) 94/95, supports the traditional view that this text has the same provenance as *IThSy* 303 (Setis Island; 143/142 B.C.) and the controversial restoration of L. 25 ([εἰς τὸ ἐν Σήτει] ἱερόν). He rejects P.Heilporn's view that

the stone comes from Syene or Elephantine (cf. *SEG* XL 1577) [However, Elephantine is preferable: see *SEG* XLVI 2122 in fine. L. uses prosopographical links in the two documents, but neglects fundamental differences: the five tribes of the most prominent priesthood of Elephantine (including the dynastic cults) on record among the main dedicants of *IThSy* 302 are absent from *IThSy* 303, and the deities of the Cataract found in the text from Setis are not mentioned in *IThSy* 302, Bingen].

2201. Elephantine. High water marks on the nilometer of the temple of Satis, reign of Augustus-193 A.D. *IThSy* 251 (*IGR* I 1290; *SB* 8392). In a comprehensive discussion of linguistic, archaeological and other problems concerning nilometers J.Locher, *op.cit.* (cf. our lemma no. 2110) 178-199, on 181 note 15 rejects the view of P.Sijpesteijn and P.Heilporn (cf. *SEG* XXXIX 1675 on p. 530 ad no. 251) that the regnal years dating a flood of the Nile in the high water marks of *IThSy* 251 refer to the the years in which the rising of the water begins. He argues that the highest level could only be marked after the beginning of the following year [However, this view is mainly based on *I.Philae* 187 (uncertain date) recording an exceptionally high water level threatening the village on a 5th of Thot (2 or 3 September). L. does not discuss Heilporn's observation that the high water dated year 5 of Antonius, with Valerius Eudaimon as prefect of Egypt (LL. 45-49), can only be the flood rising in the last months of year 5 (i.e., summer 142 A.D.), Bingen].

2202. El-Kanais. Graffito from the Paneion. *I.Pan* 42 (*OGIS* 74; *SB* 8383; *CIJ* 1538; W.Horbury - D.Noy, *Jewish inscriptions of Graeco-Roman Egypt*, Cambridge 1992, no. 121; cf. M.Guarducci, *EG* III 206). Following W.Dittenberger's commentary in *OGIS*, B.Boyaval, *Kentron* 13 (1997) 79/80, argues that σωθεὶς ἐκ πελάγους refers to Theodotos' safe arrival in the Paneion, including the 180 km of wadis he had to cross coming from the Red Sea, rather than to his being rescued from shipwreck, as supposed by Guarducci.

2203. Fayum. Dedication for king Ptolemy V, his wife Kleopatra and his son Ptolemy VI, 186 (or 184/183)-182/181 B.C. *I.Fayoum* 4. A.Leone in F.Tiradritti (ed.), *Sesh. Lingue e scritture nell' antico Egitto. Inediti dal Museo Archeologico di Milano* (Milan 1999) 161 no. 71 (ph.; translation), presents the text as an *ineditum*, with provenance 'Narmouthis'. J.Bingen, *ZPE* 130 (2000) 152/153, points out that the text is in *I.Fayoum* and originates in the Fayum, possibly in Arsinoe-Crocodilopolis. According to B. L.'s photo shows that (a) the edge at the right side of the stone is not the original one and, as a result, there may well be more space than assumed in *I.Fayoum* (one letter) and (b) there is is no space for a fourth line. The limestone block is part of an architrave or lintel. He suggests restoring the text as follows:

Ὑπὲρ βασιλέως Πτολεμαίου τοῦ Πτολεμαίο[υ καὶ Ἀρσινόης Θεῶν Φιλοπατόρων]
καὶ βασιλίσσης Κλεοπάτρας Θεῶν Ἐπιφανῶ[ν καὶ Εὐχαρίστων καὶ τῶν προγόνων]
[κ]αὶ τοῦ υἱοῦ Πτολεμαίου τὸ [π]ρόπυλον καὶ τὴν [στοὰν? - - - - - - - - - - -]

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2. There is also the formula καὶ τῶν τέκνων καὶ τῶν προγόνων (e.g. *I.Philae* 12bis; *I.Fayoum* 112/113 and 152), but since in L. 3 the son is mentioned explicitly, there was no need to add καὶ τῶν τέκνων, B. || 3. in fine B. also considers τὴν [θύραν, followed by e.g. the dedicator(s) and ἀνέθηκεν (or -αν).

2204. Fayum. Dedication by Euporos, ca. 50-200 A.D. *I.Fayoum* 170 (c) (*SB* 8132b; *SEG* VIII 542). Presented by A.Leone in E.A.Arslan (ed.), *Isidi, il mito, il mistero, la magia* (Milan 1997) 79 no. II. 54 (ph.), and in F.Tiradritti (ed.), *op.cit.* (cf. our lemma no. 2203) 162 no. 72 (ph.). J.Bingen, *ZPE* 130 (2000) 153, points out that the text is in *I.Fayoum* and that in addition to 170 (c) (block with large imprint of a foot) two other inscriptions of Euporos (170 (a-b)) stood on the same base; in 170 (a) ἀνδριάντες are mentioned; as a result the nature of the object dedicated by Euporos, remains uncertain.

2205. Fayum. Nesla. Dedication of a marble (?) revetment in the Church of St. Menas, 672 A.D.? *I.Fayoum* 131 (*SB* 1449). Briefly discussed by S.Schaten in S.Emmel et alii (edd.), *Ägypten und Nubien in spätantiker und christlicher Zeit. Akten des 6. Koptologenkongresses, Münster, 20.-26. Juli 1996* (Wiesbaden 1999) 307/308. She points to the contrast between the simple inscription engraved on a limestone block and the luxurious marble revetment allegedly indicated by the term πλάκωσις (L. 1), which may here refer to a less expensive material. S. accepts the identification of bishop Petros (L. 3) with the homonymous bishop attested ca. 663 A.D. for the Arsinoitis by K.A.Worp (*ZPE* 100, 1994, 291 note 46), which implies that our inscription is dated 672 A.D. ('époque byzantine', *I.Fayoum*) [But cf. J.Bingen, *BE* (2000) no. 709: 'mais le nom est banal'; B. also points out that in L. 6 *I.Fayoum*'s στρατ(ιώτης) is strongly preferable to the previous reading στρατ(ηλάτης). S. ignores *I.Fayoum*].

2206. Hermonthis. Epitaph, 6th/7th cent. A.D. W.-E.Crum, *op.cit.* (cf. our lemma no. 2207) 116 no. 8537 ('text illegible'). G.Nachtergael, *CE* 74 (1999) 155, reads in L. 3 ὀρεοκόμου, a graphic variant in the genitive of ὀρεωκόμος ('muleteer'; synonyms: ἡμιονίτης and βουρδωνάριος).

2207. Hermonthis. Epitaph of Paniskos, 7th cent. A.D. W.-E.Crum, *Coptic Monuments. Catalogue général des Antiquités égyptiennes du Musée du Caire, Nos. 8001-8741* (Cairo 1902) 95/96 no. 8418; Lefebvre, *Recueil* 385; for the date cf. D.Zuntz, *MDAI(K)* 2 (1932) 34. Republished by G.Nachtergael, *CE* 74 (1999) 154/155.

Α	Ω
Ἐπεὶ	φ κγ'

Πανίσκος, αἰγοθύ-
τη(ς)· μὴ λυπηθῇς,
οὐδεὶς γὰρ ἀθά-
νατος ἐν τῷ κόσ-
μῳ τούτο· ἀμήν

2. ις', C., L. || 3-4. αἰγοθύ|τη(ς): 'goat-butcher', on record in three papyri of the early Byzantine period, N., who mentions other specialized butchers (προβατοθύτης; μοσχοθύτης; μοσχομάγειρος) ['goat-sacrificer', *LSJ* Suppl. (1968) s.v.]; αιγ(?π)οθυ|τυι, C.; απο θü|τυι, L., who suggested interpreting Θü|τυι as a geographical name: 'nom de pays' || 5. ουδις, C., L. || 7. τούτο (for τούτῳ), L.; πυπ (? τουτο), C.; ἀμήν: omitted by C.; illegible, perhaps αμην, L.

2208. Hermoupolis Magna (and its nekropolis). Corpus. E.Bernand, *Inscriptions grecques d'Hermoupolis Magna et de sa nécropole* (Cairo 1999), presents the Greek inscriptions from the city (nos. 1-21bis) and its necropolis Touna el-Gebel (nos. 22-82). Brief summary of the travellers who visited the sites, and of the papyrological and archaeological discoveries. B. presents the Greek texts, with bibliography, French translation and detailed commentary. Of particular importance are Bernand's nos. 4-6 with long lists of the names of soldiers and officers of the garrison of Hermoupolis in the 2nd/1st cent. B.C. There are two *inedita*: nos. 14 and 18, which we present in separate lemmata (nos. 2115 and 2209). For the other texts we give a *comparatio numerorum*. A Concordance, exhaustive Indices and thirty-five plates with excellent photos conclude the book.

After the *comparatio* we briefly mention some texts published by P.Perdrizet, *'Temples et maisons funéraires d'époque gréco-romaine'* in S.Gabra, *Fouilles de l'Université Fouad el Awal à Hermoupolis Ouest «Touna el Gebel»* (1941). Given the date of publication, these texts are likely to have escaped epigraphists.

SEG VIII	Bernand	*SEG* XII	Bernand	*SEG* XVIII	Bernand
472	63	559	17	688	56
476	34	*SEG* XVIII		689	57
477	62	673	8	690	58
620	2	674	7	691	59
622	66	675	10	692	49
623	23	676	19	693	60
626	24	678	68	694	69
627	25	679	46	695	70
628	26	680	48	*SEG* XX	
629	27	681	47	661-664	80
630	30	682	153	*SEG* XXIV	
631	31	683	50	1210	3
632	29	684	51	*SEG* XXIX	
633	32	685	52	1655	61
634	33	686	54	*SEG* XXX	
		687	55	1744	7

SEG XXXII	Bernand	*OGIS*	Bernand	*SB*	Bernand
1581	3	182 (LL.1-4)	5	10050	8
SEG XXXVI				10051	7
1395	9	*SB*		10052	10
1396	82	599	4	10054	68
SEG XLI		4206	5	10055	46-48
1623	9	6306	23	10056	50-59
1624	13	7275	24	10057	49
1625	17	7276	25	10707	3
1626	74	7277	26		
1627	49	7278	27	Bernand,	
SEG XLIV		7279	29	*Inscr. métr.*	
1455	21bis [see	7280	30	21	74
	J.Bingen, *BE*	7281	31	22	80
	(1999) no. 597	7282	32	23	81
	in fine]	7283	33	53	79
SEG XLV		7309	16	77	75
2089	76	7543	34	78	76
		7544	62	86	77
CIG 4704	12	7545	63	87	78
		7785	2	97	71
IGR I 1145	12	8066	6	98	72
		8311	12	100	73
		9735	1	125	22
		9957	17	174	82

Texts from Perdrizet (see above): **1)** Ψενεθώ(της?) (Bernand no. 28; Perdrizet pp. 52/53; 1st cent. B.C.); **2)** Λούκι|ς ΜΕΙΝΥΑΙ[--]|ΙΝ[--]|ΟΥ[--|-- ἔ]|τους [--] || Π[α|χ]ώ[ν] (Bernand no. 35; Perdrizet p. 61); **3)** Ἀσκηπιάδου Ἐξ|άκωντος καὶ Ἡρω|ΐδου καὶ Ἐξάκωντο|ς υἱῶν αὐτοῦ (Bernand no. 36; Perdrizet pp. 63/64; Ἀσκηπιάδου: phonetic rendering of Ἀσκληπιάδου); **4)** (a) [Μ]νῆμα τοῦ ἀδελφοῦ Σόφρονος ΤΟ[...]ΕΝΝC; (b) underneath (a): Τάφος | Θεωανδρι[--] | Ἰσιδώρο[υ] (Bernand no. 37; Perdrizet p. 88; Roman Imperial period; in (b) possibly the genitive of Θεωανδρι[κός] or Θεωανδρί[σκος]); **5)** Τάφος Ἡρακλέωνος (Bernand no. 38; Perdrizet p. 89; Roman Imperial period); **6)** Μνῆμ[α --- (Bernand no. 39; Perdrizet p. 95; Roman Imperial period); **7)** Τάφος Παμοῦνις καὶ Ταθηοῦς Πτολ(εμαίου) (Bernand no. 40; Perdrizet p. 95; Roman Imperial period); **8)** Χυσοῦς | Πλου|τάρχ|ου (Bernand no. 41; Perdrizet p. 95; Roman Imperial period); **9)** Τάφος | Πτολε|μαίου Ἑρμανο[ύβιδος καὶ] | Τατεθοθ [..]ου[...] || γυ[ναικὸς] διὰ | τῶν υἱῶν | Εὐτυχί(δου) | καὶ Φιβίων(ος)· | (ἔτους) θ', Φαμεν(ὼθ) ιη' (Bernand no. 42; Perdrizet p. 95; Roman Imperial period); **10)** Φιβίων Πεκύ|σιος ὀθονιο|πώλης (ἐτῶν) λε' (Bernand no. 43; Perdrizet p. 96; Roman Imperial period); **11)** Εὐψύχει Ἀμμώνι, | εὐψύχει Ἀθανάσι, | εὐψ(ύχ)ει Ἀθανάσι· | μητὴρ καὶ γνωτὸς || ἔθαψεν (Bernand no. 44; Perdrizet p. 96; Roman Imperial period); **12)** Τάφος Ἑρμοδώρου | καὶ Ἀπολλωνίου καὶ | τῶν σὺν [α]ὐτοῖς (Bernand no. 45; Perdrizet p. 104; Roman Imperial period); **13)** Αὐρήλιος Πέτησε (Bernand no. 64; Perdrizet p. 91; after 212 A.D.); **14)** Α Β Γ Δ Ε (Bernand no. 65; Perdrizet pp. 91/92; 3rd cent. A.D.); **15)** Σκιά (Bernand no. 67; Perdrizet p. 56; undated; 'mot énigmatique').

2209. Hermoupolis Magna. Dedication for Septimius Severus and Caracalla, 198-211 A.D. Two white marble fragments (A, B); traces of red paint in letters; now in the Museum in Cairo. Ed.pr. E.Bernand, *op.cit.* (cf. our lemma no. 2208) 85 no. 14 (ph.; translation).

A: Ὑπὲρ νίκης καὶ αἰωνίου δι[αμονῆς τῶν κυρίων ἡμῶν]
αὐτοκρατόρων Καισάρ[ων Λουκίου Σεπτιμίου Σεουήρου]
[Πε]ρτίνακος Ἀραβικ[οῦ Ἀδιαβηνικοῦ Παρθικοῦ]
4 [μεγίσ]του κ[αὶ Μάρκου Αὐρηλίου Ἀντωνίνου Εὐσεβῶν]
[Σεβαστῶν] ---

B: [- - - - - - - - - - - - - - - -]
[- - - - Τι]θοητίω[ν - - - - -]
[- - - -]Σ Σαρα[- - - - - - -]
4 [- - - - -]Ν Ἀμμ[- - - - - - -]
[- - - - - -]Υ[- - - - - - - -]
- - - - - - - - - - - - - - - - - -]

B: Probably the list of dedicators, ed.pr.

2210. Kanopos. Corrections in Greek inscriptions. L.Bricault, *ZPE* 126 (1999) 186-188, offers corrections in the following texts: 1) E.Breccia, *Iscrizioni* -- (cf. our lemma no. 2113 sub 7) no. 104 (A.Bernand, *Le Delta égyptien d'après les textes grecs*, Cairo 1970, no. 16): B. suggests reading the text as follows: [Σαράπιδι καὶ] Ἴσι[δι | ὁ δεῖνα] vacat ὑπὲρ | [ἑαυτοῦ καὶ τῶν τέ]κνων (Breccia: [...]ΙΣΙ | [...] ΥΠΕΡ | [...]ΚΝΩΝ; Bernand: [--] Ἴσι[δι | --] ὑπὲρ | [--- καὶ τῶν τέ]κνων); 2) Breccia, *op.cit.* no. 100 (Bernand, *op.cit.* no. 24): B. presents the following text: [Διὶ Ἡλίῳ μ]εγάλῳ Σαράπιδι | [καὶ Ἴσιδι] καὶ Ἀρενχῆμι | [ὁ δεῖνα Δι]δύμου εὐσεβείας χάριν | [ἀνέθηκε]ν ἐπ' ἀγαθ[ῷ] (Bernand: [--- μ]εγάλῳ Σαράπιδι | [---] καὶ Ἀρενχῆμι | [--- Δι]δύμου εὐσεβείας χάριν | [ἀνέθηκε]ν ἐπ' ἀγαθ[ῷ]; for Breccia see Bernand).

2211. Khargeh Oasis. Bagawat. Dipinto, 4th cent. A.D. *SEG* XXXVIII 1704. J.Bingen, *Atti XI Congresso* II 620, reads in LL. 30-32 [καὶ μέτο]ῖχος ἐγενόμην ζ[ωῆς τῆς] | πνευματικῆς (*SEG*: [καὶ μετό]ῖχος ἐγενόμην [τῷ (ἁγίῳ)] | πνεύματι vacat).

2212. Khargeh Oasis. Chams el Din. Christian prayer, 4th/5th cent. A.D. *SEG* XXXVIII 1776. J.Bingen, *Atti XI Congresso* II 618-620, wonders whether in L. 2 one should perhaps read κῦρος Ἰουάνης (*SEG*: Κῦρος Γαυανῆς or Ταυάνης). Comparison with pagan proskynemata like *SEG* XLI 1612 (see our lemma no. 2326).

2213. Khargeh Oasis. Hibis. Edict of T. Iulius Alexander, 68 A.D. *OGIS* 669; *IGR* I 1263; *SB* 8444; *SEG* XLVIII 1952*. T.Kruse, *ZPE* 124 (1999) 180-190, republishes LL. 45-50 and discusses the meaning of the word κατακρίματ[α] in L. 47, which is on record in several papyri (pp. 157 ff.). Some scholars have interpreted κατάκριμα as 'fine', others as 'tax'. The passage in the inscription concerns the response of the prefect of Egypt to complaints of many inhabitants of Egypt about taxes which were imposed and levied illegally (καινῶς: without precedent). A κατάκριμα is a tax based on a decision of a board of magistrates (κατακριθὲν τέλεσμα, LL. 46/47). K. discusses on 183 LL. 29-32, in which the verb κατακρίνω also occurs. The verb means 'eine Abgabe durch behördlichen Beschluss auferlegen bzw. festsetzen'. K. argues that the word κατάκριμα was a technical term for such illegal taxes, which were exacted already for some years. He thinks that local magistrates, perhaps the strategoi or their subordinates, rather than earlier prefects were responsible for the introduction. He holds that local magistrates had the right to impose additional taxes in extraordinary circumstances or in emergency situations. These had to fall within the framework of the administrative practice. The magistrates may have abused their right and introduced new taxes which violated the fundamental principles of the tax system (καινίζειν, L. 47). On 189/190, K. suggests that the κατακρίματα reflect the economic crisis in Egypt caused by bad harvests under Claudius and Nero, leading to ἀναχώρησις and problems in the collection of taxes.

2214-2247. Khargeh Oasis. Bagawat. Epitaphs, 4th/5th cent. A.D. Thirty-four small red sandstone stelai, badly cut and of irregular shape; nos. 1-24 are known from photos, drawings and copies by E.White, made during the excavations of the Metropolitan Museum of Art in 1908 and 1932; nos. 25-27 are in the Museum of Khargeh; nos. 28-34 have been found in situ since 1976. (Re)published by G.Wagner, *CRIPEL* 20 (1999) 149-156 (dr. of nos. 1-21 and 23/24). Nine inscriptions have already been published by W. (*SEG* XXXVIII 1717-1725); we give all texts.

2214: 149-151 no. 1. **Epitaph of Thianilla:** *ankh* cross Θιάlνη|λλα

Previously unattested name (female article thi- plus An(n)illa/Ἄν(ν)ιλλα), W.

2215: 151 no. 2. **Epitaph of Horos:** [Ὧ]ρος | Ψιναβλί(της) *ankh* cross

2-3. Ψιναβλίτης: previously unattested ethnic (village of Psinabla or Psinaula), probably used in the sense of 'belonging to the garrison of Ps.', W.

2216: 151 no. 3. **Epitaph of Epa--:** Ἐπα(φρόδιτος or -άγαθος) Βισοῦ

ΕΠΑ, lapis; Βισοῦς: variant of Βησοῦς, W.

2217: 151 no. 4. **Epitaph of Ploua.** *SEG* XXXVIII 1725: Πλοῦα

2218: 151 no. 5. **Epitaph of Sou--:** *ankh* cross Σου[--] | Βο[--]

2. Βο[--]: patronymic or metronymic, W.

2219: 151 no. 6. **Epitaph of Psen(--?):** *ankh* cross Ψέν(--) or Ψεν vacat

2220: 151 no. 7. **Epitaph of Ammonios:** [Ἀ]μμώ[νι|ο]ς κε´

2221: 151 no. 8. **Epitaph of Psais:** Ψάις

2222: 151-153 no. 9. **Epitaph of Herakleios:** Ἡρά|κλ[ε]ι(ος) vacat

2223: 153 no. 10. **Epitaph of Isak:** Ἰσάκ

2224: 153 no. 11. **Epitaph of Lapis or Pilapis:** Λᾶπις or [Πι]λᾶπις | *ankh* cross

Λᾶπις: previously unattested name, W.

2225: 153 no. 12. **Epitaph of Theophila:** Θεοφί|λα *ankh* cross

2226: 153 no. 13. **Epitaph of Senompmous:** Σενομ|π(μοῦς)

Unattested variant of the female name Τσενομπμοῦς, W.

2227: 153 no. 14. **Epitaph of Herakl--:** [Ἡρ]ακλ|[ᾶς] | Π̣α̣τε|[ῆ]σις

1-2. Or, less preferably, [Ἡρ]άκλ|[ιος], W.

2228: 153 no. 15. **Epitaph of Theraklodora:** Θηρα|κλοδ|ώρα *ankh* cross

Θηρακλοδώρα = Θηρακλεοδώρα = Ἡρακλευδώρα (apparently previously unattested) preceded by the Egyptian female article, W.

2229: 153 no. 16. **Epitaph of Posidon:** Ποσιδ|ῶν

2230: 153/154 no. 17. **Epitaph of Herakleios:** Ἡράκλ|ειος υ[ἱ]|ὸν Ἐρῶ[ς]

2-3. υἱὸν Ἐρῶς for υἱὸς Ἐρῶτος, W.

2231: 154 no. 18. **Epitaph of Apolonia:** Ἀπολ|λωνία | θυ(γάτηρ) Πτολ(εμαίου) | vacat

3. θῦ, lapis.

2232: 154 no. 19. **Epitaph of Klaudianos:** Κλα|υδια|νός

2233: 154 no. 20. **Epitaph of Tamenapis:** Ταμ[εν]|ᾶπι[ς]

2234: 154 no. 21. **Epitaph of Piyris:** Πιῦριν | η´

Πιῦριν for Πιῦρις, a theophoric name (cf. *SEG* XLVI 2087-2109, introduction on p. 601), W.

2235: 154 no. 22. **Epitaph of Nike:** Νίκη

2236: 154 no. 23. **Epitaph of Tetouis:** Τετοῦ[ις] | Πετεσ̣ο̣[ῦ|χ]ος

Πετεσοῦχος for Πετεσούχου, W.

2237: 154 no. 24. **Epitaph of Minach(--?):** Μιν|αχ

Or Μηναχ (on the assumption that the nu is in the eta); perhaps the name is abbreviated: Μιναχ(--) or Μηναχ(--); unattested previously in any case, W.

2238: 154/155 no. 25. **Epitaph of Nepos:** Νέπ|ως v *ankh* cross

2239: 155 no. 26. **Epitaph of Tephatis.** *SEG* XXXVIII 1724: Τεφᾶ|τις

2240: 155 no. 27. **Epitaph of Pherakles:** Φηρακλῆ|ς *ankh* cross | Ἡῦ μς´

2. Ἡῦ: genitive of Ἡῦς, W.

2241: 155 no. 28. **Epitaph of Sarapammon.** *SEG* XXXVIII 1717: Σαραπάμ|μων

2242: 155 no. 29. **Epitaph of Apollon(--) and Heraklas.** *SEG* XXXVIII 1718.

[Ἀ]πολλ̣[ων(--) | μη]νὶ Ἀθὺρ | Ἡρακλᾶ[ς]

[Ἀ]πολλ̣[ώνιος ἐτελεύτησε μη]|νὶ Ἀθὺρ [--|-] Ἡρακλα̣[---], *SEG*.

2243: 155 no. 30. **Epitaph of Senamounis.** *SEG* XXXVIII 1719: Σενα|μοῦνις

2244: 155 no. 31. **Epitaph of Psenpnouthes.** *SEG* XXXVIII 1720: [Ψε]νπνού|[θ]ης

2245: 155 no. 32. **Epitaph of Timouthis.** *SEG* XXXVIII 1721: Τιμοῦθ[ις] | Χεριαῖς

2. Χεριαῖς for Χαιριαῖος (patronymic) or rather its genitive Χαιριαίου, W.; Χερίας (= Χαιρέας), *SEG*.

2246: 155/156 no. 33. **Epitaph of Horos.** *SEG* XXXVIII 1722: Ὧρος | [--]

2247: 156 no. 34. **Epitaph of Thlatos.** *SEG* XXXVIII 1723: Θλατῶς | Μάτε

2248. Kôm el-Akhmar. Two inscriptions in the Warsaw Museum. A.Twardecki in *op.cit.* (cf. our lemma no. 2109), republishes two inscriptions now in the National Museum in Warsaw (ph. of both): 1) 87 no. 4: *SEG* VIII 610 (*SB* 7749; cf. A.Łajtar, *ZPE* 125, 1999, 158 no. 70); at the end of L. 1, T. prints ὑπὲρ [-- καὶ] (no restoration, *SEG*; [-- καὶ --] *SB* [the lacuna after καὶ is indispensable: 'Demetrios on behalf of [- name -] his son' rather than 'Demetrios on behalf of [- name -] and his (anonymous!) son', Tybout]); 2) 88/89 no. 6: *SEG* VIII 611 (*SB* 7750; cf. A.Łajtar, *ZPE* 125, 1999, 159 no. 77); 3rd cent. B.C. epitaph of a Γελάϊος; T. adduces the scarce (papyrological) evidence for the presence of Geloans in 4th/3rd cent. B.C. Egypt. Gela was destroyed in 288 B.C., but Geloan emigrants continued to use their ethnic for some time.

2249. Koptos. List of customs dues, 90 A.D. *I.Portes* 67 (*OGIS* 674; *IGR* I 1183; *SB* 8904; *SEG* XLV 2092*). B.Boyaval, *CRIPEL* 20 (1999) 105-107, argues that the mention of mummy-transport in this document (cf. *SEG* XLV 2092; see also B.Boyaval, *Lychnos* 68, 1996, 32-34; non vidimus), points to a location of the nekropolis of Koptos - which has not been found - in the valley between the city and the Nile or perhaps on the other (western) bank: the document was found on the 'chemin-digue' at the southwest, and the mummies brought from the Red Sea ports had to enter the valley. Cf., however, J.Bingen, *BE*(2000) no. 716: 'Je ne crois pas que le tarif, qui ne vise pas des contingences locales, puisse nous fournir la moindre présomption dans ce sens' [The stone was found between Koptos and the desert and not between Koptos and the Nile, Bingen].

2250. Koptos. Building inscriptions, 219 A.D. *I.Portes* 86/87 (*IGR* I 1179/1180; *SEG* XLIV 1482*). B.Boyaval, *Kentron* 13 (1997) 80-86, repeats his argument summarized in *SEG* XLIV (ἐζωγράφησεν σὺν τοῖς φυτοῖς in *I.Portes* 86 LL. 3/4 as a reference to a painted garden) without explicitly refuting the objections of R.S.Bagnall (see *SEG*, *ibid.*; real κῆπος with painted walls, possibly including painted trees). See also A.Łukaszewicz in *Essays in Honour of Prof. Dr. Jadwiga Lipinska* (Warsaw 1997) 317/318 (cf. *SEG* XLVII 2147), who follows Bagnall though rejecting the idea of painted plants or trees [on the assumption that B. derived this notion from σὺν τοῖς φυτοῖς, which is, however, not the case, Tybout]. A.Łajtar apud Ł. suggests reading in LL. 1/2 Μ(ᾶρκος) Αὐρήλιος 'Απολλώνις β' ('un numéro concernant la personne en question') rather than Μ(ᾶρκος) Αὐρήλιος 'Απολλώνις β(ενεφικιάριος).

2251. Koptos. Dedication to Zeus Soter Sarapis and other gods, 133 B.C. Rectangular limestone plaque; from a former East-Pomeranian or East-Prussian private collection (no indication of provenance, but cf. app.cr. ad LL. 10-13 sub (3)); now in the National Museum at Warsaw. Ed.pr. A.Łajtar, *JJP* 29 (1999) 51-66 (ph.; translation); cf. also J.Bingen, *BE* (2000) no. 713.

'Υπὲρ βασιλέως Πτολεμαίου καὶ βασιλίσσης
Κλεοπάτρας τῆς ἀδελφῆς καὶ βασιλίσσης
Κλεοπάτρας τῆς γυναικὸς Θεῶν Εὐεργετῶν
καὶ τῶν τέκνων ** Πτολεμαῖος καὶ Τρύφων
τῶν ἀρχισωματοφυλάκων καὶ ἀρχιθυρωρῶν
καὶ εἰσαγγελέων οἱ ἀποσταλέντες
ἐν τῶι ηλ' (ἔτει) * ὑπὸ τοῦ βασιλέως καὶ τῶν
βασιλισσῶν ἐπὶ τὴν παράληψιν καὶ κατακομιδὴν
τῶν παρακεκομισμένων πάντων ἐκ τῆς
'Αρωματοφόρου ξενίων Διὶ Σωτῆρι Σαράπιδι,
Ἴσιδι Μεγάλῃ Μητρὶ Θεῶν, 'Αρποχράτει, Πανὶ
Εὐόδωι, Κρόνῳ, Διονύσωι, Διοσκούροις, 'Ηρακλεῖ
Καλλινίκωι· v v v (ἔτους) λη', Φαῶφι ἕκτῃ

1-3. Ptolemy VIII Euergetes and his two wives Kleopatra II (ἀδελφή) and the latter's daughter Kleopatra III (γυνή), ed.pr. || 5. ἀρχισωματοφύλαξ: commander of the royal guard, an official court title in the 3rd and an honorary court title in the 2nd cent. B.C., ranking between τῶν φίλων and τῶν πρώτων φίλων; ἀρχιθυρωρός: 'chief door guard', a rare court title attested previously only twice: in *SB* 327 (Alexandria; 2nd half of the Ptolemaic period) and in a papyrus from 127-124 B.C. (here the title of a strategos of the Arsinoitis and consequently an honorary title); possibly the title existed only under Ptolemy VIII, ed.pr. || 6. εἰσαγγελεῖς: a title generally known at Hellenistic courts for chamberlains charged with the introduction of guests to the king, ed.pr., who lists the seven known Ptolemaic examples, inter alia *SEG* XLVII 2128 L. 3 and 2129 L. 8 (cf. app.cr. ad 2128 LL. 2/3) || 7. the numeral 38 is written in reversed order here, but not in L. 13; H was corrected from ς (= ἔτει), ed.pr. || 8-9. παράληψις καὶ κατακομιδή: earliest attestation of a well-known expression referring to the reception of goods, especially taxes in kind, and their transport to the court at Alexandria (by ship), ed.pr.; 'παρακεκομισμένων me semble ... évoquer une navigation côtière', B. || 10. ἡ 'Αρωματοφόρος (sc. χώρα) (cf. Artemidorus apud Strabo 16.4.14 and the papyrus *SB* 7169): the coastal area of the Gulf of Aden between Djibouti and Ras Asir (Cape Gardafui), i.e., the whole southern African coast of the Gulf of Aden; ξένια (here as in *I.Pan* 86, for which see below, app.cr. in fine): goods acquired by gift-exchange, which continues a long standing Pharaonic tradition (exchange of *inw*, 'gifts'), ed.pr.; 'le terme doit avoir la connotation de "tribut fourni par des populations rencontrées" au cours des expéditions lancées vers la côte somalie, sans que cela veuille probablement dire autre chose que "produits précieux exotiques"', B. || 10-13. the deities can be divided into three overlapping groups: 1) state gods and gods of the royal house. The list starts with the official trias Sarapis, Isis and Harpokrates; Zeus Soter Sarapis (rather than Zeus Soter, Sarapis): earliest attestation of the identification of Zeus with Sarapis in the Greek world (cf. *I.Délos* 2152: 112/111 B.C., and *SEG* XIX 426, from Byzantion: 1st cent. B.C.); the identification of Isis with Demeter/Kybele is frequent; Kleopatra III was identified with this syncretistic deity; also Dionysos belongs to this group; 2) gods protecting travellers: Zeus Soter Sarapis, Pan Euodos (the Egyptian *Min*), Kronos (probably the Egyptian *Geb*), the Dioskouroi and Herakles Kallinikos (the Egyptian *Chons*); 3) lo-

cal deities of Koptos: Pan Euodos, Kronos and Herakles Kallinikos. Their presence assigns this inscription to Koptos, ed.pr. || the dedication was erected on the occasion of a mission accomplished by the court officials Ptolemaios and Tryphon. The purpose was to receive and forward goods from the 'Aromate country' to the royal court in Alexandria. A highly similar official mission, but accomplished by the strategos of the Thebais, is on record in *I.Pan* 86 (text and translation; October 2, 130 B.C.; probably also from Koptos), a limestone plaque probably made in the same atelier as our inscription; both presumably come from the Paneion. The mission of our inscription took place between September 25 (beginning of the new year) and October 30 (date of the dedication; cf. L. 13); this fits in with the annual cycle of maritime expeditions from Egyptian harbors to the 'Far South', conditioned by the constellation of the winds: the journey to the south was undertaken in fall and winter, the journey back in spring and summer, ed.pr.

2252-2254. Leontopolis (area of: Tell el-Yehoudieh). Three epitaphs. Three limestone funerary stelai found in Tell el-Yehoudieh; now kept on the Inspectorate premises in Benha. Ed.pr. A.Łajtar, *Études et Travaux* 18 (1999) 174-178 nos. 1-3 (ph.; translations).

2252: 174/175 no. 1. **Epitaph of Mari(o)n, ca. 100 B.C.-ca. 100 A.D.** Rectangular stele with a schematically cut architectural decoration of a tympanon with akroteria; inscription in a recessed field.

Μάριν | ἄωρε | χρη⟨σ⟩τὴ{ι} | πασιφίλη, || χαῖρε· | ὡς (ἐτῶν) κε´

3. ΧΡΗΤΗΙ, lapis; 'the phenomenon of the omission of *sigma* before a dental stop is well attested in Greek papyri of Egypt', ed.pr. || 4. in view of ἄωρε in L. 2, πασιφίλη should probably be considered an orthographic mistake for πασίφιλε (the vocative form for women in other epitaphs from Tell el-Yehoudieh), ed.pr.

2253: 176/177 no. 2. **Epitaph of So[--], ca. 100 B.C.-ca. 100 A.D.** Rectangular stele with a schematically rendered architectural decoration of a tympanon with akroteria; inscription in a recessed field.

Σο[....] | ἄωρε χ[ρη]|στέ, χαῖρε· | ὡς ἐτῶν || v κγ´ vacat

1. Perhaps Σο[μόηλ] or Σο[μούηλ] (Σομόηλος, which is too long, is twice attested in Leontopolis), ed.pr., who lists several other male names beginning with Σο- and attested in Jewish documents from Egypt.

2254: 177/178 no. 3. **Epitaph, 18 B.C. or 27 A.D.?** Lower part of a rectangular stele; inscription in a recessed field.

---- | (ἔτους) ιβ´, Ἐπε̣[ὶφ] | vacat ιζ´ vacat

Considering that the majority of the epitaphs from Tell el-Yehoudieh date from the turn of the 1st cent. B.C. to the 1st cent. A.D., the 12th year may be that of Augustus or Tiberius, ed.pr [but the year may also be that of Cleopatra VII (40), Bingen.

2255. Leontopolis (area of: Tell el-Yehoudieh). Epitaph of Eleazaros, 1st cent. A.D. *SB* 7293; *CIJ* 1473; W.Horbury - D.Noy, *Jewish inscriptions* -- (cf. *SEG* XLII 1501) no. 62 (cf. A.Łajtar, *ZPE* 125, 1999, 160/161 no. 95). After re-examination of the stone now in the National Museum in Warsaw A.Twardecki in *Atti XI Congresso* (cf. our lemma 2446) 740/741, presents the following text.

Ἐλεάζαρ{ε}⟨ο⟩ς | ἄωρος χρηστὸ⟨ς⟩ | πασίφιλι⟨ς⟩ | ὡ⟨ς⟩ (ἐτῶν) κε´

Ἐλεάζορο[ς] | ἄωρο[ς] χρηστὸ[ς] | πασίφιλο(ς) | ὡς (ἐτῶν) κε`, *SB*, *CIJ* || cf. J.Bingen, *BE* (2000) no. 698: 'Faute de photo et sans aborder le problème du rapport textuel étroit qui existe entre ce texte et *CIJ* 1453, il est difficile de se faire une idée exacte de la question'.

2256. Leontopolis. Funerary epigram for Pappion, 1st cent. A.D. *GV* 1240; Bernand, *Inscr. métriques* 17 (*SEG* I 582; *SB* 6659; *CIJ* 1522). B.Boyaval, *Connaissance hellénique* 77 (1998) 37/38 (*non vidimus*; cf. J.Bingen, *BE* 2000 no. 697), argues that μήτηρ ἡ π[επυ]ρωμένη (LL. 3/4), though used as a vocative, should not be corrected into μῆτερ: it is a 'nominatif d'interpellation', i.e., a nominative frequent since the Classical period when accompanied by a specification.

2257. Memphis. Decree of the Egyptian priests in honor of Ptolemy V Epiphanes, 196 B.C. *OGIS* 90 (*I.Prose* 16; *SEG* XLVIII 2011). W.Clarysse in D.Valbelle - J.Leclant (edd.), *Le décret de Memphis. Colloque de la Fondation Singer-Polignac à l'occasion de la célébration du bicentenaire de la découverte de la Pierre Rosette* (Paris 1999) 41-65, briefly analyzes the contents of the Greek version of the decree, compares it with the decree from Kanopos in honor of Ptolemy III Euergetes (238 B.C.; *OGIS* 56; *I.Prose* 8/9; *I.Louvre* 1) and with the honorary decree of Priene for Lysimachos (*OGIS* 11; *I.Priene* 14). He argues (a) that these texts essentially mirror honorary decrees for monarchs issued by Hellenistic cities, though 'leur arrière-fond institutionnel' and 'les honneurs rituels ... sont largement égyptiens' (50), (b) that the priests were certainly capable of producing a Greek decree and (c) that the decrees of Kanopos and Memphis do not provide evidence for a weakening of royal Greek power in favor of an Egyptian clergy [see already J.Bingen, *SEG* XXXIX 1679]. On 42/43 a tabular survey of all sacerdotal decrees known between 243 and 162/161 B.C.; on 64/65 a synoptic summary of the decrees of Kanopos and Memphis.

M.Chaveau, *ibidem* 25-39, offers some reflections on 'Bilinguisme et traductions'.

2258. Memphis. Inscription mentioning a weaver, 1st/2nd cent. A.D. *SB* 2075 = 13644. G.Nachtergael, *CE* 74 (1999) 148/149 (dr.), points out that *SB* 13644 is the same inscription as 2075. He reads the text as follows: Παχράτης | γέρδις τόπ(ος) | lotus flower

ΠΑΧΙΑΤΗΣ | ΓΣΙΔΙΣΤΟΠ, *SB* 2075; Παχιάτης | Ἴσιδις τόπ(ου?) | ornament, *SB* 13644 || 1-2. the nominative replacing a genitive is a frequent Egyptianism, N. || 2. γέρδις for γέρδιος ('weaver'), N. || 3. the lotus flower is the symbol of Harpokrates, son of Isis; it may allude to the Egyptian theophoric name Παχράτης which means 'Le (divin) Enfant' or 'Celui du (divin) Enfant', N.

2259. Memphis. Inscription mentioning joiners, Roman Imperial or early Byzantine period. *SB* 13643. G.Nachtergael, *CE* 74 (1999) 150-152, reads [Τόπος] | λεπτουργῶν instead of Λεπτουργῶν. Comment on λεπτουργός ('joiner'; a craftsman specialized in fine timber-work, on record in Diocletian's edict as the equivalent of *faber intestinarius*; papyrological attestations date from the 6th cent. A.D. and later).

2260-2314. Memphis. Graffiti on sphinxes from the Sarapieion, 3rd cent. B.C. - Byzantine period. Graffiti incised by pilgrims on sphinxes from the dromos of the Sarapieion; now in the Kunsthistorisches Museum in Vienna. Ed.pr. H.Harrauer in E.Rogge, *Statuen der 30. Dynastie und der ptolemäisch-römischen Epoche (= Corpus Antiquitatum Aegyptiacarum. Lose-Blatt-Katalog. Kunsthistorisches Museum Wien, Ägyptisch-Orientalische Sammlung*, Lieferung 11; Mainz 1999) 4-12 (ph.). For the graffiti republished by G.Nachtergael, *CE* 74 (1999) 344-356, we give N.'s superior texts and dates; in our lemmata nos. 2313/2314, we present N.'s republication of graffiti on sphinxes from Memphis in the Louvre and the Museum of Cairo; for N. 350/351 no. 6 (limestone plaque) see our lemma no. 2315. On 351-353 N. discusses the expression δοῦλος (τοῦ) Σαράπιος καὶ (τῆς) Ἴσιος on record in the texts of our lemmata nos. 2260/2261, 2301 and 2313-2315: a metaphor for the worshippers' pious devotion (cf. also our lemma no. 2112) rather than temple servants or ἱερόδουλοι (cf. *SEG* XXXV 1816) or real slaves (so, in some cases, H.: slaves of two individuals called Sarapis and Isi(a)s); in the same sense already J.Bingen, *BE* (1999) no. 593. The graffiti are undated by ed.pr. unless stated otherwise [H. repeatedly stresses that graffiti are difficult to read due to numerous scratches on the stone; in view of the many mistakes in H.'s readings in the texts republished by N., it seems advisable to consider some of H.'s readings with due reserve. H. presents the texts in majuscules and gives (partial) transcriptions without (complete) punctuation in his commentary; our texts below often result from interpretations of H.'s text and comments].

Vienna inv. no. 5756

2260: 5; N. 348/349 no. 3. **Graffito, ca. 275-225 B.C.** On the neck between the klafts: Σόφων | δοῦλος | Σα̣ι̣[ρ]άπ[ιος | καὶ Ἴσιος]

ΣΟΦΩΝ ΔΟΥΛΟ̣[Υ], 'Sophon, Sohn des Doulos', ed.pr., who dates the graffito to the 2nd/3rd cent. A.D. || cf. our lemma no. 2313.

2261: 5; N. 348 no. 2. **Graffito, ca. 225-175 B.C.** On the left klaft.

[Ὁ δεῖνα] | δοῦ[λος] | Σα[ρ]ά[πιος | κ]αὶ Εἴσιος

ΔΟΥ[--] | CA[P]A[--] | [K]AI EICIOC, ed.pr. || 4. genitive of Εἶσις (variant of Ἶσις), N.; new variant of the name Ἴσιας, ed.pr.

2262: 5. **Graffito.** On the left flank: Χ̣αιρή[μων] | ἥκω

2263: 5. **Graffito.** On the right flank: Σαράπιος ΚΕ | [. . . .]ΕΝΕΝ

1. ΚΕ = κέ (for καί), ed.pr., though he adds that this orthographic variant does not occur on other graffiti of this series.

Vienna inv. no. 5757

2264: 6. **Graffito, Byzantine period.** On the front: ΒΡΕCΠΥΤΕΡ

ΒΡΕCΠΥΤΕΡ for πρεσβύτερ(ος), ed.pr.; in the center of the right klaft: βρεσ, perhaps a similar abbreviation of πρεσβύτερος, ed.pr.

2265: 6. **Graffito.** Under the text of the preceding lemma: Ὀνίσιος

2266: 6. **Graffito.** Between the klafts: Διονύσιος ἥκω

2267: 6. **Graffito, 2nd cent. B.C.** On the right flank: Κίσσος ἡ | καὶ γυνὴ | Πυρρία

= Κίσσος (καὶ ἡ) γυνὴ Πυρρία, ed.pr.

2268: 6. **Graffito, 2nd cent. B.C. or earlier.** Covered by the text of the preceding lemma: Διονύσιος

2269: 6. **Graffito, 2nd cent. B.C.** On the back: Διονύσιος Λυσάνδρου [κ]α̣ὶ̣ υ̣ἱός

Vienna inv. no. 5758

2270: 6; N. 355 no. 8. **Graffito, 225-175 B.C.** On the front: Πανουῖρεις

Orthographic variant of the frequent name Πανοῦρις, N.; ΑΝΟΥΙΡΕΙΣ: perhaps an unattested Egyptian name ('Ανουιρεῖς); possibly the dedicator ('Stiftername') rather than a visitor, ed.pr.; rejected by N.

2271: 7. **Graffito.** On the right forepaw: Λάχις

2272: 7. **Graffito, Ptolemaic period.** Between the hind legs, under a horn-shaped altar with a ladder leaning against it; under the graffito another horn-shaped altar.

Ἀφροδείσιος | ἥκω{ι}

2273: 7. **Graffito.** On the left flank: [----] | Κολλουθία | Ποσιδωνίου

1. 'Unlesbar, manche Buchstaben ΙCΠΑ.ΤΟ..', ed.pr. || 2. this female counterpart of Κολλοῦθος, a frequent name in Egypt, is previously unattested, ed.pr.

Vienna inv. no. 5759

2274: 7. **Graffito.** On the right flank: ΕΠ ΝΔΟΣ Σαράπιος

'-]ndos, Sohn des Sarapis', ed.pr., who considers Ἀρεόβινδος and Πακάνδος.

2275: 7. **Graffito.** On the back, beside a horn-shaped altar: perhaps ΚΕΕC

2276: 7. **Graffito.** On the right forepaw: Διδυ[--] | καὶ [----]

1. Δίδυμος vel sim., ed.pr.

2277: 7; N. 355/356 no. 9. **Graffito.** On the klaft: Τιμοκράτης | ἥκω φευ[..]|μαχος

2-3. φευγ[ό]|μαχος (for φυγόμαχος), though not impossible, would introduce a poetical word, N.; Τιμοκράτης | ἐστὶν | μόνος ('Timokrates ist allein (hier)'), ed.pr.

Vienna inv. no. 5760

2278: 7/8. **Graffito.** On the front part of the left klaft: Αἴσχρlων ἐγὼ ἥκω

2279: 8. **Graffito.** On the right flank: ΜΑΚΑΡΕ

This name is unattested before the Roman Imperial period, ed.pr., who suggests that the form Μακαρε 'koptisch anmutet, zumal man hier wohl schwerlich einen Vokativ erklären kann. Die Schrift gehört aber keinesfalls der byzantinischen Zeit an'.

2280: 8. **Graffito, 3rd/2nd cent. B.C.** Beside the end of the tail: Σωσίπολις

The first four letters are highly uncertain, ed.pr.

2281: 8. **Graffito.** On the left flank beside the klaft.

ΚΟΛΛ[--] | Ἀγαθ[άμμ]ων καὶ ἡ γυνὴ | Χαιρ[...] ἥκω· | Ἀνδρέας

1. Perhaps Κολλ[οῦθος], ed.pr. || 3. perhaps Χαιρέας, ed.pr.

2282: 8. **Graffito.** On the left forepaw: Μόλος καὶ γυν(ή)

2283: 8. **Graffito.** On the back beside the klaft: [.]ΑΡ (perhaps CAP)

Vienna inv. no. 5761

2284: 8. **Graffito.** On the front right on the klaft: ΔΕΟΔ | ΚΚ | Ἐπίνικος

1. Perhaps (Θ)εόδ[ωρος] or (Θ)εόδ[οτος], ed.pr. || 2. non liquet; monogram?, ed.pr.

2285: 8. **Graffito.** On the left klaft; below and at left a horn-shaped altar: ΑΕ (+ monogram?)

2286: 9. **Graffito.** Between the ends of the klafts: ΑΝΔΡΑ | Χ | ΝΗΚΡΩ

'Es ist schwierig, ... einen Zusammenhang zwischen ἄνδρα und νηκρῷ herstellen zu wollen. Und auch eine rekurrierende Lesung (ὀρκην) verspricht keine Lösung', ed.pr.

2287: 9. **Graffito.** On the back near the beginning of the tail.

Δημήτριος ἥκω | ΑΛΛΙΝΗΞΙΑ

2. Ἀλλίνη : name attested in Egypt (spelled Ἀλίνη) in the Roman Imperial period, ed.pr.

2288: 9. **Graffito.** On the right hind leg: Διόμηνος | ἥκω

1. Previously unattested; perhaps an orthographic variant of Διομένης, ed.pr.

2289: 9. **Graffito.** Behind the end of the klaft, top down.

Θαλλ[άσσ]ιο[ς] | καὶ υἱὸς | Σαραπόδορος· | Ἀρτεμεῖνα Ἰλλυ· || Πολικράτης

1. Θαλλάσσιος for Θαλάσσιος, ed.pr. || 3. Σαραπόδορος for Σαραπόδωρος, ed.pr. || 4. Ἀρτεμεῖνα for Ἀρτεμῖνα; Ἰλλυ: probably an ethnic: Ἰλλύ(ριος), ed.pr. || 5. Πολικράτης for Πολυκράτης, ed.pr.

2290: 9/10; N. 356 no. 10 (LL. 5-9). **Graffiti.** On the left flank.

Διονύσιος | καὶ γυνὴ Διονυσία, | Φαρμοῦθι κη΄· | Αἰσχρίων· vacat || Δημήτ[ριος]· | Νικόδημος ἥκω· | Δημήτριο[ς] | Ἀπολλωνίο̣υ̣

6. Νικοδήμων, ed.pr. || 7. ΑΧΙΛΛΙΟΝ ΟΦΙΑ (= Ἀχίλλιον, new name?; perhaps followed by (καὶ) ὁ φίλ(ος)), ed.pr. || 8. ΚΑΛΥΜΩΝ (= Καλύμων, new name?), ed.pr. || N. republishes LL. 5-9 as a separate group of graffiti to be dated to the late 2nd or 1st half of the 1st cent. B.C. (square sigma); he assigns L. 5, L. 6 and LL. 7/8 to three different hands.

Vienna inv. no. 5762

2291: 10. **Graffito.** On the front, on the left klaft: Πολύα̣ν̣δ̣ρ̣ος

2292: 10; N. 353-355 no. 7. **Graffito, 275-225 B.C.** On the left forepaw.

[Ἐ]ν ἐνκομητηρ̣ί̣[ωι] | μυρίοι σινάμ̣[ωροι]

1. ἐνκομητηρ̣ί̣[ωι] for ἐγκοιμητηρ̣ί̣[ωι]: room or building for incubation in the sanctuary; the term is attested in inscriptions, inter alia *IG* IV² 1 127 (from Epidauros); cf. also Strabo 17.17 (801 C) for ἐγκοιμᾶσθαι in the Sarapieion of Kanopos, N. || 'Au dortoir, il y a des milliers de débauchés'; the graffito, alluding to presumed debauches in the dormitory, is unique among the numerous signatures of pilgrims, N., who refers to a clause in a law from the Amphiareion in Oropos providing for separate sleeping places for men and woman in the dormitory; ΝΕΝΚΟΝ ΙΠΙ[.]C | ΜΥΡΙΟΙΣΙΝ[--], ed.pr., who considers in L. 1 [ἤ]νεγκον and Ἵππιας ('sehr spekulativ').

2293: 10. **Graffito.** On the back, right flank: Διονύσ[ιο]ς | καὶ Διον|υσία | ἥκομεν

Vienna inv. no. 5763

2294: 10. **Graffito.** On the front, under the right klaft: φίλιοι | Διόδο̣[το]ς

1. In smaller letters: perhaps a heading belonging to more names to follow, ed.pr. [for φίλιοι see our lemma no. 2193].

2295: 10. **Graffito.** On the back, right hind part: ΔΔ

'Monogrammatisch? Hier stand wesentlich mehr', ed.pr.

2296: 10/11; cf. N. on 356. **Graffito, 2nd cent. B.C.** On the right flank.

Σφαῖρος· | Φίλιππος· | Νικόμαχο̣ς̣· | Φιλόδωσις· || Δη̣μητρία· | Νίκων· | Νῖκις ἥκω, προσκυνῶ

3. Νικόμαχο̣ς̣, N.; Νικοδήμων, ed.pr. || 4. this name is invisible on the photograph, N.

2297: 11. **Graffito.** On the left flank: [Φ]ο̣ι̣βάμμων

2298: 11. **Graffito.** Left, on the fascia of the socle: ΚΑΛΙΚ unclear letters? ΚΑCΙΔΗ

Perhaps Καλικλῆς for Καλλικλῆς and a new name Κασίδη, ed.pr.

Vienna inv. no. 5764

2299: 11. **Graffito.** On the front between the klafts: Ὀνίσιμο̣ς

2300: 11. **Graffito.** On the right klaft.

Ἥκω | Λύκος, | Πετεχ|ών, || Δεμα|σαί̣α | ΟΜΟΙ

2301: 11/12; N. 347/348 no. 1. **Graffiti, ca. 275-175 B.C.** On the right flank.

(1st hand)		Α[-2-3-]τας Σαράπιος
		[κ]αὶ Ἴσιος δοῦλος
(3rd hand)		Ζηνόβιος
(1st hand)	4	Φιλίσ̣κος Σαράπιος
		καὶ Ἴσιος δοῦλος
(2nd hand)		Μελέαγρος
		Νίκιππο̣[ς]
	8	Μελέαγ(ρ)ος ὁ υἱὸς
		Ἀρέστου

[...]ΤΑΣ̣ | illegible | Φίδισσος ('new name') Σαράπιος | καὶ Ἴσιος δοῦλος || ὑμέδερος (for ὑμέτερος) | κα̣ὶ̣ | Μεδίτης ('new name') ὁ υἱός· | Λοῦπος (= Latin Lupus), ed.pr. || 4. Φιλίσ̣κος, B., followed by N. || 8. Μελέαγ(ρ)ος, N., and independently B. (apud N.), who now rejects his reading Μέλιττος suggested in *BE* (1999) || N. distinghuishes three hands; he dates the first one to ca. 275-225 B.C. and the 2nd and 3rd to ca. 225-175 B.C.

2302: 12. **Graffiti.** On the left flank: 1) ΔΔ[--]; 2) perhaps C, Ω, P

2303: 12. **Graffito.** On the back: CΑΡΑΙC̣

Vienna inv. no. 5765

2304: 12. **Graffito.** On the front: perhaps Δ Δ Δ

2305: 12. **Graffito.** On the right flank: [--]ΔΟΙΣ | Σαράπιος υἱός

Vienna inv. no. 5766

2306: 12. **Graffito.** On the front beside the right klaft: Θ..ΧΑΡ.

Perhaps Θεόχαρις, ed.pr.

2307: 12. **Graffito.** On the front: ΙΛΕ[--]Δ[--]

2308: 12. **Graffito.** On the front: Θ[.]ΙΝΝΗΔ[..]

2309: 12. **Graffito.** On the right flank: perhaps AX

2310: 12. **Graffito.** On the right flank, right of a horn-shaped altar: Νικόλ[αο]ς

2311: 12. **Graffito.** On the left flank: ΑΡ[-- Δ]ιοκλῆ

2312: 12. **Graffito.** On the left flank, behind the foreleg: ΠΥΚΙ[--]

Paris, Louvre

2313: N. 349 no. 4. **Graffito, ca. 275-225 B.C.** *I.Louvre* 125.

Σόφ[ω]ν | δοῦλος [Σα]ράπιος | καὶ "Ισιος]

Σόφ[ρω]ν | δοῦλος, *I.Louvre* || cf. our lemma no. 2260.

Cairo, Museum

2314: N. 349/350 no. 5. **Graffiti.** L.Borchardt, *Statuen und Statuetten von Königen und Privatleuten.* Teil 4. *Catalogue général des Antiquités égyptiennes du Musée du Caire, Nos. 1-1294* (Berlin 1934) 95/96 no. 1195, presented the following text.

A: ΕΙCΙΟC
ΣΑΡΑΠΙΩΝ

B: ΧΡΥCΙΠΠΗC (ΔΟΥΛΟC
ΠΡΑ///
ΤΟΥ CΑΡΑΠΙΟC ΚΑΙ ΠΙ///
4 ΤΟΥ ΣΑΡΑΠΙΟΣ
ΔΟΥΛΟC ΔΗΘΗΙΧΑ///

C: ΠΤΟΛΕΜΑΙΟΣ ΑΠΟΛΛΩ///
ΑΛΠΙΑΣΥΨC
CΑΡΑΠΝΩC
4 ICIOC

A. Εἴσιος must belong to a signature of δοῦλοι of Sarapis and Isis, N. || B. at least three graffiti: 1) Χρύσιππος δοῦλος | τοῦ Σαράπιος καὶ τῆ[ς "Ισιος] (LL. 1 and 3, with lunate sigmas); 2) Πρα[--] (L. 2, inserted between LL. 1 and 3); 3) ['O δεῖνα] τοῦ Σαράπιος | [καὶ τῆς "Ισιος] δοῦλος (LL. 4/5, with four-barred sigmas), N. || C. 1. Πτολεμαῖος 'Απολλω[--], N. || 3-4. Σαράπιος [καὶ] | "Ισιος belongs to another signature of δοῦλοι of Sarapis and Isis, N.

2315. Memphis. Three graffiti, ca. 275-175 B.C. *I.Louvre* 25 (*SB* 7898). Republished by G.Nachtergael, *CE* 74 (1999) 350/351 no. 6 (cf. the introduction of our lemmata nos. 2260-2314).

(1st hand)
['O δεῖνα δοῦλος]
τοῦ Σαράπιος κ[αὶ τῆς "Ισιος]
ΑΡΑΠΙΟΣΑΙΜ
4 αὐτὸς καὶ τὰ ἑαυ[τοῦ]
vacat
(3rd hand)
'Αλέξανδρος
vacat
(2nd hand)
Κόρραγος, δοῦλος
τοῦ Σαράπιος
8 καὶ τῆς "Ισιος
αὐτὸς καὶ τὰ ἑα[υτοῦ]

For the formula δοῦλος τοῦ Σαράπιος καὶ "Ισιος see the introduction of our lemmata nos. 2260-2314; it shows that this limestone plaque comes from the Sarapieion in Memphis, N., who dates the 1st and 2nd hand to ca. 275-225 B.C. and the 3rd to ca. 225-175 B.C. || 1-3. [Δοῦλος] | τοῦ Σαράπιος | καὶ "Απιος, Αἶμ[ος], *I.Louvre*; the incomprehensible sequence of letters in L. 3 may be a later insertion due to a modern collector or restorer (partially a reproduction of the letters of Σαράπιος in L. 2), N. || 9. τὰ αὐ[τοῦ], *I.Louvre*.

2316. Naukratis. Dedication to Apollo Milesios, ca. 620-580 B.C. Three fragments of a Lakonian bowl with a graffito in the interior. W.M.Flinders Petrie, *Naukratis* I (London 1886) 62 nos. 340/341. C.M.Stibbe, *MDAI(A)* 112 (1997) [1999] 129/130 (dr.), points out that the three sherds belong to the same bowl: ['E]ρμαγ[όρης· τὠπόλλονος τοῦ Μ]ιλη[σί-ου].

2317. Naukratis. Amphora stamps. For amphora stamps probably from Naukratis see our lemma no. 2398.

2318. Oxyrhynchos? Epitaph of Petros, 4th-6th cent. A.D. M.Cramer, *Das altägyptische Lebenszeichen im christlichen (koptischen) Ägypten* (Wiesbaden 1955) 33 no. 143; I.Kamel, *Coptic Funerary Stelae. Catalogue général des Antiquités du Musée Copte, Nos. 1-253* (Cairo 1987) 54 no. 90. Republished by G.Nachtergael, *CE* 74 (1999) 152/153.

Α † Ω
† 'Εν ἰρήνῃ· Πέτρος, ὀστοδέτης †

The last word, ὠστοδέτης for ὀστοδέτης ('bonesetter'; cf. Zos. Alch. p. 233 B, *LSJ*) was not read by earlier editors. It testifies to the survival of traditional Egyptian medicine of the Pharaonic period into the Christian period, N.

2319. Pelusium (area of). The inscriptions. On 193-246 nos. 385-406, J.-Y.Carrez-Maratray, *Péluse et l'angle oriental du delta égyptien aux époques grecque, romaine et byzantine* (Cairo 1999), presents a catalogue of the Greek inscriptions from Pelusium: bibliography, Greek text, translation, commentary. There is one *ineditum*: see our lemma no. 2320. Nos. 396 and 404 are Latin. On 246-253 nos. 407-423 a list of inscriptions from abroad, mentioning citizens of Pelusium, the name Πηλούσιος and the toponym Πηλούσιον. We give a *comparatio numerorum* for the texts from (the area of) Pelusium [To C.-M.'s catalogue the following texts have to be added: *SEG* XLIV 1492; XLVI 2133, 2137 (XLIV 1494), 2138/2139 (XLIV 1493 A), 2140 (XLIV 1493 B), 2141 (XLIV 1492 B), 2142 (XLIV 1492 A), 2143/2144 and 2145-2147 (amphora stamps). For C.-M.'s no. 385 (*SEG* XVI 857; inscribed sherd) see J.Bingen, *ZPE* 130 (2000) 151, who suggests reading Πετ(άλου) or Πετ(ραίου). The name belongs to the owner of the amphora rather than to a manufacturer or merchant. Bingen tends to accept the view of R.M.Cook that the sherd belongs to an East Greek amphora. A.Johnston, *ZPE* 133 (2000) 236, argues that the sherd belongs to an Attic amphora (SOS or 'à la brosse'). He points out that a similar amphora, with the same letters, has been found in Cerveteri (now in the Villa Giulia in Rome). He dates both amphoras to ca. 575-560 B.C. and believes that Πετ is likely to be an Attic name. He refers to M.Tiverios in *Μύρτος· Μνήμη Ἰουλίας Βακαλοπούλου* (Thessaloniki 2000) 519-527 (*non vidimus*), Pleket].

SEG	Péluse no.	*SEG*	Péluse no.	*SB*	Péluse no.
XVI 857	385 (see above)	XLII 1578	389	7015	400 (ph.)
		1579	403	7016	401 (ph.)
XXXIV 1069	390	XLVI 2134	401 (ph.)	7017	406
XXXVI 992	390	2135	399	7019	387
XXXVII 1639	398	2136	400 (ph.)	*I.Keramos*	
XXXVIII 1839	397	*SB*		11	390
1840	394	982	392	*IGR*	
1841	398	4527	393	I 1109	392
XL 1566	388	5689	394	*CEG*	
		7014	399	171	386

2320. Pelusium (area of: Kantara). Epitaph of Leontiskos, end of the 1st cent. B.C./1st cent. A.D. Inscription discovered in 1982; no description of the stone. Ed.pr. J.-Y.Carrez-Maratray, *op.cit.* (cf. our lemma no. 2319) 206-209 no. 391 (dr.).

("Ετους) κβ', Ἐπεὶφ | δ', Λεοντίσκος Ἑρμίου ἄορε, || χρητέ, χαῖρε vacat

Square omicron and sigma; Ε || 1. year 22; probably of Augustus or Tiberius, preferably the former: 8 B.C., ed.pr. || [5. the drawing shows ΧΡΗΤΕ; in the text χρηστέ is given, Pleket].

2321. Pelusium (area of: Gerrha). Epitaph of Heraklides, Augustan period. *SEG* XLVI 2133. B.Boyaval, *Kentron* 13 (1997) 78/79, rejects edd.pr's translation of χρηστὲ καὶ ἄλυπε as 'excellent et exempt de chagrin', arguing that the epithets indicate qualities of the deceased in relation to others, i.e., 'serviabilité' and 'souci d'épargner de la souffrance aux autres'.

2322. Terenouthis. Epitaphs, Roman Imperial Period. B. Boyaval, *Kentron* 15 (1999) 75-89, dedicates some of his critical notes to the Kom Abu Billou dossier: 1) 78-80 : B. points out that the recent publication of some hundred epitaphs from Terenouthis (cf. *SEG* XLVI 2170) radically modifies the mortality table, arranged according to age and sex and established by him for this site in *Kentron* 12, 2 (1996) 65-68 [This shows that a purely arithmetical display of ages as practised by B. has no value for demographic studies, Bingen]; 2) 80-82 : B. groups dates of deaths relatively close in time for each regnal year [but one never knows whether the same emperor is concerned] and deducts that such [in fact very short] series might correspond to find groups [However, except for the numerous stelai belonging to the 'Series Kappa' (see our lemmata nos. 2323/2324) there are, even for 10 instances dated 'year 12', no significant chronological groups of epitaphs in Terenouthis, Bingen]; 3) 82/83 : The fact that in *SEG* XLVI 2170 no. 76 the age of the deceased, a young girl, is given as three years, eight months, does not allow us to conclude with G.Wagner, *ZPE* 114 (1996) 131, that the practice of mentioning the number of years, months and days is 'l'apanage des enfants morts en bas âge'. B. finds examples of such precise details among epitaphs of all age classes; 4) 84/85. In *SB* 3944 (Τικίννας Νεμέσου Φαμε[νὼθ ---]) onomastics (Τικίννας and theophoric names derived from Νέμεσις) support its provenance from Terenouthis rather than Leontopolis (cf. B.Boyaval, *ZPE* 21, 1976, 218, note 2). B. interprets Νεμέσου as a metronymic ('short genitive' of the female name Νεμεσοῦς) rather than as a patronymic (from Νέμεσος, unattested except allegedly in this epitaph).

2323. Terenouthis. Epitaph of Pasion, 2nd cent. A.D. Rectangular limestone stele with curved top; incised relief representing a bearded man clad in a chiton, reclining on a couch and holding a bowl in his right hand; in front of the couch a bunch of plants (ears of corn?), an amphora and a tripod with three bowls on it; inscription between guidelines under the relief; now in the Papyrussammlung der Österreichischen Nationalbibliothek; bought in 1996 in the antiquities market but to be assigned to Terenouthis on the basis of the typology. Ed.pr. U. Horak in *Steine und Wege* 227-234 (ph.), who amply comments on all aspects of this category of epitaphs from and the tombs in Terenouthis. She suggest connecting the stelai of the 'Series Kappa' with the plague raging in Egypt between 248 and 253 A.D. [but cf. *SEG* XLVIII 2027*; see also our lemma no. 2324]: Πασίων Πτολεμαίου, ἐτῶν με', Παχὼν ι', φιλότεκνα

2324. Terenouthis. Epitaph of Herakleia and family members, 179 A.D.? Rectangular limestone stele with relief representing three persons lying on a couch: a man (Hermias) and two women (Herakleia and Heraklous (or -ous)); above the couch in the left corner a little

girl ('orans'; Apollonarion); inscription under the relief; now in the Kestner Museum in Hannover. Mentioned by K.Parlasca in K.Parlasca - H.Seemann (edd.), *Augenblicke. Mumienporträts und ägyptische Grabkunst aus römischer Zeit. Eine Ausstellung der Schirn Kunsthalle Frankfurt, 30. Januar bis 11. April 1999* (Frankfurt 1999) no. 156 (ph.). Republished by A.Łajtar, *ZPE* 140 (2002) 100/101 (translation), who assigns the stone to the category of the 'Series Kappa' stelai, which all date from the 11th of Hathyr, in the 20th year (possibly of the reign of Marcus Aurelius: 179 A.D.; cf. our lemma no. 2323).

'Ηράκλεια (ἐτῶν) ν', 'Ερμίας (ἐτῶν) μ', 'Ηρακλοῦν (ἐτῶν) κ̣α', 'Απ̣ο̣λλωνάριν (ἐτῶν) δ' · (ἔτους) κ', 'Αθὺρ ια' · εὐψυχεῖτε

1. 'Ηρακλοῦν: Ł. refers to *TAM* II 896 (Παρθενοῦν) but also considers the possibility of an error for 'Ηρακλοῦς.

2325. Terenouthis. Epitaph of Didyma, undated. Rectangular stele with a triangular pediment with akroteria supported by two pillars; (partly incised) relief representing a reclining woman on a couch holding a bowl; Anubis at left. Mentioned in the catalogue *Leben und Tod im Alten Ägypten. Meisterwerke aus dem Reichsmuseum für Altertümer in Leiden* (Gustav-Lübcke-Museum, Hamm, 13. Juni - 17. Oktober 1999; Leiden-Hamm 1999) 106/107 no. 197 (ph.); apparently unpublished and read from the photo by H.Harrauer, *art.cit.* (cf. our lemma no. 2332) 104 sub (b): Διδύμα L (= ἐτῶν) λζ', L (= ἔτους) β', | Τύβι κε' · εὐψύχι

'Didyma, 27 Jahre alt, im 2. Jahr am 25. Tybi. Lebe wohl!', H.

2326. Thebai (area of: Deir el-Bahari. Proskynema inscription by a corporation of iron-workers from Hermonthis, 4th cent. A.D. *SEG* XLI 1612. J.Bingen, *Atti XI Congresso* II 617, reads in L. 9 ὑμ[ῶν] (for ἡμ[ῶν]); brief reflections on the text. Comparison with the Christian text in *SEG* XXXVIII 1776 (Khargeh Oasis; see our lemma no. 2212).

2327. Thebai. Epitaph of Sabinos, 6th/7th cent. A.D. J.Strzygowski, *Koptische Kunst. Catalogue général des Antiquités égyptiennes du Musée du Caire, Nos. 7001-7394 et 8742-9200* (Cairo 1904) 43/44. Republished by G.Nachtergael, *CE* 74 (1999) 153/154.

† Σαβῖνος λαξός †

λάλος, S.; καλός, C.Schmidt apud S.; λαξός ('stonecutter'), N.

2328-2331. Wadi al-Qashsh. Rock-cut graffiti, early Roman Imperial period. Rock-cut graffiti in a cave-like shelter on an alternative route south of the principal road from Koptos to Myos Hormos. Edd.pr. H.Cuvigny, A.Bülow-Jacobsen, *BIAO* 99 (1999) 173-175 nos. 83-90 (ph.).

2328: 174 no. 83. **Signature:** Κρόνιος

2329: 174/175 nos. 84-88. **Signatures.** Five similar graffiti accompanying various drawings incised on the rock (man wearing Phrygian cap fighting a lion with sword and shield; man wearing Phrygian cap on horseback, two men wearing Phrygian caps fighting each other with sword and shield; Min): Φῶπις

Probably the artist's signature; Φῶπις is a variant of the Egyptian name Φᾶφις, edd.pr.

2330: 174 no. 89. **Signature:** 'Απολλῶς Κεφαλᾶ{ς}

2331: 174 no. 90. **Signature:** Ψεν[.1-2.]ν̣ις

After the lacuna: ν̣ or ω̣; probably Ψενμ̣ῖ̣ν̣ις or Ψενμ̣(ῖ)ν̣ις, edd.pr.

2331bis. Unknown provenance. Funerary epigram for a soldier, early Roman Imperial period. Bernand, *Inscr. métriques* 13. B.Boyaval, *Lyknos* 75 (1998) 55-58, offers a solution for the *crux* of L. 5: ἐὰν παράγητε ΑΡΥΣΑΝ | Νίλου τῷδ' ἐπίχει σταγόνας. The male noun ἀρυσᾶς denotes a silver vessel (attested in some Delian inventories: *IG* XI 2 110-128) rather than a toponym or an incorrect participle. B. translates: 'Si vous apportez un vase, versez (ἐπιχεῖ(τε)), en vous aidant de lui, des gouttes d'eau du Nil' [In *GIBM* 1077 this interpretation is already mentioned. The *vacat* between Νίλου and τῷδε seems to favor a slight variant : 'if you bring an *arysas* of Nilewater, ...'. A Nubian provenance is not excluded, Bingen].

2332. Unknown provenance. Various inscriptions. H.Harrauer, *Tyche* 14 (1999) 101-105, (re)publishes and/or comments on inscriptions from three exhibition catalogues: K.Parlasca, H.Seemann, *Augenblicke. Mumienporträts und ägyptische Grabkunst aus römischer Zeit* (Schirn Kunsthalle; Frankfurt 1999) [= I], *Leben und Tod im Alten Ägypten. Meisterwerke aus dem Reichsmuseum für Altertümer in Leiden* (Gustav-Lübcke-Museum, Hamm, 13. Juni - 17. Oktober 1999; Leiden-Hamm 1999) [= II], and *Ancient Faces* (cf. *SEG* XLVII 2089). For H.'s readings of some inscriptions on mummy portraits see *SEG* XLVII 2089, 2107, 2114, 2141, and 2143; for an epitaph from Terenouthis see our lemma no. 2325. The remaining texts are the epitaph *SB* 2048 (I 242/243 no. 149 = H. 103 (g) [see now also E.M.Moormann et alii, *Ancient Sculpture in the Allard Pierson Museum Amsterdam* (Amsterdam 2000) 107/108 no. 129]), a magical gold tablet with the Greek vowels in 'Schwindeschema' (Α Ε Η Ι Ω Η Ι Α Η Ω Ω Α Η Ω Η Ω Α; I 198 no. 104 = H. 101 (a)); A.Greifenhagen, *Schmuckarbeiten in Edelmetall. Antiken-Abteilung Berlin* II, Berlin 1975, 98; 2nd/3rd cent. A.D.; allegedly from Ephesos), three mummy etiquets (*SB* 2014, 2053 and 11993 (= 8694) = I 202 no. 110, 203 no. 112 [I 203 no. 111 = *SB* 2052], and

II 96 no. 179 = H. 101 sub (c), 102 (d), and 104 (a), respectively), and a mummy portrait shaped as a tabula ansata now in the British Museum (χαίρεις ἐτῶν κϛ´; I 329 no. 226 = H. 103 (j); ineditum?). H.'s comments mainly concern errors in the catalogue descriptions which we do not summarize.

2333. Unknown provenance. Commemoration of three Christian martyrs, after 350 A.D. *SB* 7315. A.Łajtar - E.Wipszycka, *JJP* 29 (1999) 67-73 (dr.; text and translation), argue that this document - the oldest Christian inscription from Egypt - is a commemoration of three martyrs erected later (not before 350 A.D.) rather than their contemporary epitaph dating from the early 4th cent. A.D. The first of them, Ploution, is said to have suffered his martyrium τῷ (ἔτει) ιθ´ (L. 3), which evidently refers to the era of Diocletian (the 19th year = 302/303 A.D., the first year of Diocletian's persecution of the Christians in Egypt). This era, invented in the early 4th cent. for the purpose of pagan horoscopes, was not used by Christians before the middle of the century. Also the absence of the *exact* date of the martyrs' death suggests that it is not a contemporary epitaph. Ploution (and, in view of ὁμοίως in L. 7, also the other two martyrs) went εἰς χώραν μακαlρίων ἔχων στεφάlνους δύο (LL. 5-7). Later martyrological literature suggests that the two wreaths are a double reward, for martyrdom and for chastity (the three are qualified as παρθένος, ἐγκρατής and μαθητὴς παρθένων, respectively). Ł.-W. also adduce the pagan epigram Bernand, *Inscr. métriques* 60 (*SB* 5719; late 4th/5th cent. A.D.), which promises οὐράνιοι στέφανοι as a reward for earthly πόνοι [See now also A.Papaconstantinou, *Le culte des saints en Égypte des Byzantins aux Abbassides. L'apport des inscriptions et des papyrus grecs et coptes* (Paris 2001) 377/378].

2334. Unknown provenance. Inscribed gems. Six Gnostic gems (1-6), a plate amulet (7) and a Christian gem (8) in a private collection. Ed.pr. H.Wiegandt, *op.cit.* (cf. our lemma no. 2378) 77ff. nos. 103-111 (ph.): 1) αμορρη | ιειριαιεει | ρειαβειρεβι | ουβιουωα (103; 2nd/3rd cent. A.D.; haematite; obverse: Harprokates on lotus in papyrus boat, between a hawk and a cynocephalic ape); 2) ~~SSS~~ Χνοῦlβις (104; 2nd/3rd cent. A.D.; chrysopras; obverse: lion-headed snake; reverse: inscription); 3) ~~SSS~~ Χνοῦlβις (105; 2nd/3rd cent. A.D.; chalcedony; obverse: lion-headed snake; reverse: inscription); 4) A: σαλαμαξαl καθασερμειlθυεμαδα | βιαμλπηξιωθαηω | ευοθαρμαρχαραl αμουρουλ σπερlματοριζόlγονε; B: ερβηνοριαξ φανημαι | παδlμουρουμφ σαλαlμαξακαθας | θαρχωλανδαφνωλανυαφαω σαλαμανευ (106; 1st-3rd cent. A.D.; jasper; obverse: scorpion stinging ▪ male goat in the genitals; reverse: inscription); 5) Ιαω (107; 1st-3rd cent. A.D.; jasper; Anubis with kerykeion and vessel) 6) ιαρβαθαlγραμνη (108; 1st-3rd cent. A.D.; jasper; obverse: lion-headed god with ankh and staff with snake; reverse: inscription); 7) A: Μιχαήλ B: αθουρl γαρδαρα | κραιξαμ | φιαφια | φρι | βαχαρ (109; 1st-3rd cent. A.D.; agate); 8) Μιχαlήλ, Γαlβριήλ (111; 5th/6th cent. A.D.; haematite; obverse: two angels holding onto a cross; reverse: inscription)

NUBIA

2335. Lower Nubia. Topography, toponyms and history. J.Locher, *op.cit.* (cf. our lemma no. 2110) 230-256 and 271-291, argues that the Triakontaschoinos is not a territory south of the Dodekaschoinos; rather both terms concern areas of the Nile Valley bordering on the First Cataract in the north. They represent two subsequent stages of the Ptolemaic and Roman occupation of Lower Nubia. The term Dodekaschoinos apparently became superfluous as an administrative notion, but survived to indicate the sacred land donated to Isis by Ptolemy II.

2336. Dodekaschoinos. Hierasykaminos. Isopsephic graffito, undated. *CIG* 5113 (= *SB* 8539). Republished by G.Nachtergael, *CE* 74 (1999) 136/137.

'Ο Σάραπις χξβ´ | ἷς · πάνκαλος χξβ´

2. Ἶσ(ις) ° πάνκαλος χξβ´, *CIG*; ἷς for εἷς recalls the acclamation εἷς Σάραπις; as in πάνκαλος (for πάγκαλος), the spelling is conditioned by the necessity to obtain the 'correct' sum total (here χξβ´ = 662); cf. also the isopsephic inscription *I.Philae* 240: Ἶς ψῆφος κτλ., N.

2337-2347. Dodekaschoinos. Pselkis (Dakkeh). Graffiti on the temple of Thoth Pautnouphis/Hermes, 1st cent. A.D. G.Nachtergael, *CE* 74 (1999) 133-147 (translations), (re)publishes and/or discusses the following graffiti written on the temple by pilgrims [R. = W.Ruppel, *Der Tempel von Dakke* III. *Die griechischen und lateinischen Inschriften von Dakke nach den Aufnahmen von Oric Bates und Günther Roeder* (Cairo 1930)].

2337: 134-137. **Isopsephic dedication to Hermes, reign of Tiberius.** *CIG* 5108 (b); *SB* 4113; R. 38 (cf. *SEG* VIII 860).

Καίσαρι αἰώνιος φίλος ʹβσϙγ (γίνεται) ʹδφπς
⟦------ ca. 22 ------⟧ 'Ερμῇ α´ (γίνεται) ʹδφπς

Καίσαρι αἰώνιος φίλος: identified with Cornelius Gallus, the first prefect of Egypt [cf. *SEG* XLVII 2131*], by R.; rejected by N., who argues that the letter forms point to the period of Tiberius ‖ the numerals (correctly read only by J.J.Hondius; cf. *SEG* VIII on p. 153) were interpreted by R. as sums in drachmas. N. shows that they have isopsephic value: in L. 1, the sum of the letters in Καίσαρι αἰώνιος φίλος is 2293 (ʹβσϙγ); to that sum the value of the numeral itself is added: 2293 + 2293 = 4586 (ʹδφπς); in L. 2, the same ψῆφος 4586 is obtained by adding 1 (α´) to the preceding letters; since 'Ερμῇ α´ yields 154, the sum of the erased letters (containing the name of the dedicant perhaps followed by a dedicatory formula) must be 4586 - 154 = 4432. For another isopsephic graffito see our lemma no. 2336.

2338: 137/138. **Proskynema of Pankrates, 5 B.C.** R. 43* (*SEG* VIII 841; *SB* 7947) + R. 42* (a).

Παγκράτης [παραγενόμε]-
[ν]ος πρὸς τὸν κύριον Ἑρμ[ῆν]
τὸ προσκύνημ[α τοῦ δεῖνος]
[ἐ]ποίησ̣α̣ [-------]·
(ἔτους) κε´, Φαμ(ενὼθ) κ´

N. points out that in R. 43* L. 4 was omitted, and that the date published separately as R. 42* (a) is L. 5 of this text. N.'s reading supersedes the earlier editions ‖ 5. the graffito is written above R. 42 (*SB* 7944) and under R. 45 (*SB* 7949) dated to the 17th and 32th year of Augustus, respectively. Consequently κε´ is the 25th year of Augustus (5 B.C.), N.

2339: 139/140 (dr.). **Signature, late 2nd/early 3rd cent. A.D.** Graffito in large quasi-cursive letters partly covering the text of the preceding lemma. Unpublished.

Γερμανὸς (ἑκατοντάρχης)

Date based on the lettering and on the *siglum* for the ἑκατονταρχία:

2340: 138-140. **Group of three proskynemata (of soldiers?), 2 A.D.** A: R. 44 (*SEG* VIII 842; XXXII 1602; *SB* 7948); B: *CIG* 5086; R. 45 (*SB* 7949); L. 3 in *IGR* I 1367); C: *CIG* 5107; R. 43 (*SB* 7946).

A: [-- ca. 11 --]τιος στρατ[ιώ]-
[της σπίρης Σα]βείνου, κεντυρί-
[ας---------------]

B: Καλλίμαχος Ἕρμωνος συνῆλθον
καὶ προσεκύνησα τὸν αὐτὸν θεόν
vacat Ἔτους λβ´ Καίσαρος, Φαῶφι

C: [----]λίππου συνελθὼν
[προσεκ]ύνησα τὸν αὐτὸν
[θεό]ν vacat

A. [--]τιος στρατ[ιώτη]ς | [σπείρης Σα]βείνου, κεντυρί[α]ς | [---], *SEG* XXXII ‖ C. 1. [Φι]λίππου, earlier editions; other names, e.g. [Καλ]λίππου, are equally possible, N. ‖ these three graffiti of three lines each form an ensemble written in 2 A.D. (B L. 3); they are located above the proskynema of the text in our lemma no. 2338; A is above C and left of B; B and C are probably by the same hand. The persons on record in B and C accompanied the soldier of A, who is the only one to specify that he belonged to the *cohors Sabini*; the other two men were probably soldiers from the same unit. For other eponymous prefects of this *cohors*, probably stationed at Syene, see F.Kayser,

ZPE 98 (1993) 115/116 (cf. *SEG* XLIII 1139). M.P.Speidel identified this Sabinus with Iunius Sabinus, prefect of three *cohortes* stationed at Syene (cf. *SEG* XXXII). The latter's Ethiopian campaign is commemorated in *I.Philae* 159 (*SEG* XXXVIII 1843); it has been suggested that Iunius Sabinus participated in the campaign of Petronius in 24-22 B.C. (cf. *SEG* XXXVIII 1843), but in that case his identification with the Sabinus on record in inscription A cannot be retained. There is no compelling reason, however, to connect *I.Philae* 159 with the campaign of 24-22 B.C.; the emperor mentioned is not necessarily Augustus, N.

2341: 141-143. **Two proskynemata of Apollonios, ca. 60 and 65 A.D.** A + B LL. 8-10 published as an ensemble in *CIG* 5075 and *OGIS* 202; A and B LL. 8-10 published separately in R. 47 (a) / 47 (b), and in *SB* 7951/7952; B LL. 11-17 published separately in *IGR* I 1369, *SB* 4529 (a), 7950, and R. 46. Cf. U.Wilcken, *APF* 3 (1906) 334.

A (1st hand):
[Ἀπολ]λώνιος Πτολεμαίου
[ἀραβάρ]χου υἱὸς στρατηγὸς τοῦ
[Ὀμβ]είτου καὶ τοῦ περὶ Ἐλεφαν-
[τίνην] καὶ Φίλας καὶ παραλήμπτης
[τῆς Ἐρ]υθρᾶς θαλάσσης ἦλθον
[καὶ προσεκύ]νησα τὸν μέγιστον Ἑρμῆν
[συν . .]ιναίοι τῷ ἐμῷ ἑταίρωι·

B (2nd hand):
[- ca. 4 -]ιος Σηνῖς τὸ πέμπτον ἐλθὼν πρὸς τὸν Ἑρμῆν
[μετ]ὰ̣ Τιβ(ερίου) Ἰουλίου Πτολεμαίου υἱοῦ Ἀπολλωνίου
ἀραβάρχου τοῦ προγεγραμμ(ένου)·
(ἔτους) ια̣´
Νέρωνος
Κλαυδίο[υ]
Καίσαρ[ος]
Σεβαστ̣[οῦ]
Γερμανικ[οῦ]
αὐτοκρ̣[άτορος],
Παχὼν η̣´

Proskynema of Kallimachos (= our lemma no. 2340 B)

Wilcken was the first to connect A with B LL. 8-10, correctly interpreting the latter three lines as a later addition during another visit of Apollonios (τοῦ προγεγραμμένου!) who in the meantime had acquired Roman citizenship and, like his father, had become arabarch. From the presence of the text of our lemma no. 2340 B below these ten lines he wrongly inferred that Kallimachos belonged to the retinue of Apollonios and accordingly dated A and B LL. 8-10 to 2 A.D. This misinterpretation caused several errors in later commentaries. In reality, B LL. 11-17 is the date (65 A.D.) going with the preceding lines B LL. 8-10; the latter three lines were added to B LL. 1-7 after some years had elapsed. The fifth visit of Apollonios in 65 A.D. dates his first visit (B LL. 1-7) to ca. 60 A.D., N.

2342: 143-146. **Graffiti recording nome strategoi.** N. lists the graffiti recording nome strategoi. On the basis of various criteria all can be dated to the 1st cent. A.D.: 1) Ἀπολλώνιος Ἀπολλωνίου: R. 15 (*SB* 7922) and R. 21 (a) (*SB* 7927); between 26 and 57 A.D.; 2) Ἀπολλώνιος Πτολεμαίου: see our preceding lemma; ca. 60 A.D.; 3) Ἀρτεμίδωρος: R. 33 (*SB* 4114), also on record in *OGIS* 675 (*SB* 8905; *IThSy* 193); 86-88 A.D.; 4) Σαραπίων Σαραπίωνος: R. 18 bis (*SB* 7924); 1st cent. A.D.; 5) Φηλικίων Ἀπολλωνίου: R. 40 (*SB* 7942); 1st cent. A.D.

2343: 146. **Signature of Paphenous, undated.** R. 41; *SB* 4111; 7943: Παφενοῦς

Παφενοῦς κʹ, *SB* 4111; Παφενοῦσυς Ἀχρίβιος, *SB* 7943; Ἀχρίβιος (for Ἀρχίβιος) is a separate signature. Παφενοῦς is also on record in R. 52 a (*SB* V 7957; *SEG* VIII 845) where Παφενο[ῦ]ς rather than Παφενῷς should be read. The latter graffito dates to the early Roman Imperial period, since it is partly covered by the last line of R. 49 (*SB* 7954) dated 34 A.D., N.

2344: 146. **Signature of Amatis, undated.** R. 15*: Ἀμάτις

Ἀμάτις for Ἀμάτιος, a name attested in a 3rd cent. A.D. papyrus from Pselkis, N.; NVITI, R.

2345: 146. **Signature of Onophris, undated.** R. 21* e-f; *SEG* VIII 828 (d)-(e); *SB* 7928: Ὀννῶ̣|φρις ἔγραψα

ΛΙΝΕ.ΓΡΔ. and, above it, ΙC.ΥΗ-Α., earlier editions; the graffito R. 18 (*SB* 7923; *SEG* VIII 826; Ὀννῶφρι(ς)) is probably by the same hand, N.

2346: 146/147. **Proskynema, reign of Hadrian.** R. 25 (*SEG* VIII 833) + 23 (*SB* 7931; *SEG* VIII 832). N. reads R. 23 as Ἐπ' ἀγαθῷ | Ἀθὺρ γʹ instead of Ἐπ' ἀγαθῷ | Ἄῶος or Ἄκιος and points out that this is the final part of the fragmentary proskynema R. 25. For the date see the next lemma.

2347: 147. **Proskynema, reign of Hadrian.** R. 22 (*SB* 7929; *SEG* VIII 829). N. reads the 'illegible traces' after ἐπ' ἀγαθῷ as Τῦβι ιʹ. The graffiti R. 22/23 and 25 (cf. the preceding lemma) have letter forms similar to those of the nearby graffiti R. 26/27 (*SB* 7933/7934) dated to the reign of Hadrian.

2348. Dodekaschoinos (north). Unknown provenance. Epitaph of Epiphanios, Byzantine period. Mentioned by U.Monneret de Villard, *La Nubia medioevale* I (Cairo 1935) 115. Rectangular funerary stele formerly in the collection of the Egyptian Museum of the University of Leipzig; lost in WW II and published on the basis of a drawing by ed.pr. T.S.Richter in *op.cit.* (cf. our lemma no. 2205) 296/297 (dr.; translation).

Ἔνθα κατά|κειται ὁ μα(κά)ρι|ος Ἐπεφάνι|ος (sic) πμειζό(τερος) (sic) μη(νὶ) || Ἀθὺρ κθʹ, ἰνδ(ικτίωνος) εʹ· || ἀναπαύσι αὐτ(ὸν) | ὁ Θ(εὸ)ς εἰς κόλπον | Ἀβραὰμ καὶ Ἰσ[αὰκ] | καὶ Ἰακῶβ

Undated by ed.pr. [the Coptic form πμειζο(--) perhaps but not necessarily points to a date after 800 A.D., Bingen] || 2. MAPI, dr. || 6. ἀναπαύσι for ἀναπαύσῃ.

KYRENAIKA

2349. Kyrenaika. The term Λιβύη. See our lemma no. 2504.

2350. Kyrenaika. Cults. See now J.-J.Callot, *Recherches sur les cultes en Cyrénaïque durant le Haut-Empire romain* (Nancy-Paris 1999): an exhaustive study of all the cults of the area, the temples, the priests, based on literary, archaeological and, above all, epigraphical evidence (77-146). Two Appendices concern Jews and Christians and funerary cults respectively. Cf. *BE* (2000) no. 734.

2351. Kyrenaika. Onomastics: Names ending in -ας. C.Dobias-Lalou in ead. (ed.), *Des dialectes grecs aux* Lois de Gortyne (Nancy-Paris 1999) 23-32, reflects on the numerous names ending in -ας (genitive in -ᾰ) or in -ᾶς (genitive in -ᾶ or -ᾶτος/-ᾶδος). Other names ending in -ας have a genitive in -αντος. There are quite a few Libyan names ending in -αν, genitive in -αντος; this Libyan variant led to the emergence of Greek names in -αν: e.g. Φιλοδάμαν (*SEG* XX 735 (b) II L. 25); see also Ἀρίμμας (genitive Ἀρίμμα) and Ἀρίμμαν (genitive Ἀρίμμαντος).

2352. Kyrenaika. Πόλις and χώρα. C.Dobias-Lalou, *Karthago* XXIV (1999) 141-146, collects the epigraphical testimonia recording πόλις and χώρα. Translation of LL. 2-19 of *SEG* XXVIII 1540 with the new readings already proposed by A.Laronde (see *SEG* XXXVIII 1869). Brief comment on *SEG* XX 729 (translation); see *SEG* XXXVIII 1885 for the expression τὰ κατὰ τὰν χώραν ἔθνεα; D.-L. compares the ἔθνεα with the ὄχλοι on record in *SEG* XXVI 1817 L. 12 ('groupes de statuts ... divers et d'implantation variée' [see also *SEG* XXXVIII 1910]) and with the λαούς in *SEG* XVII 817: a Homeric reminiscence according to D.-L. but nevertheless more or less a synonym with ὄχλοι and ἔθνεα.

2353. Euesperides. Inscribed ceramic fragments. A.I.Wilson (et alii), *Libyan Studies* 30 (1999) 161-163, reports on the following ceramic fragments: a) base of black glazed

Attic ware; graffito on bottom: [--]ισθος OIKIA[--] [C.Dobias-Lalou, *BE* (2000) no. 743, suggests [μ]ισθὸς οἰκία[ς]]; **b)** graffito on bottom of the foot of a black glazed Attic kantharos: κ(άνθαρος) ἱαρά (ph.; 375-350 B.C.; cf. *Agora* XII no. 698 [C.Dobias-Lalou, *loc.cit.*, prefers κ(ύλιξ) but points out that the photo shows a small omicron before the kappa]); **c)** stamped handle of a Thasian amphora: Μυΐσ(κος) | Φείδ|ιπ(πος)· Θαισί(ων) (ph.; just before 350 B.C.).

2354. Kyrene. Provincial administration. See our lemma no. 1212.

2355. Kyrene. Demography and families. A.Laronde in *La démographie* -- (cf. our lemma no. 1242) 81-90, reflects on the number of inhabitants of Kyrene and the Kyrenaika (total estimate of 500,000 or 600,000, with some 100,000 living in the city but partly working in the *chora*). He reports on a data-base of ca. 6,000 persons known from inscriptions (*Prosopographia Cyrenaica*, forthcoming) and presents elaborate stemmata of four families on 86/87 and 89 (without references to the inscriptions concerned).

2356. Kyrene. Roman families. A.Laronde in Y.Burnand, Y.Le Bohec, J.-P.Martin (edd.), *Claude de Lyon, empereur romain. Actes du Colloque Paris - Nancy - Lyon, Novembre 1992* (Paris 1998) 333-339, draws on his *Prosopographia Cyrenaica* (cf. our lemma no. 2355) for a study of the frequence of persons bearing Roman gentilicia. From the early principate to the mid 1st cent. A.D. 19 Antonii (total of 30) and 13 (total of 71) Iulii are known; they seem 'peu nombreux et de médiocre fortune' (335). However, 84 Claudii are attested (among them 10 members belonging to one prominent family, which can be traced from ca. 50 B.C. to the turn of the 1st/2nd cent. A.D.; cf. *SEG* IX 183; XX 737; *SECir* 3 and 5; stemma on 339). This points to increased integration of Kyrene and the Kyrenaika into the Roman world due to an active policy initiated by Claudius and continued by Nero and Vespasian. Its scale remained relatively modest (comparable to e.g. that of Crete, Pamphylia or Galatia) since (owners of) very large estates were absent.

2357. Kyrene. The cult of Ἄρτεμις Καταγωγίς. Following F.Chamoux (*Cyrène sous la monarchie des Battiades*, Paris 1953, 315-320) and contra P.Perlman (cf. *SEG* XXXIX 1714) L.Gentile, *RFIC* 127 (1999) 334-343, argues that Artemis' cult title Καταγωγίς on record only in *SEG* IX 13 (XLIII 1186) LL. 12/13 means 'the goddess who descends' rather than 'the Clothed'. The epithet probably refers to the location of the nymphaion of Artemis: in the Cathartic Law (*SEG* IX 72; cf. our lemma no. 2360) the young worshipper is ordered to *descend* to execute the prescribed rites (LL. 91/92: τὸ νυμφήιον ἐς Ἄρταμιν κατ[εν|θ]ὲν δεῖ), and in the epigram *SECir* 161/162 (*SEG* XXXVIII 1898) the verb κατάγω refers to the leading *down* of 120 oxen. The nymphaion may either be the adyton of the temple of Artemis situated in the sanctuary of Apollo (Perlman) or a triangular bath-like complex outside the sanctuary (F.Chamoux). On 337-340 G. collects the literary and epigraphical evidence for the epithet

Καταγώγιος (only of Διόνυσος, in Priene: *LSAM* 37 = *Syll.*^{3} 1003 LL. 4/5) and festivals called Καταγώγια, mostly in honor of Dionysos and including a procession evoking the arrival of the god in the city and his settling down in the temple (Priene: *ibid.* LL. 21/22; Miletos: *LSAM* 48 LL. 21/22; for Athens cf. *IG* II^2 1368 LL. 111ff. for a libation called σπονδὴ τῶν καταγωγίων, perhaps recalling an old festival celebrating the coming of Dionysos, and, for Ephesos, H.Usener, *Acta S. Timothei*, Bonn 1877, 11: Καταγώγια, of Dionysos rather than Artemis). This type of celebration cannot be related to Artemis, who in mythology is not a 'travelling goddess'.

2358. Kyrene. Inscriptions seen by O.Bates. A number of inscriptions have been seen by members of the archaeological expedition to Kyrenaika led by O.Bates in 1909. J.P.Uhlenbrock, *Libyan Studies* 30 (1999) 77-97, publishes B.'s report; on 81/82 mention is made of a sandstone stele; photo on 83. C.Dobias-Lalou, *BE* (2000) no. 745, points out that the stele is now in the Museum in Kyrene. The text has been published by D.M.Robinson, *AJA* 17 (1913) 189 no. 102 (= *SECir* no. 291): Πολεμίτας | Ἡρακλείδας | Θεσσαλός [hanging omicron; pi with equal hastae; A; sigma with slightly diverging horizontal strokes: 2nd/1st cent. B.C., Pleket].

On 85 a photo of the Christian inscription published by D.M.Robinson, *AJA* 17 (1913) 189/190 no. 104 and now set into the south wall of the courtyard of the American Academy in Rome.

2359. Kyrene. The oath of the Οἰκιστῆρες, ca. 370-360 B.C. *SEG* IX 3 (XLVI 2197*; cf. XLVII 2164); Meiggs-Lewis, *GHI* 5. M.Nafissi in *art.cit.* (cf. our lemma no. 1391) 252/253, comments on the nature and purpose of foundation stories as 'fiction based on the actions, characters and times of the *histoire événementielle*' (252). They changed over time according to specific destinations and contemporary politics, mostly serving the purpose of promoting or restoring good relations between colony and metropolis. An example is the oath, showing how the foundation story was recalled when blood ties had to be renewed. Thera was awarded the ἰσοπολιτεία it asked for and the supposed 7th cent. B.C. decree cited grants of the same right. The severe threats against colonists wishing to return (LL. 33-37) excuses what (was believed to have) actually happened: colonists sailing back were repelled by stones (cf. Herod. 4.156.3).

2360. Kyrene. The cathartic law, late 4th cent. B.C. *SEG* IX 72; XLVII 2165*. S.I.Johnston, *op.cit.* (cf. our lemma no. 1327) 58-61, discusses the rites aiming at averting a ghostly visitant, especially the use of food and the construction and manipulation of figurines (κολοσσοί).

2361. Kyrene. List of ephebes and their officers, Hellenistic period (2nd-1st cent. B.C.?). *SEG* IX 51. Republished, with some new fragments (LL. 9-23), by C.Dobias-Lalou in Κατὰ Διάλεκτον 325-329.

Ἐπὶ Ἀνδρέα· vacat τριακατιαρχέντας·
Πίθακον Στεφάνω,
Ἀνάξαδρον Χαριξένω,
Ὀνάσανδρον Ἀμμωνίω,
Μένανδρον Μενάνδρω{ν}·
ἀπορυτιάζοντα·
Ἀπολλωνίδαν· Δαματρί[ω]·
γυμν̣α̣σιαρχέντας·
[Πρα]ξιάδαν Εὐκλεῦς,
[. . .]οθάλη Δαμοφίλω,
[Ἀρτ]εμίδωρον Ἀγέμο̣[νος]·
[κ]αὶ τῶν πρεσβυ̣[τέρ]ων·
[---]στρατον [. . . .]σκω·
τριακάτιοι·
[----] Α[..] Μακίνω,
[-------] Θευτίμω,
[-----]ος Εὐκάρπω,
[------] Ἀριστοτέλευς,
[------] Πρατάρχω,
[------] Ἀπολλωνίω,
[------- Θε]ρσίλω
[------- . .]σ̣ι̣ν̣[ί]κω,
[------- ---]κω,
- - - - - - - - - - - -

1-13. The accusatives either depend on [ἁ πόλις] or testify to some confusion, as is the case in *SEG* XX 741 (first ephebe in the accusative, the others in the nominative), D.-L. || 1. Ἀνδρέα: the eponymous priest; τριακατιαρχέντας: for the τριακατιάρχαι see *SEG* XLVI 2198; see also *SEG* XX 742 (ἐφήβαρχος τριακατιάρχας; 161 A.D.), D.-L. || 6. ἀπορυτιάζων: 'maître de cavalerie', D.-L. (ἀπὸ ῥυτῶν = ἀπὸ ῥυτῆρος: 'à bride abattue') || 12. a special gymnasiarch of the πρεσβύτεροι, i.e., of those who had left the ephebeia but were still subject to military training, D.-L. || on 322-324 D.-L. gives a brief survey of the military functions in the Kyrenaian army; see *SEG* XLVI 2198; in LL. 84/85 of the latter she prefers to read [λο]χαγοὶ πελταστᾶν συμμερῖται | [τοῖς] τεθρίππων (*SEG*: [τῶν]; 'capitaines d'infanterie légère appartenant au même bataillon que les capitaines des quadriges') || brief remarks on civil and military functions in Thera and Kyrene.

2362. Kyrene. Honorary inscription of the priestess Archippa, 1st cent. A.D. (Augustan period ?). R.M.Smith - E.Porcher, *History of the recent discoveries at Cyrene made during an expedition to the Cyrenaica in 1860-61* (London 1864) 75 and 82. On the basis

of a photo made by S.-P. and discovered in the National Library of Scotland in Edinburgh, and of reexamination of the statue, representing a seated figure, and its inscribed base (near the Apollo temple), republished by J.Reynolds apud D.Thorn, *Libyan Studies* 30 (1999) 69-76, especially 74/75: Ἀ̣ρ̣χ̣ί̣π̣π̣αν Πτολεμ̣α̣ί̣ο̣υ | σ̣υ̣ν̣ι̣ε̣ρ̣ιτεύο̣υσαν Πτολε[μαίῳ]

ΑΡΧΙΠΠΑΝΠΤΟΛΕΜΑΙΟΥ | ΕΥΙΝΙΕΡΙΤΕΥΟΥΣΑΝΠΤΟΛΕ, S.-P. || underlined letters no longer extant but printed from S.-P.; under dotted letters already incomplete when S.-P. saw them, R., who points out that the honorand was priestess of Artemis when her father was priest of Apollo [C.Dobias-Lalou, *BE* (2000) no. 742, suggests reading σ̣υ̣νιεριτεύο̣ισα].

2363. Ptolemais. Gladiatorial relief, undated. J.P.Uhlenbrock, *art.cit.* (cf. our lemma no. 2358) 94, presents a photo of an inscribed gladiatorial relief taken by members of D.Bates' expedition (see our lemma no. 2358). C.Dobias-Lalou, *BE* (2000) no. 746, points out that this inscription has been published by D.M.Robinson, *AJA* 17 (1913) 185 no. 77 (with J.Keil's suggestion on 505). The stone seems lost now.

2364. Teucheira. Mosaic inscriptions, 4th cent. A.D.-ca. 550 A.D. Two superimposed mosaics found in the nave of a building which comprised several other rooms. The top mosaic contains personifications of Κτίσις, Κόσμησις and Ἀνανέωσις (ca. 550 A.D.); the earlier mosaic (4th cent. A.D.) has several panels with birds, animals and fruit-baskets; inscription underneath. Ed.pr. C.Dobias-Lalou apud F.Bentaher, *Libyan Studies* 30 (1999) 17-28, especially 27/28 (ph.): † Εἰρήν(η) ἡ εἴσοδός σου, ἀρχιερεῦ ὁ βλέπων †

Initio ΕΙΡΗΝΗΕΙC, mosaic [ΑΡΧΗΕΡΕΥ, mosaic: ἀρχι{ι}ερεῦ or ἀρχηερεῦ = ἀρχιερεῦ, Pleket] || εἰρήνη ἡ εἴσοδός σου: cf. *Kings* I 2.13; ἀρχιερεύς: 'high priest' but also used to designate Jesus (*Hebrews* IV 14); here we have an invocation of Jesus: 'tu apportes la paix, Grand-Prêtre clairvoyant', ed.pr.

UNKNOWN PROVENANCE

2365. Unknown provenance. Dedications. I.Delemen, *op.cit.* (cf. our lemma no. 2489), (re)publishes the following dedications from southern Asia Minor. We do not reproduce the description of the representations on the reliefs, which all concern rider-gods.
1) Ἡρακλεῖ εὐχὴν Ἀπολλώ|νιος Κρατέρου (Burdur Museum; Del. no. 1; ph.); 2) Τρωκονδας Χιόνου Ἡρακλῆ | [ε]ὐ[χ]ήν (Antalya Museum; Del. no. 7); 3) Μῆνις Καρπο[--] | Ἡρακλῆ εὐχήν (Burdur Museum; Del. no. 8; ph.); 4) [--]ΚΟ • Ἡρακ[λεῖ] | Γλ̣ύκων ΑC[--|-- εὐχ]ήν (Antalya Museum; Del. no. 12; ph.); 5) Αὐρ(ήλιος) Εὐτυχιανοῦ | Μήνιδος Καλλικλέ|ους (Burdur Museum; Del. no. 19; ph.); 6) Καδας Ἀπολλω|[--] εὐ[χή]ν (Burdur Museum; Del. no. 21); 7) Ἑρ[μ]α[ῖ]ος Τ̣ε [...]|α̣ν̣ου Θεῷ εὐχήν (Burdur Museum; Del. no. 32; ph.); 8) Δ[---]ΝΙ[..]ΟC (Burdur Museum; Del. no. 34); 9) Ἀπολλώνιος δὶς |

'Ηρακλεῖ ἀνέθηκε | εὐχήν (Staatliche Museen Berlin; L.Robert, *Hellenica* III 72/73; Del. no. 49); **10)** [--]CBO[..]TACIO[.|--]PEIOY 'Ηρακλεῖ | εὐχήν (Antalya Museum; Del. no. 54); **11)** Τροκλ[--] (Burdur Museum; Del. no. 57); **12)** vacat 'Απολ(λ)ώνιος | 'Ερμοῦ ΜΗΛΙΧΟΥ εὐχήν (Antalya Museum; Del. no. 60; ph.; ΑΠΟΛⲰ, lapis); **13)** ['Η]ρακλέων 'Ορέστο|[υ 'Ηρ]ακλεῖ εὐχήν (Antalya Museum; Del. no. 66); **14)** Μολεσις Ονιαλιος ΚΑ-ΝΟC | vacat ΓΟΜΙ | CΑΛΜΑ τεχνίτης Οσαεις ΚΟ[-- (Burdur Museum; Del. no. 67; dr.); **15)** Γαίου [-- (Antalya Museum; Del. no. 69; ph.); **16)** Λεωνᾶς | Π[--] (Burdur Museum; Del. no. 71); **17)** Μῆνις Οσαει β' Κρα|τέρου εὐχὴν | 'Ηρακλεῖ (Burdur Museum; Del. no. 75; ph.); **18)** Μῆνις Μολαν|του ὁ μακρὸς | 'Ηρακλῖ εὐχήν (Burdur Museum; Del. no. 78; ph.); **19)** Α[--- 'Ηρ]ακλῖ εὐχή[ν] (Burdur Museum; Del. no. 79); **20)** [Κλ]έαρχος 'Ερ-μαίου | [--] Κακασβῳ (Burdur Museum; Del. no. 97); **21)** 'Ερμαῖς 'Εαμερίω|νος Β[--]W (Burdur Museum; Del. no. 98; ph. [on the photo one reads ΕΙΜΕΡΙⲰΙΝΟC: 'Ιμερίωνος, Pleket]); **22)** Μῆνις Πολεμωνίσκου (Burdur Museum; Del. no. 99); **23)** 'Ερμαῖος Τρωίλου (Burdur Museum; Del. no. 100; ph.); **24)** [--]ΕΝΗΓΥΚΟΝ | [--] εὐχήν (Burdur Museum; Del. no. 102); **25)** Παπης ACYΛΑ[-|--] 'Ηρακλεῖ εὐ[χήν] (Antalya Museum; Del. no. 104); **26)** [Κα]λλικλῆς [--] (Antalya Museum; Del. no. 113; ph.); **27)** [--] 'Ηρακλῖ εὐχήν (Burdur Museum; Del. no. 120); **28)** "Ετους θις'· Αὐρ(ήλιος) Μή|[νι]ος ΜΥΛΟΚΟΠΟΥ (Burdur Museum; Del. no. 123; year 219 = 242/243 A.D. (era of Kibyra) [D.Feissel in *An.Ép.* (1999) [2002] no. 1645, suggests reading Μυλοκόπου, i.e. Aur. Menis' patronymic; cf. the occupation μυλοκόπος]); **29)** "Ετους σθ'· | Αὐρ(ήλιος) Κάστωρ | Καδιδος Θ(ε)ῷ 'Ηρακλῖ εὐχήν (Burdur Museum; Del. no. 130; ph.; dr.; year 209 = 232/233 A.D. (era of Kibyra); ΘΩ, lapis); **30)** Θεῷ 'Ηρακλεῖ | Τρωΐλος Μήνεος | [-- (Burdur Museum; Del. no. 132[Μήνεος: printing error for Μήνιος?, Pleket]); **31)** 'Ερμαῖς Τιβερίο[υ] | Πλάτωνος | 'Ηρακλεῖ εὐχ[ήν] (Antalya Museum; Del. no. 137; ph.); **32)** Πυθείας Καλλικλοῦ | [.]ΘΑΛΙ εὐχήν (Antalya Museum; Del. no. 148); **33)** [--]CΑΛΡΜΕΥΝ [--] (Burdur Museum; Del. no. 150); **34)** Ονυβαρας Δημητρίου ΟΡΔW εὐχήν (Antalya Museum; Del. no. 153; ph.); **35)** ΟΣΙΑΛ[--]ΝΜΕΛ | vacat ΟΡΕΙC[--] (Fethiye Museum, Del. no. 154; ph.); **36)** 'Ηρακλεῖ εὐχήν (Burdur Museum; Del. no. 158); **37)** 'Ερμαῖς Πα|σαδας 'Ηρακλῖ εὐχήν (Burdur Museum; Del. no. 162; ph.); **38)** 'Ερμεος Πιλά|του 'Ερμέου | 'Ηρακλῆ | εὐχήν (Burdur Museum; Del. no. 172; ph.); **39)** "Ετους σν'· | Αὐρ(ήλιος) Ποσιδό|νις Δαμα|σκοῦ Θεῷ 'Ηρακλῖ || εὐχήν (Burdur Museum; Del. no. 173, with Ποσιδο|νὶς in LL. 2/3; ph.; dr.; year 250 = 273/ 274 A.D. (era of Kibyra); under the right forehoof of the horse on the relief the letters NOBO); **40)** [--]ις 'Ορέστου | [--]υ 'Ηρακλῖ εὐ[χήν] (Burdur Museum; Del. no. 185; ph.); **41)** 'Αττίκιλλα ἱέρε[ια] | ὑπὲρ τῶν ἰδίων 'Α|[π]όλλωνι εὐχή|ν (Eskişehir Museum; ph.; Del. no. 309, who reads in L. 1 'Αττι Κιλλα ἱερε[ῖς]; corr. Pleket); **42)** Γλαῦκο[ς | ..]ανου Μηνὶ Να|[..]νῳ εὐχήν (Eskişehir Museum; Del. no. 315; ph.); **43)** 'Απολ(λ)ώνι[ος] | ὑπὲρ ἀ|νυψιοῦ | Μηνὶ || εὐχήν (Eskişehir Museum; Del. no. 317; ph.; in L. 1 ΠΟΛⲰ, lapis).

2366. Unknown provenance. Dedication to Zeus Heliopolites, 2nd cent. A.D. Small stone altar with projecting upper and lower part, broken at left. Now in a private collection. Ed.pr. O.Musso, *ZPE* 125 (1999) 175/176 (ph.; translation).

[..]ς καὶ Αλα-
[?μο]ς καὶ "Αγρ-
ια Σύρι⟨οι⟩
vacat τέκνων ε-
[ὐξ]ά⟨μ⟩ενοι τῷ Κυ(ρίῳ)
vacat Διὶ 'Ηλιο-
[υπο]λίτῃ τὸν
[βωμ]ὸν εὐχαρισ-
[τ]ο[ῦν]τες ἀνέθηκ-
vacat α⟨ν⟩

1. Before the *sigma* an oblique hasta, the right part of Α or Λ, ed.pr. || 1-2. restored by R.Merkelbach apud ed.pr. || 3. ΣΥΙΡΙ, *lapis* || 4-5. restored by R.Merkelbach (τέκνων in L. 4 then depends on an unexpressed ὑπέρ (in the same sense A.Chaniotis, *EBGR* 15 (2002) no. 168]); ed.pr. himself prefers restoring ἐ|[ρ]άμενοι || 5. ΝΕΝΟΙ, *lapis*; ΚΥ is an abbreviation, ed.pr. || 10. ΑΗ, *lapis*

2367. Unknown provenance. Dedicatory epigram, 2nd/3rd cent. A.D. Rectangular white marble stele; in a recessed field a relief representing a large right leg from the foot up to the buttock; inscription under the relief (LL. 1-5 on incised guide-lines); now in the Pushkin Museum in Moscow. Ed.pr. G.Petzl in *Steine und Wege* 241-243 (ph.; translation).

Θᾶττον ἔγωγε δράμοιμ' ἄ(ν) | ἢ αὐτίκα κεινηθείην, |
ἦ Καμπανός, ὅτου τοῦτ' ἀ|νάθημ' ἐσορᾷς· vacat ||
εἰκὼ πηρωθέντος ἔπι σκ[έ]|λους· ἀλλὰ Θεοῦ γε vacat |
[ἀν]τιάσας Φιλίου καὶ ΚΑΙ[....]ΟΙΣΙ θέοι ❦

1. in fine Ā: probably an abbreviation of ἄν, ed.pr. || 2. in fine a separation mark (small vertical stroke above the line) || 1-2. 'Schnell könnte ich laufen oder mich in Bewegung setzen'; alternatively, Η may be read as εἰ: 'Wenn ich mich sogleich bewegen könnte, liefe ich ...', ed.pr. || 3. initio: ἦ (exclamatory) rather than ἤ (comparative): 'Wahrlich, ich, Campanus', ed.pr. || 5-6. 'Darauf [i.e. on the ἀνάθημα] befindet sich die Abbildung eines gelähmten (?) Beins' (εἰκώ for εἰκών): the epigram is a votive gift aiming at the healing of the leg, ed.pr. || 6-8. 'Aber fürwahr, nach einer an den Gott der Freundschaft gerichteten Bitte [ ] möge er laufen!' [θέοι: optative of θέω]; the 'god of friendship' is probably Ζεὺς Φίλιος, ed.pr.

2368. Unknown provenance. Epitaph of the geometrician Ptolemy, 300-250 B.C. Rectangular white marble funerary stele with tympanon; in a recessed field a relief representing a seated male figure clad in chiton and himation at left and a standing small boy clad in a chiton at right; the adult points with his right arm (with a stick?) to an approximately square pinax represented as 'hanging on the wall' at right: a multiplication table covered with numerals (see app.cr.); kithara left of the pinax; inscription under the relief; now in the Museum of Art and History in Geneva. Edd.pr. J.Chamay - A.Schärlig, *AK* 41 (1998) 52-55 (ph.); see also A.Schärlig, *Compter avec des cailloux. Le calcul élémentaire sur l'abaque chez les anciens Grecs* (Lausanne 2001) 99-102 (ph.): Πτολεμαίου γεωμέτρου

The stele may come from Northern Greece (Macedonia, Thrace, or the west coast of the Black Sea), S. (2001), who dates it to the period indicated in the heading (3rd cent. B.C., edd.pr.). E.Voutiras apud S. (2001) points out

that γεωμέτρης is a rare word to be understood here as 'teacher in mathematics' || the man and boy on the relief are the teacher Ptolemy and a pupil at school. The pinax has an incised grid consisting of 10 x 10 squares; both in L. 10 (i.e., the last line, at the lower border) and in Col. 10 (i.e., the last column, at the right border) the numerals 10-100 can be read: ι', κ', λ', μ', ν', ξ', ο', π', ϙ', ρ'; the numerals in most of the other squares are effaced, but οβ' (72), οβ' (72), and ν(ς') (56; ΝΓ, lapis: error for ΝϹ) can be read in L. 8 Col. 9 (72 = 8 x 9), L. 9 Col. 8 (idem), and L. 7 Col. 8 (56 = 7 x 8), respectively. These correspondences show that the pinax is a multiplication table ('table of Pythagoras', of which our relief gives the first representation); once identified, traces of the following numerals can be discerned (we reproduce the two tables from S. (2001) 100; the bold numerals can be read on the stone; the thin ones are guessed from the traces):

1	2	3	4	5	6	7	8	9	10
2	4	6	8	10	12	14	16	18	20
3	6	9	12	15	18	21	24	27	30
4	8	12	16	20	24	28	32	36	40
5	10	15	20	25	30	35	40	45	50
6	12	18	24	30	36	42	48	54	■
7	14	21	28	35	42	49	■	63	70
8	16	24	■	40	48	56	64	72	80
9	18	27	36	45	54	63	72	81	90
10	20	30	40	50	60	70	80	90	100

'Table of Pythagoras' in our numerals

			Δ	E			H	Θ	I
	Δ			I				IH	K
	Ϲ	O							Λ
							AB	AϹ	M
									N
								NΔ	Ξ
							NϹ	ΞΓ	O
H			AB	M	MH	NϹ	ΞΔ	OB	Π
Θ	IH	KZ	AϹ		NA	ΞΓ	OB	ΠA	ϙ
I	K	Λ	M	N	Ξ	O	Π	ϙ	P

Table on the Geneva stele

2369. Unknown provenance. Epitaph of Artemisia, 2nd cent. B.C. Marble stele with representation of a funerary banquet; now in the the private collection of P.Stasinopoulou. Ed.pr. A Lebessi, *AD* 50 B2 (1995) [2000] 860 (ph.).

Ἀρτεμισία | Εὐδαίμονο[ς], | χαῖρε

2. ΕΥΔΑΙΜΟΝΟ, ed.pr. [Εὐδαίμονο[ς], Chaniotis].

2369bis. Unknown provenance. Epitaph of Dionysios, 2nd/1st cent. B.C. Marble stele with representation of a seated woman, a child with a dog and a standing man; now in a private collection. Ed.pr. A Lebessi, *AD* 51 B2 (1996) [2001] 739 (ph.).

[Δι]ονύσιε Ἀρχελάου, | χαῖρε

2370. Unknown provenance (Lycia?). Epitaph of Pimonis and Kia, 2nd cent. A.D.? *SEG* XXXVIII 1918. Republished by J.-M.Nieto Albáñez, *ZPE* 125 (1999) 173/174 (ph.; majuscule text). The stone is now in the Bierzo District Museum in Ponferrada (León) in Spain. *SEG* suggested Lycian Tlos as the probable provenance. N.A. confirms that the names Sortias, Sasis and Kia are all on record in Lycia. He argues that παραμένων in L. 4 is not a personal name but a participle referring back to Sortias in L. 1. Heron could be Sortias's former master or less likely a god.

v v v Σορτίας καὶ Σάσις
ἐπὶ τῇ θυγατρὶ Πίμονι καὶ
Σορτίας ἐπὶ τῇ ἀδελφῇ
4 Κίᾳ παραμένων Ἥρωνι

1. .ΥΤ.Ε--ΑΣΙΣ, *SEG* || 2. .μογη καὶ, *SEG* || 4. Παραμένων, *SEG*

2371. Unknown provenance. Epitaph, undated. Rectangular marble stele with triangular pediment; in a recessed field between two columns, the upper part fluted and topped by Corinthian capitals, a relief: at left a standing man with a chiton and himation drawn round his lower body and draped over his left shoulder; at right a draped child leaning against a column and holding a rectangular object; inscription on the plinth on which the figures are standing (L. 1) and on the base below (L. 2). Offered for sale at Bonhams, Knightbridge (London); cf. auction catalogue *Antiquities, Thursday 21 st October 1999*, 64 no. 203. Read from the photo by H.W. Pleket: [----] | Καρπασιῶτα, χρηστέ, χαῖρε

2nd/3rd cent. A.D., catalogue [the deceased came from Karpasia on Cyprus; for the ethnic see *SEG* XXX 1610, and especially *SEG* XXVIII 685; the list of Karpasians on Delos mentioned *ibid.* does not contain an epitaph, Pleket].

2371bis. Unknown provenance. Owner's inscription on a vase, ca. 500-475 B.C. Kylix in a private collection. Ed.pr. A Lebessi, *AD* 51 B2 (1996) [2001] 740 (ph.).

Κρίτōνός ἰμιν

2372. Unknown provenance. Inscription on a bronze weight, late 5th/early 4th cent. B.C. Square bronze weight; on the obverse a relief representing a bull; on the reverse a punched inscription; offered for sale in *H.A.C., Kunst der Antike, Griechische und etruskische Kunstwerke klassischer Zeit, 500-300 v. Chr., Katalog 10, Januar 1999* (Basel) no. 5 (ph. of the obverse; dr. of the inscription): ΙΜΙΜΝΑΙΟΝ | drawing of a vase (amphora?)

= ἡμιμναῖον. The object may come from a city which has a bull as its emblem: Thourioi, Kyzikos, Phygela or Oinoe. The drawing in fine possibly refers to the owner, catalogue [rather to an urban official, Tybout].

2273. Unknown provenance. Amphora stamps, Hellenistic period. One Rhodian and five Knidian stamped handles in the collection of the German Archaeological Institute in Athens. Ed.pr. G.Jöhrens, *op.cit.* (cf. our lemmata nos. 327 and 1132) 267-289 (ph.): 1) Παυσανία (267 no. AS 3; Rhodian; 3rd cent. B.C.); 2) Κνίδιον, ἐπὶ | Μενεκράτευ(ς) | Σωτίωνος (278 no. AS 35; ca. 188-167 B.C.); 3) ['Επὶ Τιμασικ|ράτευς 'Απ]ọλ̣|[λωνίδα, Κνίδιον] (280 no. AS 42; ca. 146-108 B.C.); 4) Δαμο[κράτευς τοῦ 'Αριστόκλευς] boukranion (281 no. AS 46; ca. 146-108 B.C.); 5) ['Επὶ Κα]ρν[ειδότου Ξ--], Κ̣ν̣ί[(διον)] (284 no. AS 55; ca. 146-108 B.C.); 6) ['Επὶ Δι]ọν̣υ[σί|ου] 'Ạ[γα]θό[κ|λευς, | Θευ]|κρίτου grapes (289 no. AS 76; ca. 146-108 B.C.).

2374. Unknown provenance. Inscription on a bronze weight, 3rd cent. B.C. *SEG* XLIV 1555. A.Chaniotis, *EBGR* 12 (1999) no. 187, points out that the lettering suggests a 3rd cent. B.C. date rather than 1st cent. B.C./1st cent. A.D.

2375. Unknown provenance. Inscription on a lead weight, 178/179 A.D. *SEG* XXVIII 1590; S.Qedar, *Gewichte aus drei Jahrtausenden* II (Münzzentrum Köln, Auktion 37; 1979) 35 no. 4072. On the basis of a new photo A.Kushnir-Stein, H. Gitler, *NAC* 28 (1999) 224/225 (ph.), read in fine λί(τρα) ἰταλική (followed by an unclear sign) instead of καὶ ταμίου (*SEG*) or Αὐτ(οκρατόρων) ΔΩ (= δύο) κηδ(ος) (Qedar). The abbreviation sign Λ is also found on a weight from Askalon (*SEG* XXXIX 1619); ἰταλική indicates that the Roman rather than the local standard was used. The weight of the object (311.72 gr) is close to that of the Roman *libra* (324 gr).

2376. Unknown provenance. Inscription on a lead weight, undated. *SEG* XXVIII 1330. A.Kushnir-Stein, H. Gitler, *NAC* 28 (1999) 225 note 20, point out that the reading ἡμ[ι]λ[ίτ(ριν)] is difficult to verify on the photograph and unlikely in general. Assignment to Apameia is equally uncertain: the alleged city monogram might be interpreted as Σ with a prow below rather than W with a house-vignette at right.

2377. Unknown provenance. Inscriptions on two silver bowls, 175-75 B.C.? *SEG* XLIV 1554 (B). A.Chaniotis, *EBGR* 12 (1999) no. 202, suggests that the genitives 'Ηλίου and Μητρὸς 'Ορέας may be possessive: '(dedication) of Kotes for Helios /Meter Oreia'. This does not exclude ed.pr.'s suggestion that Kotes was the priest of these deities; C. refers to *LSCG* 159 LL. 10-12 for an annual dedication of two silver phialai (one to Asklepios, Hygieia and Epione, and the other to Apollo Kyparissios) by the city of Kos and the hieropoioi on the occasion of the Asklepieia.

2378. Unknown provenance. Inscribed gems. A cameo and two ringstones in a private collection. Ed.pr. H.Wiegandt, *Charms of the Past. Engraved Gems. A Private Collection of Ancient, Medieval and Modern Intaglii and Camei* (Marburg 1998) 62 no. 87 and 75/76 nos. 100/101 (ph.): 1) μὴ κακὸς εὐστάθι (87; 3rd cent. A.D.; agate cameo; winged Eros, his hands chained from behind); 2) Ιαω | ιαεη|ουη|ιε (in the shield) | ιανεσειλαμι | illegible letters (100; 2nd/3rd cent. A.D.; jasper; obverse: cock-headed anguipede with whip and shield; reverse: mummy of Osiris); 3) **A**: Ιαω | ι | Ιαω | εησ|ουω (in the shield) αρτη | Βααλ; **B**: Ιαω | Σαβαώθ | αβρασαξ (101; 2nd/3rd cent. A.D.; jasper; obverse: cock-headed anguipede with whip and shield; reverse: inscription).

2379-2380. Unknown provenance. Inscriptions on magical gems, ca. 3rd/4th cent. A.D. Two gems offered for sale at Christie's, New York; cf. auction catalogue *Ancient Jewelry, Wednesday 8 December 1999*, 40 no. 78 and 52 no. 120 (ph.). We give the texts presented in the catalogue. We do not present the inscribed magical gems in Christie's catalogue *Important Antiquities, Wednesday 21 April 1999*, 49/50 nos. 108, 110, 111-113 (ph.; no texts).

2379: 40 no. 78. Oval bloodstone; obverse: anguipede and cock-headed solar deity (Chnoubis) bearing a shield in his left and a whip in his right hand framed by the letters ΙΑΩ; reverse: inscription Αβλαναθαναλβα in three lines.

2380: 52 no. 120. Oval chalcedony; inscription on the obverse; on the reverse the Chnoubis-sign:-ZZZ-; from the collection of Pier Andrea Andreini (1650-1729).

ϹΘΟΝΒΑΟΛΗ
ΜΑΛΑΚϹΘΩΝ
ΜΑΛΑΚΟΜΨΟΛΑΗ
ΑΒΡΑΜΑΩΟ
ΑΒΡΑΜΗΛ

2381. Unknown provenance. Magical gem, late Roman Imperial period. Gem with a headless human figure, its hands bound behind its back; inscription below: ΒΑΧΥΧ. (A.Delatte, *BCH* 38, 1914, 189; in the Numismatic Museum in Athens). M.W.Dickie, *GRBS* 40 (1999) [2000] 99-104, comments on the iconography. The motif of the demon rendered impotent by binding his hands, also attested in literary sources, has its counterpart in the conceptualization of harm done by demons in terms of the binding of their victims (κατάδεσμα; κατάδεσις; κατάδεσμος; καταδέσμιον; καταδέω; καταδεσμεύεω also in the simplex variants). D. argues that the figure is a fever-demon.

2382. Unknown provenance. Erotic spell, 4th cent. A.D. Rectangular lead tablet; in the upper central part a drawing of Seth-Typhon with his head that of an ass, wearing a tunic

and holding a whip (?) in his right and a staff (?) in his left hand; above the latter two drawings possibly of beribboned flags or plaques; inscriptions at left (A), at right (B/C and E LL. 7-17) and below (D and E LL. 18-30); now in the Perkins Library of Duke University. Ed.pr. D.R.Jordan, *GRBS* 40 (1999) [2001] 159-170 (dr.; translation of E).

A: (at the left of the figure, in columns)
[- ca. 4? -]λλ̣οθυοκ[- max. ca. 4 -]
ημα̣[.?]ρθ[- ca. 2 -]ουμι[- max. ca. 4 -]
[.?]αθ̣ελ̣εθυμωυ̣νεμαρ
B: (at the right of his staff, in a column)
Ιαω [-ca. 3 -].ησι[- max. 2 -]
C: (in a column farther to the right)
Ιω Ιω α.[- max. 3-4 -]...[.?]
D: (in a tabula ansata)
αεηιουοιη v α vvv
E: (at the right of and beneath the drawings)
έξορκίζω σαι,
δαίμων, κατὰ
τοῦ μεγάλου
θεοῦ Ερηκιση-
φθη Αραρα-
Drawing χαραρα Ηι-
φθησικηρ̣-
[ε.?] φερσ̣ογε-
[.?]ν Ιωη Ιω-
ερβηθ Ιω-
πακερ-
βηθ Ιωβολχοσηθ Ιωψενχαν Καϊ-
νχωωχ· Κλωπάτριν Πατρακίνου,
ἄξον {τε} τὴν Τερηου(ν), ἣν ἔτεκεν Απια,
πρὸς ἐμαί, Δίδυμων, ὧν ἔτεκεν Ταιπιαμ,
πυρουμένην, φλεγομένη(ν), βασανιζομένη(ν)
τὴν ψυχήν, τὸν νοῦν, τὸ γύναιον σῶμα,
ἕως ἔλθῃ πρὸς ἐμαί, Δίδυμων, ⟨ὧν ἔτεκεν⟩ Τεπιαμ,
καὶ κολλήσῃ αὐτῆς [τ]ὰ χίλη εἰς τὰ χίλη
μου, τὴν τρίχαν εἰς τὴν τρίχαν μου, τὴν γα-
στέραν εἰς τὴν γαστέραν μου, τὸ μελάνιον
εἰς τὸ μελάνιόν μου, ἕως τελέσω τὴν συνουσία(ν)
μου καὶ τὴν ἀρσενικήν μου φύσιν μετὰ τῆς γυν-
αικίας αὐτῆς φύσεως· ἤδη, ταχὺ β´

1-5. Inscribed more shallowly than the rest of the text and difficult to read, ed.pr. || 1. λ̣ or α̣, ο̣ or σ̣ || 2. α̣ or λ̣ || 3. θ̣ or ο̣, λ̣ or α̣ corrected from ε || 6. strings of vowels are common in Graeco-Egyptian magic; here, after

αεηιου, something seems to have gone wrong with the order, ed.pr. [apparently a second series of vowels, now in reversed (mirrored) order, with the upsilon in common with the first series: υοιη(ε)α, Tybout] || 7. σαι for σε; δαίμων in the sense of νεκυδαίμων (ghost of someone dead before his or her time, into or near whose grave the tablet was to be placed), ed.pr. || 11-14. the palindrome Ερηκισιφθη Αραραχαραρα Ηφθισικηρε (here imperfect) is frequent in magical texts - usually of Jewish flavor - of the Roman Imperial period, ed.pr. || 14-15. [.?]φερσ̣ογε̣[.?]ν (σ̣ or ε̣): previously unattested, ed.pr. || 15. Ιωη: common, especially in magical expressions with clusters of vowels (e.g. Ιαω ιαη ιωα αι ὁ ὤν), ed.pr. || 15-18. Ιωερβηθ Ιωπακερβηθ Ιωβολχοσηθ: the 'Ioerbeth logos', usually occurring with more elements, is associated with Seth Typhon, ed.pr. || 18. Ιωψενχαν (previously unattested): χ corrected from θ || 18-19. Καϊνχωωχ: scribal error for Βαϊνχωωωχ (Egyptian: 'spirit of darkness'), ed.pr. || 19. Κλωπάτριν (for Κλεοπάτριον, either the vocative of a previously unattested female diminutive or of the masculine Κλεοπατρίων): the ghost addressed in LL. 7/8; ghosts are usually anonymous; if Kleopatrion is feminine, we have the first example of a female ghost addressed by name in a magical text; unless the patronymic is a deformation of Πατρικιανός, it is apparently new (Πατρακίνης?; Πατράκινος?), ed.pr. || 20. τερηουην, tablet; Τερηους is the victim of the spell, ed.pr. || 21 and 24. ἐμαί, Δίδυμων, ὧν for ἐμέ, Δίδυμον, ὅν; Ταιπιαμ and Τεπιαμ are variant spellings of a female name known as Ταπιαμος, Ταπιωμις, Ταφιαμις and Ταπιεμις, ed.pr. || 22. φλεγομενῆ, βασανιζομενῆ, tablet || 25-28. the gluing or fastening together of bodily parts finds parallels in other erotic spells, ed.pr. || 27-28. μελάνιον: previously unattested diminutive of μέλαν, 'pubic area', ed.pr. || 28. συνουσιᾶ, tablet || 29. φύσις: either 'sexual organ' or, if τελέσω is to govern both συνουσία(ν) and φύσιν, it has its abstract sense, ed.pr. || 30. β´: i.e., ἤδη ἤδη, ταχὺ ταχύ, often found at the ends of spells, ed.pr. || this spell is rare in that its motivation is primarily sexual gratification: usually erotic spells aim at making the target surrender for the purpose of something else. For erotic spells see now C.A.Faraone's monograph (cf. our lemma no. 2485), and also, for spells on papyri, L.LiDonnici, *'Burning for It: Erotic Spells for Fever and Compulsion in the Ancient Mediterranean World'*, *GRBS* 39 (1998) [2000] 63-98, ed.pr..

2383. Unknown provenance. Phylactery for Leontios, 4th/5th cent. A.D. Gold sheet once in a private Collection and now in the Institute of Classical Archaeology in Bern; possibly found in Turkey. The sheet was originally contained in a capsule in which the owner Leontios kept it and which later was placed in his tomb. Edd.pr. T.Gelzer - M.Lurje - C.Schäublin, *Lamella Bernensis. Ein spätantikes Goldamulett mit christlichem Exorzismus und verwandte Texte* (ph.; translation; copious commentary). For a summary of its contents see A.Chaniotis, *EBGR* 15 (2002) no. 82.

Σφραγὶς θεοῦ ζῶντος· σημεῖον σφραγισμένον τοῦ
μὴ ἐγγίσειν πάντα ἀκάθαρτον· Ὀρκίζω τὸν ἐπάνω τῶν
οὐρανῶν Σαβαωθ τὸν Εδεωθ τὸν ἐπάνω τοῦ Εχε-
ωθ τὸν Εδεωθ τ̣ὸ̣ν̣ Χ̣θ̣ο̣δ̣α̣ι̣· διαφύλαττε τὸν φο-
ροῦντα τὸ φυλακτήριον τοῦτο Λεόντιον ἀπὸ
πάντων δαιμονίων καὶ φαρμάκων καὶ κατα-
δέσμων καὶ πάντων κινδύνων καὶ ἐπιβουλῶν
τοῦ ἀντικειμένου· Ἐπικαλοῦμαι τὸν καθή-
μενον ἐπὶ τῆ[ς] ἀβ̣ύ̣σ̣σ̣ο̣[υ] Γαβριηλ· ἐπικαλοῦμαι

τῷ ὀνόματι τοῦ κτίσαντος τὰ πάντα· ἐπικαλοῦ-
μαι τὸν καθήμενον ἐπὶ τῷ πρώτῳ οὐρανῷ [......]ạ
Μαρμ̣αωθ, τὸν καθήμενον ἐπὶ τῷ δευτέρῳ οὐρα-
νῷ Θουριηλ, τὸν καθήμενον ἐπὶ τῷ τρίτ̣ῳ οὐ-
ρανῷ 'Ραφαηλ, τὸν καθήμενον ἐπὶ τῷ τετάρ-
τῳ οὐρανῷ 'Ραγαηλ, τὸν καθήμενον ἐπὶ τῷ
πέμπτ̣ῳ οὐρανῷ 'Ραχαηλ· ἐπικαλοῦμαι τὸν
καθήμενον ἐπὶ τῷ ἕκτῳ οὐρανῷ Ω̣μαριωθ,
τὸν καθήμενον ἐπὶ τῷ ἑβδόμῳ οὐρανῷ Χαφοι·
ἐπικαλοῦμαι τὸν ἐπὶ τῶν ἀστραπῶν καθήμενον 'Ρι-
εφα· ἐπικαλοῦμαι τὸν ἐπὶ ταῖς βρονταῖς Ζον-
χαλ· ἐπικαλοῦμαι τὸν ἐπὶ τοῖς κρυστάλλοις Μαιω·
ἐπικαλοῦμαι τὸν ἐπὶ τοῖς σισμοῖς Σ̣ι̣ωρωχα̣· ἐπικα-
λοῦμαι τὸν ἐπὶ τῆς θαλ̣άσης [...]ρ̣[...]λ̣α· ἐπικαλοῦ-
μαι τὸν ἐπὶ τοῖς δράκο̣υσιν Ειπολ[....]· ἐπικαλοῦ-
μαι τὸν ἐπ̣ὶ τοῖς [- - - - - - - - - - - - - - - -]
τοῖς ὁ̣δοῖ̣ς καθήμενον 'Ρα[........]· ἐπικαλοῦμαι
τὸν καθήμενον ἐπὶ τοῖς ὄρεσι Μιχαηλ· ἐπικα-
λοῦμαι τὸν καθήμενον ἐπὶ τοῦ Σινα Σαβαωθ Ου-
αωθ 'Αδωναι, τὸν Σι[..]χωχωθι, τὸν καθήμενον
ἐπὶ τὸν δράκοντα Τε̣θεμνουτα· ὁ καθήμενος
ἐπὶ τοῦ στερεώματος Σχραδα, ὁ καθήμενος
ἐπὶ τῆς θ[.....] τοῦ Μαθουσαλημ Ευχωδω, ὁ
καθήμενος ἐπὶ τῶν δύ̣ο Χερουβιν Μιηηλ, δια-
φύλαττε Λεόντιον τὸν φοροῦντα τὸ φυλακτή-
ριον τοῦτο· 'Ορκίζω σε τὸν ἀόρατον θεὸν ΕΞΑ
ΩΡΒΑΙ 'Αδωναι ΞΥΡΙΝ, τὸν 'Ραβω, τὸν πλάσαν-
τα τοὺς οὐρανούς, ΠΥΛΩΝΤΩΝΝΟΥΝ ΕΩΘ ΑΡ-
ΧΕΒΑΣΝΑΡΒΣΙΟΣ ΠΨΕΒΛΩΘ ΦΕΚΩΘ ΕΩΘ· πάν-
τα τὰ ἀρρενικὰ καὶ θ̣η̣λ̣υ̣κὰ καὶ πάντα φάρ-
μακα καὶ κατάδεσμον, φεύγεται ἀπὸ Λεον-
τίου τοῦ φοροῦντος τὸ φυλακτήριον τοῦτο,
ἀλλὰ ὑποκάτω τῶν πηγῶν καὶ τῆς ἀβύσσου
ἀπέρχεσθαι, καὶ μὴ βλάψητε μήτε μολύνη-
τε μήτε φαρμάκοις μήτε ἀπὸ πτύσματος μή-
τε καταδέσμου ἢ γοητείας ἤ τινος ἐπηρείας·
ἤτε ἐπίπεμπτον ἢ αὐτόμολον καὶ ἀνίδεο̣ν̣
εἴτε σ̣χήματι πολυπροσώπ̣ῳ ἢ 'Εφ[...]π̣ω̣ τρόπον
εἴτ' ἔχε̣ις [....]ν̣ανεκ[..]κας ἢ ἡμερινὸν ἢ νυ-
κτερινόν, φεῦγε ἀπὸ τοῦ φοροῦντος τὸ φυλα-
κτήριον τοῦτο Λεοντίου, ὃν ἐγέννησεν ἥδε ἡ ἱ-
ερὰ μήτηρ Νόννα· ὑμεῖς οὖν αἱ μέγισται δυνά-
μεις, βραβεύσεται νίκην, βοηθεῖτε τῷ φοροῦντι

τὸν σωματοφύλακα τοῦτον Λεοντίῳ, εἰς τοὺς αἰ-
ῶνας τῶν αἰώνων, ἀμήν

The text is similar to that of a phylactery from Beirut (*SEG* XLI 1530; XLIV 1737; 5th/6th cent. A.D.; see our lemma no. 1991) and a magical papyrus from Oxyrhynchos (*PGM* XXXV), edd.pr., who republish both documents, with translation and commentary, and argue that the Beirut and the Bern text derive from a common archetype. In a synoptical folder ('Falttafel') the complete texts of all three documents are presented next to one another in separate columns || throughout their commentary edd.pr. compare the Bern text with that of *SEG* XLI 1530 || 1-2. edd.pr. refer to the σφραγὶς Σολομῶνος, often mentioned in exorcistic texts; σφραγὶς Θεοῦ (ζῶντος) betrays, above all, Christian influence; often 'the seal of the Lord' refers to baptism, which is held to protect against evil; ἀκάθαρτον; sc. δαίμονα, edd.pr. || 2. edd.pr. consider a translation 'ich beschwöre (σε: 'dich') bei Sabaoth' (76; the missing σε refers to 'the evil spirit') but do not exclude 'Ich beschwöre bei Sabaoth' || 6-7. κατάδεσμοι = defixiones, edd.pr. || 9. ἄβυσσος: 'Abgrund', 'Urmasse' preexisting before the kosmos, edd.pr., who suggest that the term indicates Jewish influence || 11. in fine τὸν ἄρχοντ]α?, edd.pr. || 12. other forms of Μαρμαωθ are Μαρμαριωθ, Μαρμαραωθ, Μαρμαρ, edd.pr. || 21. κρύσταλλοι: 'Krystallen', sc. of ice?, edd.pr., who point out that Μαιω is previously unattested || [23. in *SEG* XLI 1530 LL. 46/47 Σουριήλ is the angel ἐπὶ τῇ θαλάσῃ; his name would fit in L. 23, Pleket] || 25. possibly τὸν ἐπὶ [τοῖς ποτάμοις name, (ἐπικαλοῦμαι) τὸν ἐπὶ] l, edd.pr. || 26. 'Ρα[σουσουηλ], as in *SEG* XLI 1530 L. 54, edd.pr. || 32. perhaps τῆς θ[ρόνου], edd.pr. || 36. τὸν 'Ραβω: edd.pr. mention a suggestion of G.W.Bowersock, who refers to θεὸς 'Ραββου (= Θεάνδριος): see *SEG* XLVII 2069 and 2075-2078; edd.pr. wonder whether ΡΑΒΔΟΝ in *SEG* XLI 1530 L. 84 is to be related to 'Ραβω || 40. κατάδεσμον: acc. sing. of κατάδεσμος or a neuter?, edd.pr. || 46. ἐπίπεμπτον: sc. δαιμόνιον; ἀνίδεον = ἀνείδεον: 'Gestaltlos', edd.pr. || 47. 'Εφ[ιάλ]τω seems excluded (Ephialtes: 'Dämon des Alptraums'), edd.pr., who also consider 'Εφ[ίπ]π̣ω (Ephippas: demon from Arabia) || 48. 'Εκ[τι]κάς, i.e., 'Εκατικάς, is attractive in view of the so-called 'Εκατικὰ φάσματα, edd.pr., who are aware of the fact that an acc.plur. does not seem to fit in with the preceding word ending in --ν̣αν || 50-51. Νόννα: not attested until the 4th cent. A.D.; ἱερά: an epithet which can be given to individual Christians, edd.pr. [see A.Chaniotis, *EBGR* 15 (2002) nos. 82 and 181, for the use of the attribute ἱερός for a relative] || 52. βραβεύσεται = βραβεύσατε, edd.pr. || 53-54. a formula often used in Christian amulets || edd.pr. suggest that the owner of the amulet was a Christian; but in the text there are Jewish elements; so the new text is 'another piece of evidence for religious interpenetrations and ambiguities in late Antiquity' (A.Chaniotis, *EBGR* 15 (2002) no. 82 in fine).

2384. Unknown provenance. Inscription on an eulogia ampulla, late 6th cent. A.D. Circular terracotta ampulla; on both sides reliefs representing the bust of Christ above a 'tree-of-life-cross', flanked by the two criminals hanging on their crosses; on the neck on both sides a cross in an oval frame; identical inscriptions running clock-wise in a fascia along the rim (A/B); now in the Musée des Beaux Arts at Lyon. Ed.pr. J.-M.Spieser, *Bulletin des musées et monuments lyonnais* (1999) 18-25 (ph.).

A: † Ἔλαιον ξύλο[υ ζωῆς τῶν ἁ]γίων Χ(ριστο)ῦ τόπων
B: [†] Ἔλαιον ξύλ[ου ζωῆς τῶν ἁγί]ων Χ(ριστο)ῦ τόπων

The ampulla contained oil presumed to have been in contact with Christ's cross (the oil in the lamps burning during the crucifixion), ed.pr., who discusses this type of pilgrim's ampulla and adduces many parallels [cf. *SEG* XLVI 1302 on p. 356 sub (1)].

2385. Unknown provenance. Inscription on an early Byzantine silver spoon, ca. 6th cent. A.D. Silver spoon with a vertical disk connecting the pear-shaped bowl to the square-sectioned handle; monogram and meander on the opposite sides of the disk; inscription with traces of niello on the top section of the handle. Offered for sale at Christie's, London; cf. auction catalogue *Important Antiquities, Wednesday 21 April 1999*, 122 no. 281 (ph., not of the inscription): † Παῦλος

For parallels see D.Sherlock, *RAC* 50 (1974) 375-277 and R.L.S.Bruce-Mitford, *The Sutton Hoo ship-burial*, vol. 3, part 1 (London 1983) 125-190, catalogue.

2386. Unknown provenance. Inscription on an early Byzantine silver cross, ca. 7th cent. A.D. Silver reliquary cross with incised reliefs: on the obverse the Virgin Orans and the infant Christ with an inscription above; four saints on the reverse. Offered for sale at Christie's, New York; cf. auction catalogue *Ancient Jewelry, Wednesday 8 December 1999*, 59 no. 136; we read the inscription from the photograph: Παναγήα

2387-2393. Unknown provenance. Inscriptions on Byzantine lead seals, 6th-8th cent. A.D. As a sequel to the twenty-two seals published in 1998 (cf. *SEG* XLVIII 2091-2094), edd.pr. M.Braunlin - J.Nesbitt, *Byzantion* 69, 4 (1999) 187-205 (ph.), publish thirteen more circular Byzantine lead seals and a coin in the same American private collection. We give the Greek inscriptions on the seals dating prior to ca. 800 A.D.; 199 no. 14 (6th cent. A.D.) has a Latin inscription.

2387: 192/193 no. 2. **Inscription mentioning Stephanos, 659-668** A.D. On the obverse busts of Constans II and Constantine IV each wearing a chlamys and a crown with cross, and holding a *globus cruciger* in the right hand. Four lines of inscription below; on the reverse busts of Heraclius and Tiberius with similar attire and attributes; the four remaining lines of the inscriptions below.

Στεφάνου πα[τ]|ρικίου καὶ γεν̣|[ικοῦ κο]μ̣|[μερκια]||ρίου ἀποθήκ̣|ης Καπ-
πα̣[δ]|οκία[ς (πρώτης)| καὶ (δευτέρας)]

1-5. Stephanos may have been an entrepreneur engaged in the production of silk, as argued by N.Oikonomides (cf. *SEG* XXXVI 1502), edd.pr., who object to M.Hendy's view that the silk goods were produced in state manufactories and distributed in provincial warehouses (apothekai) where kommerkiarioi collected customs dues levied on sales contracted in their apothekai. Hendy argued

that the apotheke evolved from its role in silk trade into an institution providing for the sale of arms and equipment during times of mobilization for a campaign (*Studies in the Byzantine Monetary Economy, c. 300-1450*, Cambridge 1985, 634) || 5-8. ἀποθήκη either denotes one building serving both First and Second Cappadocia or, more probably, it refers to an administrative unit comprising one or more actual buildings, edd.pr.

2388: 193/194 no. 3. **Inscription mentioning Theoktistos, 729/730** A.D. On the obverse busts of Leo III and Constantine V each wearing a chlamys and a crown with cross, and holding a *globus cruciger* in the right and an akakia in the left hand; inscription (A) at right; on the reverse inscription (B).

A: ['Ι(νδικτιὼν)] ιγ′
B: Θεοκτίσ|[τ]ου ὑπά|[του] | (καὶ) γενι|κοῦ κομμ̣|ερκιαρίου ἀ|[π]οθήκης
'Ελλ̣|[η]σπόντου | [--]α[.]

B. Theoktistos may be identified with the homonymous official on record on G.Zacos - A.Veglery, *Byzantine Lead Seals* I (Basel 1972) no. 2765: Θεοκτίστου ὑπάτου καὶ γενικοῦ κομμερκιαρίου ἀποθήκης τῆς παράλου τοῦ Πόντου (727/728 or 728/729), edd.pr. || 9. probably [(καὶ) Αυδ(]α[ς], edd.pr., referring to Zacos - Veglery, *op.cit.* no. 236.

2389: 194/195 no. 4. **Inscription mentioning Leo, 8th/9th cent.** A.D. On the obverse a cruciform invocative monogram: Θεοτόκε βοήθει; in the angles TΩ, CΩ, Δȣ and ΛΩ; on the reverse the remaining six lines of the inscription.

Θεοτόκε βοήθει | τῷ σῳ | δο̣ύλῳ | † Λέων||τος β(ασιλικοῦ) κουμ|ερκηαρίου·
(καὶ) ἀ|βυδητηκοῦ | Θεσσαλο||ν̣ί̣κης

2390: 195 no. 5. **Inscription mentioning Andreas, 7th cent.** A.D. On the obverse a rider with arms outstretched; on the reverse a cruciform monogram of the name; in the angles his function in Latin in cursive script: 'Ανδρέου cub[i]cular(iu)

2391: 195 no. 6. **Inscription mentioning Andreas, 7th cent.** A.D. On the obverse a rider with cape billowing behind, holding a short staff in his left hand; on the reverse a cruciform monogram of the name; in the angles his function in Latin in cursive script: 'Ανδρέου cubicu[lar(iu)]

2392: 195/196 no. 7. **Inscription mentioning Theodoros, 750-800** A.D. On the obverse a cruciform invocative monogram: Θεοτόκε βοήθει; in the angles TΩ, CΩ, Δȣ and ΛΩ; on the reverse the remaining five lines of the inscription.

Θεοτόκε βοήθει | τῷ σῳ | δο̣ύλῳ | † Θεωδώ||ρῳ β(ασιλικῷ) σιλε(ντιαρίῳ) |
(καὶ) ἐπὶ τῶν̣ | δεείσε|ον

6-7. The title ἐπὶ τῶν δεήσεων refers to an official who was the successor of the *Magister Memoriae*, charged with the handling of petitions addressed by citizens to the emperor and deciding upon their acceptability for presentation to the sovereign. This is the first seal connecting this function with the title silentiarios, edd.pr.

2393: 199 no. 13. **Inscription mentioning Alexander, 6th/7th cent. A.D.** On the obverse a rider with billowing cape lancing a dragon wriggling on the ground; with a spear; on the reverse a cruciform monogram: Ἀλεξάνδρου

2394. Unknown provenance. Mosaic inscription, undated. Rectangular mosaic panel representing a young woman bearing a kalathos filled with fruits and standing before a wall; inscription above. Offered for sale by Drouot-Richelieu, Paris; cf. auction catalogue *Antiques haute époque haute curiosité, Mardi 13 avril 1999* 22 no. 123 (ph.): HKTYCꟷꟷ

[The meaning is unclear; the curious shape of the final letter suggests that the text is corrupted by restoration].

VARIA

2395. Alphabet. F.Ghinatti, *Alfabeti greci* (Torino 1999), gives a succinct account (21-97) of the origin of the Greek alphabet and the way vowels, digamma, sibilants, the 'segni complementari' (i.e., the ksi, chi, psi), the 'segni di aspirazione' (i.e., the 𐊁, ☐, ⊢) and the long vowels (eta, omega) were dealt with. On 99-135 a geographically arranged survey of the various archaic alphabets; on 137-141 an account of Euklides' reform, followed by a brief section on the development of the alphabet in Hellenistic-Roman times (143-149). Each section is followed by 'riferimenti bibliografici'.

2396. Amphora stamps. Amphora production and state involvement. M.Debidour, *Ktema* 23 (1998) [1999] 275-286, summarizes the different views on the meaning of ethnics, magistrates' names, secondary names and emblems in amphora stamps. These elements certainly point to some form of state involvement in amphora production: either state-owned workshops or taxes on manufacture. With due caution and many nuances D. opts for the latter alternative.

2397. Amphora stamps. Secondary stamps on Rhodian amphoras, Hellenistic period. M.Palaczyk, *JÖAI* 68 (1999) Hauptblatt 59-103 (ph.; dr.), presents a survey of the small secondary stamps on the handles of Rhodian amphoras dated ca. 250 B.C. or later: square, oval, circular or rhomboid frames with marks of 1-3 letters, monograms or anephigraphic symbols (rose; hippocamp; kerykeion; langouste; star; grape within a wreath), both combined with rectangular and circular main stamps. One in 24 amphoras of the total Rhodian production bears a stamp of this kind. They are used only by 19 big manufacturers; in these workshops they are frequent (e.g. on two in three amphoras manufactured by Hippokrates, and on one in three made by Aristokles II). The purpose was probably to indicate specific divisions of a workshop: they may refer to individual (or groups of) foremen or potters. Perhaps the latter were independent craftsmen casually engaged in periods of increased demand. Secondary stamps of the same type occur in combination with various manufacturers; they testify to relations between workshops and certainly not to connections of manufacturers with magistrates. In a catalogue (66-84) S. lists 322 examples representing 80 types. Tables arranged according to manufacturers (95-98) and eponymous magistrates (98-100).

2398. Amphora stamps. Stamps in the Nicholson Museum, Sydney, Hellenistic period. Ed.pr. C. Barker, *MedArch* 12 (1999) 111-123 (ph.; dr.), publishes 14 stamped amphora handles in the collection of the Nicholson Museum at the University of Sydney: 9 Rhodian, 2 Knidian and 3 of unknown provenance. The stamps, in the possession of the Egyptian Exploration Society until 1962, probably belonged to the 1200 handles brought by W.M.F.Petrie to London from excavations at Naukratis in the late 19th cent. and subsequently distributed to a number of institutions. Three stamps are unparalleled: 1) 113 no. 2: Ἀριστομ-[βρο]τίδα | [--]ιου (Rhodian; rectangular; ca. 146-108 B.C.; the eponym is well-known, but is always preceded by ἐπὶ on other stamps); 2) 118/119 no. 9: [--]ạρμοσί[λας?] heart-shaped device? (bunch of grapes?) (Rhodian; rectangular; tentatively to be restored as ['Επὶ] Ἁρμοσί[λα]; rectangular stamps of Harmosilas are known (ca. 240-205 B.C.), but always bearing a bust of Helios); 3) 121 no. 13: Ἀγα[θ?--] (unknown provenance; oval; undated).

2399. Antiquarians. John Covel. The English clergyman John Covel (1638-1722) spent seven years in Turkey (1670-1677). The manuscript of the account of his travels made in that period is in the British Museum. J.-P.Grélois, *Dr. John Covel, Voyages en Turquie, 1675-1677* (Réalités Byzantines 6; Paris 1998 [see the preface of *SEG* XLVIII]), published the complete version of the account of the last three years, in English and in French. During those years Covel visited the regions on both sides of the Sea of Marmara: Thrace, Mysia, Bithynia and part of Lydia. In his manuscript C. gives copies of 80 inscriptions; nine of them are Latin. G. presents facsimiles of those copies and in an Appendix the Greek text, a French translation, bibliography and brief comment. We present the *inedita*, which are not later than the 7th cent. A.D., in separate lemmata; for published material we give a *comparatio numerorum*. An asterisk indicates that Covel's copy gives other readings than the Corpora concerned.

SEG	Grélois, App.no.	*CIG*	Grélois, App.no.
XXXVII 1072	74*	2012	80
		2020	20
		2022	18

CIG	Grélois, App.no.
2023	9
3715	40
3716	51
3718	31
3720	28
3745(a)	70
3748	67
3759	62
7043	23
8664	65
8669	68
8683	4
8713	13
8745	69
8746	63
8780	15
8902	2
9262	72
TAM IV 1 254	56
I.Apamea und Pylai	
1	49
12	37
15	38*
20	51
21	48
24	50
28	40*
32	36
I.Iznik	
12	67
29	70
85	62
175	71
362	64
450	65
460	68
461	66
480	69

I.Iznik	Grélois, App.no.
482	63*
515	72
I.Kyz. I	
111	44
204	35*
283	78
389	45*
I.Kyz. II (*I.Miletoupolis*)	
66	44
121	45
I.Perinthos	
8	20
10	18
12	9
I.Prusa	
15	31
53	54
88	28
92	cf. 33
104	34
210	27
I.Sestos	
11	80*
21 [read Βειβίᾳ instead of Οὐ]ειβίᾳ]	79*
IGR I	
784	20
786	18
788	9
IGR III	
40	67
GV	
971	40*
985	42
1749	71

2400. Architects. M.Donderer, *Archeologia Veneta* 21/22 (1998/1999 = *TEXNH. Studi di Architettura e di Urbanistica greca e romana in onore di Giovanna Tosi*; Padova) 59-73, adds two Latin and five Greek inscriptions to his monograph *Die Architekten* -- and reacts on W. Eck's critical review (for both cf. *SEG* XLVI 2262). The Greek documents (texts; translations; commentary) are *SEG* XLV 918 (*I.Kallatis* 95; D. 61/62 (c); dr.) and 1474 (D. 59-61 (a); ph.; dr.; ἠρχιτεκτόνε[ι] rather than ἠρχιτεκτόν[ευσεν] should be restored; the architect - probably an *ingenuus* - is not necessarily of Eastern origin; the use of Greek may reflect his adoption of Greek tradition), *SEG* XLVIII 1418 (*Milet* VI 2 909; D. 64 (f); ph.) and 1555 (D. 63/64 (e); ph.), and *IGLS* XXI 2 141 (*SEG* VIII 348; D. 61 (b)).

2401. Architecture. Anthology. M.-C.Hellmann, *Choix d'inscriptions architecturales grecques, traduites et commentées* (Lyon 1999), presents 47 inscriptions (Greek text; translation; commentary): urban regulations; decrees concerning building operations; contracts; accounts; honorary texts; dedications; signatures of architects, craftsmen and commissioners; deeds of sale and leases. We give a *comparatio numerorum*. For some criticism see M.Sève, *BE* (2000) no. 99, who in no. 7 (*IG* II² 463) prefers F.Ruppenstein's interpretation of l. 53.

IG I²	Hellmann no.
24	4
IG I³	
35	4
79	5
476	17
IG II²	
463	7
1665	8
1668	12
1675	11
1678	10
2499	43
IG IV² 1	
103	23
IG VII	
3073	13
4255	16
IG XI 2	
144 A	18
287 A	45
IG XII 2	
11	14
IG XII 3	
86	1
IG XII Suppl.	
14	15

IG XIV	Hellmann no.
Add. p. 685	42
SEG XIII	
521	2
SEG XX	
142	33
SEG XXVI	
1118	42
SEG XXVII	
119	20
SEG XXXIII	
1040	26
SEG XXXV	
1569	38
SEG XXXVII	
1255	36
SEG XXXIX	
1002	44
SEG XLII	
785	3
1577	34
SEG XLIV	
2	4
SEG XLV	
1674	2
SEG XLVI	
1281	42

I.Oropos	Hellmann no.
292	16
CID II	
139	20
F.Delphes II	
pp. 39 and 101-121	28
F.Delphes III 4	
96	24
I.Histriae	
65	25
I.Délos	
104-4, aA	10
402	19
IGDS	
86	42
IGR I	
1254	34
I.Didyma	
25 A	21
34	22
479	27
I.Ephesos	
1518	30
3009	31
I.Erythrai	
23	32

Milet VI 2	Hellmann no.
569	48
935	47
IGLS	
376	39
TEAD VII/VIII	
pp. 128-134	29
SB	
8323	34
I.Pan	
38	34
*Syll.*³	
6	30
707	25
973	16
1097	43
OGIS	
39	40
483	2
GIBM	
1005	9
Tod, *GHI*	
6	30
40	4
Meiggs-Lewis, *GHI/GHI*²	
25	28

2402. Asiarchs. Cf. *SEG* XLIII 746; XLIV 1747; XLVII 1618. S.Friesen, *ZPE* 126 (1999) 275-290 and in *Steine und Wege* 303-307, argues that asiarchs are not to be identified with the provincial highpriests of Asia. He prefers not to rely on 'striking individual pieces of evidence' but to look 'for the patterns in the broad corpus of data' on the basis of a systematic analysis of all the available evidence. He favors D.Magie's view that asiarchs were a special cat-

egory of agonothetai and held a less prestigious office than the highpriests. For an excellent analysis of and criticism on F.'s arguments see *An.Ép.* (1999) [2002] no. 1508.

Brief analysis of *I.Eph.* 692 LL. 15-20 (translation; 280) and of *TAM* V 2 950 and 954 (286/287). For criticism of F.'s interpretation of these texts see H.Engelmann, *ZPE* 132 (2000) 173-175 (with *An.Ép.* (1999) [2002] no. 1509).

For fundamental criticism of F.'s thesis see now also P.Weiß, *'Asiarchen sind Archiereis Asiens. Eine Antwort auf S.J.Friesen'* in N.Ehrhardt, L.-M.Günther (edd.), *Widerstand - Anpassung - Integration. Die griechische Staatenwelt und Rom. Festschrift für Jürgen Deininger zum 65. Geburtstag* (Stuttgart 2002) 241-254. See also J.Mylonopoulos, *EBGR* 15 (2002) no. 79.

2403. Associations. The delimitation of a common space and its use for communal activities is studied by M.-F.Baslez, *Ktema* 23 (1998) [1999] 431-440, as one of the central characteristics of private associations from the 4th cent. B.C. onwards. B. draws upon the relevant inscriptions especially from Athens, Delos, and Rhodes and reflects on the use of the terms σύνοδος, σύλλογος, συναγωγή and κοινόν.

A.Wittenburg, *ibid.* 451-456, underlines the importance of the funerary cult and the desire to establish social prestige in the family associations and funerary foundations of the 3rd and 2nd cent. B.C.; in this context W. discusses briefly the testament of Ἐπικτέτα on Thera (*IG* XII 3 330; *SEG* XLVII 1272*), the foundation of Διομέδων in Kos (*PH* 36; *Syll.*³ 1106; *SEG* XLVII 1279*), and the foundation of Ποσειδώνιος in Halikarnassos (*Syll.*³ 734).

2404. Associations. The Εὐημέριοι and other 'joyful assocations'. Starting from the inscription mentioned in our lemma no. 1475, G.Bowersock, *CRAI* (1999) 1241-1256, discusses the epigraphical evidence on private assocations (συμβιώσεις) in Roman Imperial Asia Minor, whose name expresses 'joy'/'pleasure': the Εὐθεράπιοι in Miletos, the Ἀκράτητοι at Mylasa (*Milet* I 7 214; cf. VI 1 p. 202; *I.Mylasa* 584; cf. L.Robert, *Études anatoliennes*, Paris 1937, 63-66), the Καλοκάρδιοι and οἱ Ἔρωτες near Sardis (L.Robert, *Hellenica* IX, Paris 1950, 37/38). Similarly named associations are known from ancient literature, which seem to be clubs for entertainment, partly of frivolous character (Ἰθύφαλλοι; Αὐτολήκυθοι; Τριβαλλοί; Γελωτοποιοί/Γελοίαστοι). The epigraphical evidence, however, shows that in addition to these 'Vergnügungsvereine' *pur sang* (E.Ziebarth; F.Poland), there were those also seriously participating in civic or cultic activities and performing an important euergetistic function: contributions of their members supplant the public subscriptions flourishing especially in the Hellenistic period and having come to an end in the course of the 2nd cent. A.D. (latest example of 165 A.D.). Their 'joy' stems from devotion and civic pride. In *I.Mylasa* 584, 13 rows of seats in the theatre are reserved for the Ἀκράτητοι, both those of the first generation and their heirs, which implies lifelong membership and allegiance through the generations (and hence suggests a fixed relationship to the city, possibly including euergetistic activities; contra *I.Mylasa*: 'Club junger Leute'). B. argues that associations in which conviviality and collective euergetism go together owe much to Semitic tradition, where they were called *marzeaḥ* (cf. Βητομαρσέα (i.e., 'the clubhouse') ἡ

κ(αὶ) Μαιουμᾶς on the map of Madaba (*IGLS* XXI 2 15 [cf. *SEG* XLVI 2389 on Μαιουμᾶς]); cf. also *SEG* II 754 for a family association celebrating its εὐωχία, 'joyful banquet' in a room reserved for the cult of Zeus in the temple of the Palmyrene Gods in Doura-Europos). References to administrative functions support the view that the activities of associations went beyond revelling (e.g. Βαρναβους γραματους, i.e., γραμματεύς, in a list of adherents to the goddess Azzanathkona in Doura-Europos: C.Hopkins apud M.Rostovtzeff (ed.), *TEAD* V 146 no. 454; associations called *marz'ḥā* or συμπόσιον in Palmyra; tesserae giving entrance to their ceremonies are inscribed with χαρά or its Palmyrene equivalent). It is not a coincidence that the most famous ancient list of charitable donors is that from Aphrodisias for a Jewish community soup-kitchen (*SEG* XXXVI 970; XLVIII 1323*); other remarkable collective Jewish donations are those from the synagogue at Sardis (L.Robert, *Nouvelles inscriptions de Sardes*, Paris 1964, 37-58, and *I.Smyrna* 697 L. 30 (here 'the former Jews' [cf. also *SEG* XLVII 2329]) [But see M.-F.Baslez, *Ktema* 23 (1998) [1999] 437/438, who contrasts the *marzeaḥ* with the Greek κοινόν: the *marzeaḥ* is a 'compagnonnage (*hétaireia*)', 'phratrie ou symposion', whereas the Greek association is a 'communauté' (*koinon*)'].

2405. Athletics. O.M.van Nijf, *'Athletics, festivals and Greek identity in the Roman East'*, *PCPhS* 45 (1999) 176-200, emphasizes the importance of athletics as 'an alternative passport to Greek identity'; members of the urban elites organized athletic contests in which their sons performed, participation being 'a(n) ... attractive way of staking out a claim to Greek identity and social status'; brief analysis of sections of *SEG* XXXVIII 1462 (LL. 1-3, 6-12, 25-28, 37-46, 63/64, and 67-74); XLI 1345, 1349, 1352/1353; XLIV 1169, 1182, 1191 and 1194-1196; *TAM* III 1 141-213 (Termessos [for inscriptions for athletic victors and the prominent places they were set up, see O.M.van Nijf in *BICS* Suppl. 75, 2000, 21-36]).

2406. Baths. Inscriptions concerning baths. G.G.Fagan, *Bathing in public in the Roman world* (Ann Arbor 1999), uses archaeological, literary and epigraphical evidence in his study of Roman baths, bathers, 'bathing habit' and benefactors. The focus is on Rome, Italy and the western provinces. Inscriptions are at the base of the chapter on bath benefactors in Italy and the provinces (128-175; discussion of the role of emperors and imperial officials (137-142); local authorities and private benefactors (142-154); social status (154-160); non-constructional benefactions (160-164); motivation of local benefactors (165-170); named baths and financial details (171-175)). On 223-347 F.presents a catalogue of 339 (parts of) inscriptions, with text, brief commentary and frequently translations. The emphasis is on Latin inscriptions; nos. 288-347 (Part D, on 329-339) are in Greek; they are 'offered ... primarily for comparison with the Latin sections' (226) and presented in two groups: constructional (nos. 288-328; emperors; imperial officials; local authorities; private benefactors) and non-constructional benefactions (nos. 329-339; free bathing; water supply; heating; maintenance). On 226/227 F. points out that the term γυμνάσιον came to be applied to Roman-style bathing establishments (but cf. F. p. 6 for the different social function of the gymnasium of the Greek tradition [see also the comment of H.W.Pleket in the introduction of our lemma no. 2407]); the terms βαλανεῖον and λουτρόν, which designated specific types of bathing facilities in Greek context, were also applied to the Roman type of

baths. Most texts employ the terms casually; in his catalogue, F. limits himself to texts referring to βαλανεῖα and λουτρά. On 368-371 a list of parts of baths mentioned in these inscriptions; the Greek terms are ἐξεδραί, θᾶκος ('latrine'), παιδισκεῖον ('bordello'), περίστῳον ('colonnade'), προστῷον ('porch') and στοά. On 431-437 a concordance of Latin and Greek inscriptions. We give a *comparatio numerorum* with the Greek texts included in corpora, adding some references [for the nos. marked with an asterisk F. provides translations; F. assigned single inscriptions recording multiple benefactions to several entries]. For a review see C.Bruun, *JRA* 459-465. See also our lemma no. 2407.

IG XII 3	Fagan nos.	*IGR* I	Fagan nos.	*Syll.*³	Fagan nos.
326	312*	1162	294	852	312*
		IGR III		909	328*
SEG IV		66	299*		
425	315/316*	507	288*	*I.Arykanda*	
SEG XIV		659	289*	24	290*
379	328*	679	314		
SEG XVI		690	293*	*I.Eph.*	
718	325*	704	310*	453	325*
719	309	739	311	455	309
SEG XIX		833	295	500	308
830	319	1155	323*	661	336*
SEG XXVI		*IGR* IV		3080	296
1474	326*	216	334*	3249	300
SEG XXVII		228	306		
842	322*	454	333*	*I.Ilion*	
SEG XXVIII		507	288*	121	334*
396	337	522	335		
862	308	555	329*, 332	*I.Kyme*	
SEG XXX		860	331*, 338	19	292*, 339
1382	330	881	320		
1535	313*	1302	292*, 339	*I.Laodikeia*	
SEG XXXI		1378	321*	*am Lykos*	
1316	297*	1440	302*	82	331*, 338
SEG XXXIII					
773	291	*TAM* II		*I.Prusias*	
SEG XXXIX		396	289*	20	299*, 318
372	307*	578	314		
		651	288*	*Milet* I 9	
CIG		905 (XIX B-D)	311	339 (cf. VI 1 pp. 112-114)	315/316*
8622	328*	*TAM* V 1			
		758	324*		
IGR I					
854	298*				

Merkelbach-Stauber, *SGO* I	Fagan nos.	*IGLS*	Fagan nos.	*ILS*	Fagan nos.
01/20/16	315/316*	1490	327*	8796	293*

2407. Baths. Greek epigrams concerning baths. In addition to literary epigrams and Latin *carmina epigraphica*, S.Busch, *Versus Balnearum. Die antike Dichtung über Bäder und Baden im römischen Reich* (Stuttgart-Leipzig 1999), discusses 45 Greek epigrams inscribed on stone; they are all from the later Imperial period and come from Asia Minor, the Near East and Rome. B. presents the Greek text, a German translation and, in some cases, a detailed commentary; an app.cr. is provided when textual problems affect the interpretation of the epigram concerned. We give a *comparatio numerorum* for all the Greek inscriptions discussed by B.; an asterisk indicates that Busch proposes a new reading or restoration; for reasons of space we do not mention all these suggestions, the more so since most of them are modest; nor do we summarize the otherwise very valuable commentaries [on 21, 29 and 417 B. too easily adopts the view that in the Roman Imperial period the Greek gymnasion was transformed into a bath; see my remarks in *Scienze dell' Antichità* 10 (2000) 634/635, Pleket]. For reviews see N.de Haan, *Mnemosyne* 54 (2001) 748 and S.Lorenz, *CR* 50 (2000) 67. See also our lemma no. 2406.

IG XII 3	Busch, pp.	*SEG* XXVIII	Busch, pp.	*SEG* XLVIII	Busch, pp.
202	100/101	585	563/564	1371	104/105
IG XII 9		*SEG* XXXI		1757app.cr.	117-121*
1179	533	1658	281/282		
IG XIV		*SEG* XXXII		*IGUR*	
889	346-355	1502	85-98*	69	127/128
903	311	1503	206-208		note 78
1034	131/132	*SEG* XXXIII		203	131/132
2202	530/531	773	121-123*	1329	530
		SEG XXXIV			
CIG		1115	187-189*	*ALA*	
3846 Add. L	531	*SEG* XXXV		41	110/111
5956	346-355	1055	133-146*	74	108-110
		SEG XXXVI		85	168/169
SEG IV		1344	203/204		note 190
729	194-197	1345	204-206	86	168
SEG XIV		1347	208-210		
818	123-125	*SEG* XXXVII		*I.Eph.*	
SEG XVIII		1271	146-148	453	185-187
759	130	1325	117-121*	456	532
SEG XXVI		*SEG* XLII			
1044	409 (on the	1432	200-203*	*I.Knidos*	
	opening hours	*SEG* XLVI		301	102
	of baths and	1496 app.cr.			
	gymnasia)	in fine	281/282		
1474	105-107	1908	85-98*		

I.Laodikeia am Lykos	Busch, pp.	*I.Kourion*	Busch, pp.	*Syll.*^{3}	Busch, pp.
13	326/327	204	105-107	1240	533
Milet I 9		*I.Salamis*		*MDAI (A)*	
339 (A-D)-343	154-185*	45-47	190-194*	29 (1904)	
		202	204	165-167 no. 6	533/534
I.Perinthos					
215	563/564	*IGLS*		Peck, *GV*	
		1490	149/150	1146	530/531
I.Side		1685	150-152	1794	311
105	534 note 41	1958	304		
		1999	210/211	Sterrett, *EJ*	
Studia				302-306 nos.	
Pontica III		*IGR* III		352-354	557-559
26/27	194-199	811	534 note 41		

2408. City. Streets and quarters in cities. E.Greco in M.Castoldi (ed.), *Κοινά. Miscellanea di studi in onore di Piero Orlandini* (Milan 1999) 223-229, studies street names in Greek cities on record in inscriptions and literature. They mostly draw on topographic indications. Sanctuaries are prominent markers, as is already apparent in the oldest relevant document, the Thasian 'Stèle du Port' (*SEG* XLII 785; XLVIII 1166*): this mentions a ὁδὸς τῆς ὄχθης ('coastal street'?; L. 1), a (ὁδὸς) τõ 'Ηρακλέος τõ ἰρõ (L. 2), a ὁδὸς τõ ἰρõ Χαρίτων (L. 3), a street running from the Herakles sanctuary to the sea (LL. 23/24) and one from the Charites sanctuary to the buildings called ἀργυραμοιβήϊον and συμπόσιον (LL. 41-43); in Athens, the περίοδος περιπάτου is a long way circling around the Akropolis (*IG* II^2 2639; 4th cent. B.C.). 'Real' names (e.g. with a historical or mythical connotation) are mainly known from literature (ample discussion of the streets in Thourioi; cf. Diod. 12.10.7 [for Hippokrates as a useful source not adduced by G., see M.Sève, *BE* (2001) nos. 21 and 23]), but occasionally from inscriptions; contracts from Kamarina mention λαύραι (streets or quarters?): the λαύραι Περγάου καὶ Φερσσοφάσας (*SEG* XXXIV 940; XXXIX 998), λαύραι τοῦ 'Ηρακλέους (*SEG* XXXIX 1002; XLVII 1436) and a house ἐν τᾶι λαύραι τᾶι τῶν λανῶν (*SEG* XLVII 1434).

D.Hennig, *Chiron* 30 (2000) 585-615, presents a more exhaustive study on names of quarters and streets partly based on the same material. He starts with comments on the vocabulary (585-587): ὁδός and ἀγυιά indicate a way or street in general, στενωπός a narrow alley between houses, and πλατεῖα a main artery (cf. also below *in fine*); ἄμφοδον, δρόμος, ῥύμη and λαύρα have varying meanings; the data provided by ancient lexicographers are inconsistent. In the second section (588-591), H. focuses on the naming of streets after topographical markers (see above; he equally discusses the 'Stèle du Port' and the situation in Thourioi). Section three (592/593) is devoted to Kamarina (H. prefers considering the λαύραι as individually named quarters). Most of his study is based on papyrological evidence concerning Alexandria (594-611) and Antinoopolis (611-615). In Alexandria, the five quarters were numbered from α′ to ε′ from the foundation, and this denomination was maintained until the 4th cent. A.D., when the term τόποι superseded the old indications; Hadrian founded a sixth quarter named 'Αδριανόν (sc.

γράμμα). H. at great length discusses the function of these quarters ('γράμματα') in the urban administration. For Antinoopolis, Hadrian adopted the Alexandrian system: the city had four quarters (α'-δ') each subdivided in πλινθεῖα (*insulae*). H. points out in passing (595) that a similar rational organization of urban space can be found on Tenos (*IG* XII 5 872 = *Syll.*³ 1201; for the meaning of τόνοι cf. *SEG* XLIV 756).

In an archaeological study G.Bejor, *Vie colonnate. Paessagi urbani del mondo antico* (Rome 1999) 123/124, presents a brief appendix on the terminological problem of colonnaded avenues: colonnaded streets are πλατεῖαι but a πλατεῖα is not necessarily always a colonnaded street. For πλατεῖα see ATAM 154-156: Robert translates πλατεῖα with 'large avenue'.

2408bis. City. Legal and economic aspects. D.Hennig in W. Hoepfner (ed.), *Geschichte des Wohnens* I (Stuttgart 1999) 587-600, gives an overview of the legal and economic aspects of the use of public and private space in the Greek cities. He disusses *inter alia* the regulations concerning the upkeep of streets (*SEG* XXXIII 1040; XLII 785; *OGIS* 483 = *SEG* XLV 1674*), the conflicts between neighbors (*IG* IX 1 692; *I.Cret.* IV 52 B), public access to private property (*IG* XII 7 67 B; *Syll.*³ 1185), the reception of exiles, the right of ἔγκτησις, the registration of immovables and deeds of sale (e.g. *IG* XII 5 872; *SEG* XXXVIII 670-673; XL 555/556), and the leasing of houses (*IG* II² 167 = *SEG* XXXIII 167; *SEG* XXXIII 624; *CID* II 67-73).

2409. City. Temple revenues and the polis. A.D'Hautcourt in *Il Capitolo* --- (cf. our lemma no. 1813) 249-260, examines the relation between sacred and public revenues in Asia Minor in the Roman period; remarks on various categories of sacred revenues (public subscriptions (*SEG* XXXVII 883; XXXIX 1176), revenues from land; lease of sacred land; money-depots; loans; fines); the conclusion is that there was 'un esprit de services mutuellement rendus et payés à l'intérieur de l'unité économique et idéologique que représentait une cité' (260).

2410. Cultural identity. The Greek world under Roman rule. In P.Veyne's essay *'L'identité grecque devant Rome et l'empereur'*, *REG* 112 (1999) 510-567, inscriptions are occasionally adduced to illustrate various aspects of an argument essentially based on literary sources. We mention *Syll.*³ 684 (V. 521/522; intervention by a Roman governor in local upheavals, possibly directed against Rome, in Dyme, 144 B.C.); *OGIS* 315 (VI) (*RC* 61; V. 524, with a translation of LL. 6-20 in note 59; letter of Attalos I to the highpriest of Pessinus illustrating 'l'accent peu amène sur lequel les "amis" de Rome parlaient des Romains en confidence'); *IGR* IV 661 (Laum, *Stiftungen* II 133 no. 173; cf. *MAMA* VI 159*; V. 529; testament of 92 A.D. from Akmonia, which should be respected τῷ αἰῶνι τῆς 'Ρωμαίων ἡγεμονίας (LL. 12/13)); *SEG* XXXIX 456, *IG* V 1 130, *OGIS* 511, and *TAM* III 106 (V. 540; active military support to the emperor by Greeks - often styling themselves σύμμαχοι - in the 2nd/3rd cent. A.D.); *I.Bubon* 2 (V. 541; in 190 A.D., the emperor Commodus congratulates Boubon with its succesful self-defence against brigands); J.Reynolds, *Aphrodisias and Rome* (London 1982) no. 22 (V.

557/558; letter of Gordian III, in which the emperor calls Aphrodisias 'your πατρίς' and Rome 'my πατρίς').

2410bis. Demography. In an overview of problems of method and sources in the study of ancient demography P.Brun in in *La démographie* -- (cf. our lemma no. 1242) 13-25, briefly discusses the difficulties in using epigraphical evidence for an estimate of the number of citizens on the basis of ephebic lists and references to the consumption of cereals (*IG* II² 1672; *SEG* IX 2), or to the votes given in an assembly (*IG* XII 2 526 + *IG* XII Suppl. pp. 65-67 = Tod, *GHI* 191; *I.Délos* 104-26 C; *I.Keramos* 9; *I.Magnesia* 92-94).

2411. Earthquakes and other disasters. H.Sonnabend, *Naturkatastrophen in der Antike. Wahrnehmung - Deutung - Management* (Stuttgart-Weimar 1999), is devoted to ancient and modern reactions - religious, psychological, scientific and practical - to catastrophes caused by nature, like earthquakes, vulcanic eruptions, floods and 'tsunamis' (tidal waves). The literary evidence prevails, but in the wake of L.Robert (*BCH* 102, 1978, 395-408; = id., *Documents d'Asie Mineure*, Paris 1987, 91-104; cf. *SEG* XXVIII 1035) S. also discusses inscriptions concerning earthquakes (σεισμοί): epitaphs of persons or groups (on 156 ph. of *SEG* XXVIII 1035 = *TAM* IV 1 134; *CIG* 3293); dedications by survivors; support and restoration afterwards. On 155-158 he reflects on the relatively small number of epitaphs as compared to the much larger number of persons who must have fallen victim to catastrophes; this may be due to the fact that most bodies could not be rescued and to religious awe (catastrophe interpreted as a divine punishment). Dynasts (200-202), emperors (215-230), cities (203-206) and local benefactors (206-208) provided support to victims. Brief discussions of inter alia *IG* VII 4132; XII 1 23 and 708; *SEG* IV 387; XVII 146; XXXVIII 1476; *Tit.Cam.* 110; *I.Iasos* 4 (*SEG* XLI 928*; cf. XXXV 1517; *OGIS* 237); *I.Stratonikeia* 1009 and 1029; *I.Didyma* 132; *TAM* II 905; *Syll.*³ 1116; *GV* 1999.

2412. Economy. Customs dues. J.France, *'Les revenus douaniers des communautés'* in *Il Capitolo* --- (cf. our lemma no. 1813) 95-113, briefly examines *termini technici* like διαγώγιον, παραγώγιον, ἐλλιμένιον, ὁλκός and subsequently focuses on local urban customs dues, well to be distinguished from the imperial *portoria*. Brief remarks on the 'tariff' of Palmyra (*OGIS* 629; cf. *SEG* XXXIV 1449; XXXVII 1458) and on the customs inscription from Kaunos (*SEG* XIV 639; XXXVI 991) where F. finds clear evidence for an urban tax (and not the Roman *portorium*); exemption is awarded to citizens, metics and resident foreigners, who do business in the city. Export of slaves and import of salt are excluded from exemption; foreigners who are in transit, also continue to pay tax. F. wonders whether Kaunos was correctly restored in *SEG* XXXIX 1180 LL. 25/26 (Ephesos); the restoration implies that the Roman *portorium* was also levied in the city. In an Appendix (110-113) ■ tabular survey of all the evidence concerning municipal *portoria* [for Kaunos see now also H.Schwarz, *Soll oder Haben? Die Finanzwirtschaft kleinasiatischer Städte in der römischen Kaiserzeit am Beispiel von Bithynien, Lykien und Ephesos (29 v.Chr.-284*

n.Chr.) (Bonn 2001) 385-395 (an urban tax); for Myra, for which France adduces *OGIS* 572, see now the inscription discussed by Schwarz in *EA* 33 (2001) 15-37, and in her book (395-401), Pleket].

2413. Economy. Famine and corn supply in Asia Minor. J.Kobes, *Laverna* 10 (1999) 81-98, collects the literary and mainly epigraphical evidence for shortages of grain and/or famine in Roman imperial Asia Minor: D.M.Robinson, *TAPhA* 55, 1924, 5-20 (Latin edict of L. Antistius Rusticus, governor of Galatia-Cappadocia; 93 A.D.); inscriptions referring to grain import, mostly from Egypt: *I.Eph.* 211 (German translation; imperial letter, probably of Hadrian: cf. *I.Eph.* 274); *I.Eph.* 3016 (early 3rd cent. A.D.); *I.Tralleis* 77, 80 (Hadrianic) and 145 (1st cent. A.D.); *I.Prusias* 6 and 13 (Severan); cf. also *I.Eph.* 215 (*I.Magnesia* 114; *SEG* IV 512 (XXVIII 863); measures against a bakers' strike; ca. 200 A.D.) and *SEG* XI 491 (grain import from Egypt also in Laconia; ca. 115-150 A.D.). On the basis of mainly 19th and 20th century statistics concerning the climate, fertility and average consumption K. argues that during the 1st-3rd cent. A.D. Asia Minor was structurally unable to feed its inhabitants. The urban σιτῶναι had to buy grain to supplement the own production every year, and famines are likely to have occurred every fifth year. This implies an 'anhaltend trostlose Aussicht' (98) for the mass of the population, and a sharp contrast to the so-called 'Golden Age' of Asia Minor in the 1st/2nd cent. A.D.

2414. Economy. The financing of colonnades. On the basis of numerous inscriptions and archaeological data F.Rumscheid, *JDAI* 116 (1999) 19-63 (ph., dr. and (partial) translations of many texts, which defy enumeration), studies the planning, financing and constructing process of colonnades of temples and other public buildings, especially in western Asia Minor, in the Hellenistic and Roman Imperial period (6th cent. B.C.-3rd cent. A.D.). Many temples were built over a long time. Construction started when the financing of at least the complete naos was ascertained, so that the building could already be used in an unfinished state. The colonnades were added later step-by-step, as e.g. in Euromos, where the Zeus temple was built over a period of some 40 years and were mostly financed by local elite-members. Their donations often concerned architectural parts like single columns or sections of colonnades including parts of the epistylium. The benefaction was recorded in a rectangular frame or *tabula ansata* on the objects donated, mostly on the shaft, but also on the capital or the base; the surfaces to be inscribed were hewn during the process of fluting. The formulas ὑπέρ or ἀντί followed by the name of a magistracy imply that the inscriptions were intended as honorary [cf. M.Sève, *BE* (2001) no. 18: 'ce peut avoir été plus fréquent que ne le dit R., car on peut se demander si la formule ἐξ ὑποσχέσεως ne recouvre pas la même réalité, dans certains cas]. Public buildings other than temples were mostly financed on the basis of subscriptions, again often by local elite-members, mostly in the context of office-holding. Their names were listed in inscriptions on parts of the buildings concerned. Another, more powerful, source were royal donations, as e.g. in the case of the porticus of Miletos given by Antiochos I for Didymai; the revenues of this capital would have allowed the construction of one column per year. R. suggests that the same applies to the Athena temple of Priene [but cf. M.Sève, *loc.cit.*: 'mais le fait que le portique nord de l'agora a été appelé portique sacré à partir du I^{e} s. a.C. est-il une indice suffisant pour penser que les revenus en ont été affectés à ce poste?'].

2415. Economy. Glass in Diocletian's price edict, 301 A.D. *SEG* XXXV 1052*. E.M.Stern, *AJA* 103 (1999) 461-466, comments on the kinds of glass on record in M.Giacchero, *Edictum Diocletiani* -- (Genova 1974) 170/171 chapter 16 (*De vitro*; Latin and - quite mutilated - Greek text in a tabular survey; the Latin text from Aphrodisias: cf. *ALA* 231). She interprets LL. 7-9 as referring to glass used for mosaics (glass mosaic cubes). In L. 7 (a), she suggests restoring [χρύσ]ου λ(ίτρα) α': 'of gold (leaf) glass'. The three maximum prices of 40, 30, and 20 *denarii* on record in these lines could refer to gold leaf, colored, and natural bluish-green cubes, respectively (or the cakes for making them). On 469 a brief discussion of names inscribed on glass bottles. See also our lemma no. 2428.

2416. Embassies. In a review of F.Canali De Rossi's monograph (cf. *SEG* XLVII 2260) R.Selinger, *AAHG* 52 (1999) 53-55, presents a concordance of the nos. of C.De R.'s texts with those of *Staatsverträge*.

2417. Emperor. Building at the emperor's private expense. S.Panciera, *'Claudio costruttore de sua pecunia!'* in *Claude de Lyon* -- (cf. our lemma no. 2356) 137-160, presents on 149-160 a list of inscriptions recording public works realized by emperors *pecunia sua* vel sim. The following are (partly) in Greek: 151 no. 10 = *IG* V 2 457 (*CIL* III 13691; Megalopolis; Domitian; 93/94 A.D.; restoration of a porticus ἰδίαις δαπάναις); 157/158 nos. 30 (a)-(d) = H.G.Pflaum, *Syria* 29 (1952) 307 no. 1, 309 no. 3, *IGR* III 1288, and 1287 (*OGIS* 614), respectively (Adraha in Arabia; Valerian and Gallienus with Saloninus Caesar; Gallienus; 259/260 - 274/275 A.D.; fortifications built ἐκ δωρεᾶς τῶν αὐτῶν Σεβ(αστῶν) / τοῦ αὐτοῦ Σεβ(αστοῦ)).

2418. Emperor. Roman imperial portrait statues. J.M.Højte, *ZPE* 127 (1999) 217-238, collects and discusses thirteen Latin and eight Greek inscriptions recording portrait statues of Hadrian's heir L. Aelius Caesar, who was adopted (probably late) in 136 A.D. but died before the emperor's death. He examines their geographical distribution (21 cities, many of them unimportant places; the ratio east/west of Aelius Caesar's statues from his lifetime is approximtely even; other *Caesares* were popular especially in the west; Hadrian's popularity in the east may account for this irregularity), the types of monuments and their context (mostly bases, three as part of a dynastic group), the identity of the dedicants (9 local administrative bodies; 4 individuals; 8 unspecified; little information on the occasions) and chronological problems (at least one fifth - all Latin inscriptions - was dedicated posthumously in the early reign of Antoninus Pius). H. also comments on the ratio between extant statue bases and portraits of emperors in general (average of 2 : 1, implying that ca. 10 portraits of Aelius Caesar can be expected). Texts and

translations in a catalogue on 230-238. Those in Greek are *IGBulg* II 602 (*IGR* I 569; Nikopolis ad Istrum; 234 no. 12); *I.Histriae* 73 (*SEG* XXXII 692; 234/235 no. 13); *IG* VII 2238 (Thisbe; 235 no. 15); *IGR* IV 240 (III 35; *I.Hadrianoi* 43; 235/236 no. 16); *IGR* IV 900 (*I.Kibyra* 11; 236 no. 16); AvP VIII 3 7 (236/237 no. 18); *SEG* XLI 1250 (*I.Selge* 8; 237 no. 19); *IGR* III 105 (*SEG* XLI 1107; Komana, Pontos; 237/238 no. 21).

Id., *ZPE* 133 (2000) 221-235, examines the relation between imperial travels and the erection of portrait statues. On the basis of dated inscriptions on statue bases for Trajan, Hadrian and Antoninus Pius (ca. 25% of the totals in each case; appendix of dated bases of Trajan and Hadrian on 233/234; ca. 80% of the totals for each was found outside Italy), he shows that contrary to the prevalent opinion visits of emperors did not motivate cities or individuals in the provinces to erect statues right away. Consequently the habit of basing chronological sequences of portraits on these alleged fixed points is unjustified.

2419. Emperor. Aurelian. In E.Frézouls - H.Jouffroy (edd.), *Les empereurs illyriens. Actes du colloque de Strasbourg (11-13 octobre 1990)* (Strasbourg 1998), the following Greek inscriptions concerning Aurelian or his wife are briefly discussed: *IGR* III 968 a (*CIL* III 219 (a); T.B.Mitford, *ABSA* 42, 1947, 217 no. 7; milestone from Paphos; S.Estiot on 113: to be dated after summer 272 A.D. if [Παρθικόν] is restored in L. 8); *I.Perinthos* 13 (honorary inscription for Aurelian's wife Ulpia Severina; K.Strobel on 124: the unusual titulature Θεὰ Νείκη Σεβαστή points to the period when she held undivided power after Aurelian had been killed in 275 A.D.); *SEG* XXVIII 578 (ph.) and *IGBulg* II 734 (*SEG* XXXVI 680; V.Velkov on 165/166: honorary inscriptions from Kabyle and the emporion Discoduraterae (territory of Nikopolis) testifying to the emperor's passage on his journey from Moesia Inferior to Palmyra in 272 A.D.). See now also our lemma no. 714.

2420. Epigrams. Index. V.Citti - E.Degani - G.Giangrande - G.Scarpa published *An Index to the* Griechische Vers-Inschriften *(ed. W.Peek, Berlin 1955)*, vol. II (ζ-ὀψιγόνος) and III (Π-Ὠφέλιμος) (Amsterdam 1999 and 2002, respectively). For vol. I see *SEG* XLV 2237.

2421. Epigrams. Afterlife. M.C.Barrigón in A.Alonso Avila et alii (edd.), *Homenaje al Profesor Montenegro. Estudios de historia antigua* (Valladolid 1999) 133-149, summarizes the views on afterlife in funerary inscriptions, especially in epigrams, and the common themes of epigrams (darkness of Hades, water of Λήθη, δόμοι εὐσεβέων, μακάρων νῆσοι, Ἠλύσια πεδία, λειμὼν εὐσεβέων). B. argues that the traditional pessimistic idea of the underworld coexisted with the belief that virtuous persons enjoyed a blessed life after death.

2422. Epigrams. Funerary epigrams. L.Rossi, *ZPE* 126 (1999) 29-42, argues that certain themes of the literary θρηνῳδία of the early Classical period (especially of Simonides and Pindar) are adopted in later funerary epigrams. Through certain expressions (e.g. οἴμοι) and themes the epigrams recreate the ceremonial atmosphere of the authentic lament during the burial (e.g. *CEG* 470). Consolatory themes, such as the common share in death (*CEG* 34, 487 and 518; *GV* 1537, 1655 and 1975), prevail in early epigrams, whereas the idea of a blessed afterlife becomes popular from the 2nd cent. B.C. (e.g. *GV* 768, 861, 1471 and 1989). R. discusses the following motives: the exhortation to the parents not to cry (*GVI* 851, 945, 953 and 1151), the comparison of lamenting persons with birds (*GV* 661, 701, 756 and 923) and the death of the sons of gods (*GV* 1249, 1695, 1935, 1941 and 2023).

2423. Epigrams. Travelling in Greek epigrams. M.Nocita, *Atti XI Congresso* I 807-813, announces a full study of Greek epigrams recording the travels of the deceased on land and at sea and presents a provisional account of some aspects: Homeric reminiscences (especially *Od.* 1.3), itineraries (*SEG* XXV 711; XXVI 1456; *GV* 1580), winds and stars, the travellers themselves (traders, ναύκληροι, doctors, actors, artists).

2424. Epigraphy. Mario Segre. F.Cordano in *Storiografia* -- (cf. our lemma no. 1350) 87-97, presents an outline of the life and professional activities of Mario Segre (1904 - Auschwitz 1944). See also D.Bonetti - R.Bottoni (edd.), *Ricordo di Mario Segre epigrafista ed insegnante. Atti della giornata in memoria di Mario Segre e della sua famiglia, Milano, Liceo-ginnasio 'G. Carducci', 23 maggio 1994* (Milan 1995; *non vidimus*).

2425. Funerary reliefs. J.Fabricius, *Die hellenistischen Totenmahlreliefs. Grabrepräsentation und Wertvorstellungen in ostgriechischen Städten* (Munich 1999), examines relief stelai with funerary banquets in an attempt to discover the values which the funerary scenes with all their symbols represent. She selects four cities: Samos, Rhodes, Byzantion and Kyzikos (area of): see our lemmata nos. 878, 1063, 1142, and 1763). For each city she briefly surveys the inscriptions on the reliefs and studies the correspondence between text and relief. Special attention to the position of women as represented on reliefs, and of foreigners and their many associations in Rhodes. In the section on Byzantion (258-260) she defends the view that the genitives preceded by a female name in the nominative denote the husband rather than the father. The Index on 363-370 shows the large number of texts from the above-mentioned cities discussed in passing and occasionally with some detail by F. She paints an impressive picture of the mentality and values which form the background of the reliefs (*inter alia*: importance of the family, of *paideia*, of workers and traders, of the elite of 'Honoratioren').

2426. Gems. D.Plantzos, *Hellenistic engraved gems* (Oxford 1999), presents a comprehensive study of the typology (style and chronology; shapes and materials; subject-matter), production and function of Hellenistic glyptic, especially intaglios. He also discusses the relevant written sources, both literary and otherwise. The following subjects are of interest to epigraphists: precious stones on record in Athenian and Delian temple inventories (12-17; see our lemmata

nos. 58, 60, 164/165 and 1052; for the vocabulary - notably σφραγίδες/σφραγίδια - see *SEG* XLVI 2381); σᾶμα/σῆμα as a term for 'seal' (18; *IG* IV 179 (*LSAG*² 113 no. 7; *SEG* XI 44; XL 301*)); archives in the Hellenistic world (22-32; discussion of inscribed public seals, e.g. Δολιχαίων, Νικοπολειτῶν, Παλμύρα ('Αδριανή), Σ (for Σελινοῦς or Σελινουντίων); seals recording urban officials; for the seals found in Nea Paphos see *SEG* XXIX 1577; for those from Delos see *SEG* XLII 734*); signatures of gem-engravers (63-65: royal patronage in the early Hellenistic period; portraiture of rulers; artists moving from one court to another; engravers occasionally also employed as die-cutters; no individual careers can be traced in the later Hellenistic period; discussion of inter alia 'Απολλώνιος, Νικίας, Δημᾶς and Σῶσις; 92-95: Greek engravers under Roman patronage: revival of signatures; discussion of inter alia 'Αγαθάγγελος, 'Αγαθόπους, Γναῖος, Δαίδαλος, Μηνόφιλος and Σκόπας; Σόλων and Διοσκουρίδης are known to have worked for (the circle of) Augustus); inscriptions on gems given as token of love (109: μεμνήσō; μνημονεύε (μου)). On 113-136 P. presents a catalogue of 709 pieces classified on the basis of subject-matter; the inscriptions - unfortunately presented in majuscules - are almost all engraver's signatures (in the nominative, with or without ἐποίει; occasionally in the genitive; no inedita; ph. except of no. 448). We give a complete alphabetical list of engravers' names [the numerals between brackets refer to the nos. of the catalogue]: 'Αγαθάγγελος (619), 'Αγαθόπους (617), 'Απολλοφάνης (466), 'Απολλώνιος (71 and 101), Γάϊος (709), Γέλων (165), Γναῖος (620 and 622), Δαίδαλος (611), Δημᾶς (94), Διοσκουρίδης (397, 459, and 624), Λυκομήδης (48), Μηνόφιλος (621), Νεῖσος (164), Νίκανδρος (30), Νικίας (91), 'Ονησᾶς (376-378), Πάμφιλος (470), Πλάτων (154), Σκόπας (618), Σκύλαξ (448), Σόλων (474 and 623), Σῶσις (44 (?) and 195), Σῶσος (or Σωσοκλῆς or Σωσθένης (?); *CIG* 7263), Φειδίας (197), Ὕλλος (631), Φῆλιξ (625; with the name of the owner: Καλπουρνίου Σ{σ}εουήρου). The other inscriptions mentioned in the catalogue are: ἀδελ[φῶν] (3; Ptolemy II and Arsinoe II), Ποπιλ(--) 'Αλβαν(--) (633; owner's name) and Σειλανός (669; Silenos mask [σ(ε)ιλήνος as emblem of the name Σειλανός?, Tybout]).

2427. Gladiators. W.Pietsch in *Steine und Wege* 373-378, focuses on the status dissonance of gladiators, highly esteemed as 'stars' in the games but condemned to the social fringe in official Roman opinion and in legislation. For the *humiliores* a career as gladiator opened up a perspective of upward mobility. Legal restrictions included a ban on funerals, but numerous epitaphs for gladiators set up by their patrons, *collegia* and/or relatives show that reality was different. Brief discussion of *I.Eph.* 1172 and *SEG* XLV 1589-1592 (cemetery for gladiators in Ephesos possibly provided by a patron or *munerarius*; the individual monuments were erected by colleagues and widows; Pfuhl-Möbius 1226 should probably be assigned to this group; cf. also Pfuhl-Möbius 1203 = *IGR* IV 1181 for another private epitaph); *SEG* XXXIX 407 (and the other epitaphs mentioned *ibid.*; cemetery in Patras); *IGR* III 837 (sarcophagus of a gladiator and another person in Antiochia-on-the-Kragos); *I.Eph.* 2226, 3055, 3070; Pfuhl-Möbius 1236 (*collegia* of gladiators in Ephesos and of former gladiators in Rome).

2428. Glass. M.-D.Nenna, *Les verres* (*EAD* 37; Athens-Paris 1999) 7-20, discusses the Greek words for objects and vases made of glass and presents a list (14-20) of those on record in inscriptions. Athenian inventories: *IG* II² 1373, 1376/1377, 1388, 1400, 1394/1395, 1400, 1425, 1447, 1449, 1457, 1485, 1532-1534; Delian accounts and inventories: *IG* XI 2 161; *I.Délos* 1403, 1412, 1414, 1417, 1421, 1426, 1429, 1432/1433, 1439, 1441, 1450; Kos: *PH* 36). The words are βωμίσκος, δακτύλιος, ἐξάλειπτρον, καθετήρ, κύλινδρος, κυμβίον, οὖς, ποτήριον, ῥυτόν, σκύφος, σφραγίδιον, σφραγίς, φιάλη, χλίδων, χυτά. See also our lemma no. 2415.

2429. Iconography. Late antique city representations. R.Farioli Campanati, *FR* 145-148 (1993/1994) [1999] 259-291, discusses several iconographical problems concerning cities, buildings and other architectural structures represented on early Christian mosaics from Syria and Arabia. The cities are frequently identified by inscriptions. F.C. argues that the cities can also be identified on the basis of the individually characterized local churches or sanctuaries represented; consequently these representations are not interchangeable pictograms [for a more nuanced view see J.Deckers as summarized in *SEG* XXXVIII 1971]. The following mosaics with Greek inscriptions are discussed in some detail: the mosaic map of Madaba (259-261; *IGLS* XXI 2 153; *SEG* XLV 2018*); the city friezes in churches in Ma'in (264/265; dr.; *SEG* XXXV 1580; XLV 2023) and Kastron Mefaa (263-269; dr.; *SEG* XXXVII 1552-1616, especially 1569-1595; XLVIII 1916*); the representations of a church of St. Stephan in Kapropera (269/270; dr.; *SEG* XLII 1350), and of the cities of Bethlehem and Jerusalem in Epiphaneia (271-283; ph.; *SEG* XLV 1905 B; F.R. also comments on the four rivers of Paradise represented here (1905 A) and elsewhere).

2430. Kinship. C.P.Jones, *Kinship diplomacy in the ancient world* (Cambridge, Mass.-London 1999), examines how in the mutual relations of Greek cities, and in the relations between Greek cities and rulers (Hellenistic kings; Roman emperors) the concepts of οἰκειότης ('intimacy', 'familiarity') and συγγένεια were used in attempts to ask assistance and diplomatic intervention. Various inscriptions are discussed in some detail: *SEG* XXXVIII 1476 (on 29, 61/62, 68/69; App. I on 139-143); XLI 1003 (on 60); L.Robert, *Documents d'Asie Mineure* 173-186 (on 52/53); *I.Magnesia* 26, 35, 52 (on 59); *I.Lampsakos* 4 (*Syll.*³ 591) (on 96); *I.Stratonikeia* 22-39 (on 113/114); *TAM* II 174 (on 114/115).

On 94-105 reflections on the relations between Rome and Ilion and Aphrodisias, respectively. See also S.Lücke, *Syngeneia. Epigraphisch-historische Studien zu einem Phänomen der antiken griechischen Diplomatie* (Frankfurt am Main 1999) and J.Curty, '*La parenté légendaire à l'époque hellénistique. Précisions méthodologiques*', *Kernos* 12 (1999) 167-194.

2431. Land distribution in Archaic Greece. The Greek cities were often confronted with the need to distribute public land to new settlers, returning colonists or exiles. F.Ruzé, *Ktema* 23 (1998) [1999] 181-189, surveys the solutions envisaged in the Archaic and early

Classical period, in particular the distribution of the reserves of public land (*IG* IX 1^2 609 = our lemma no. 580; *IG* IX 1^2 718 = our lemma no. 579; *SEG* XXVII 631 = *Nomima* I 22; *Syll.*^{3} 141 = *SEG* XLIII 348*; *IvO* 11 = *Nomima* I 21) and the return of land to returning exiles (*IG* V 2 262; *Nomima* I 19).

2432. Law in archaic Greece. K.-J.Hölkeskamp, *Schiedsrichter, Gesetzgeber und Gesetzgebung im archaischen Griechenland* (Stuttgart 1999), studies the literary and epigraphic evidence concerning the introduction of new laws in archaic Greece. The main part of the book is devoted to a survey of the evidence for 53 cities (67-261). H. plausibly argues that early legislation aimed at regulating specific issues rather than establishing general norms valid for all issues. H. also reflects on the role of the assembly in the introduction of new norms and on the 'monumental' character of the inscriptions. Among the many inscriptions discussed we single out *IG* IV 439 a-c = *Nomima* II 9 (230/231; Phleious); *IG* IV 493 = Koerner, *Gesetzestexte* 24 = *Nomima* I 101 (217-219; Mykene); *IG* IV 1607 = Koerner, *Gesetzestexte* 32 = *Nomima* 79 (148; Kleonai); *IG* V 2 261 = Koerner, *Gesetzestexte* 33 = *IPArk* 7 (203/204; Mantineia); *IG* IX 2 1202 = Koerner, *Gesetzestexte* 51 = *Nomima* 82 (158/159; Korope); *IG* XII 3 450 (251/252); *IG* XII 5 40 (226/227; Thera); *SEG* XXX 380 = Koerner, *Gesetzestexte* 31 (257-259; Tiryns); *SEG* XXX 1283 = *LSAG*^{2} 473 I (87; Didyma); *SEG* XXXVIII 945 = *IGDS* 20 = Koerner, *Gesetzestexte* 85 (210/211; Megara Hyblaia); *IvO* 1 = Koerner, *Gesetzestexte* 36 (99/100; Elis); *IvO* 22 = *Nomima* I 17 (239/240; Selinous); *LSAM* 30 = *I.Ephesos* 1687 a/b (114); *Syll.*^{3} 4 = *Nomima* 32 (172/173; Kyzikos).

2433. Law. Asylia and imprisonment for debts. In a discussion of the arrest/imprisonment (ἄγειν, φέρειν, συλᾶν) of private persons, both by citizens and by foreigners, for debts in Athens (Demosth. 53.11) and on Crete (see our lemma no. 1220 and *SEG* XLVIII 1228), A.Maffi in C.Bertrand-Dagenbach et alii (edd.), *Carcer. Prison et privation de liberté dans l'antiquité classique* (Paris 1999) 7-17, offers a plausible explanation for the privilege of ἀσυλία. If the city of the indebted person gave the foreign creditor access to its courts, the city of the creditor had no reason to proclaim σύλαι against the debtor's city (and citizens); conversely, if access to the courts was not given, the creditor's city had no reason to offer ἀσυλία to the debtor's city.

2434. Law. The jurist M. Cn. Licinius Rufinus. F.Millar, *JRS* 89 (1999) 90-108, studies the epigraphical evidence concerning the career of the jurist M. Cn. Licinius Rufinus, a native of Thyateira and author of the *Regulae* (or *Regularum Libri*) in 12 or 13 books, of which 17 excerpts survive in the *Digest*. Texts and translations of *TAM* V 2 984-986 (= *IGR* IV 1215, 1214, 1216; Thyateira), *IG* X 2 1 142 (Thessalonika), *I.Beroia* 101 (L.Robert, *Hellenica* V, Paris 1948, 29-34) and *SEG* XLVII 1656 (Thyateira). The latter inscription gives the fullest account of Rufinus' career; for its details we refer to the extensive summary in the app.cr. of *SEG* XLVII 1656, based on the comments of ed.pr. P.Herrmann on which also M. heavily draws. M.

pays special attention to Rufinus' first five posts, which were equestrian, 'secretarial', ones at the side of the emperor. They can be dated between 211 and the early 220s A.D., i.e., the period to which Rufinus' reputation as an expert of Roman law (*IG* X 2 1 142 LL. 8-10: ἐνπειρότατος νόμων) goes back: he wrote his *Regulae* between 211 and 222 A.D., presumably under Caracalla (211-217 A.D.). M. argues that his last secretarial post, ἐπὶ τῶν ἀποκριμάτων (*SEG* XLVII 1656 L. 6) is that of *a libellis* rather than *a responsis* (so Herrmann). The expression is rare, but papyrological evidence (Alexandria; ca. 200 A.D.) shows that it was one of the accepted terms for replies to personal petitions addressed to the emperor (ἀπόκριμα had been used in inscriptions of the 1st centuries B.C. and A.D. in the sense of replies to embassies from Greek cities: cf. *I.Sardis* 8 LL. 35, 44, 58, 105, and 125; *I.Prusa* 2; J.M.Reynolds, *Aphrodisias and Rome*, London 1982, no. 8 L. 82; no. 9 L. 15; *IG* VII 2711 LL. 68 and 107; 2712 L. 48).

M. compares the style of the *Regulae* with that of the *a libellis* of about the same period for whom T.Honoré, *Emperors and Lawyers*^{2} (London 1994), discerned a distinctive style. He suggests, with due caution, identifying Rufinus with H.'s 'Secretary no. 7', holding office from October 222 to October 223 A.D. (*op.cit.* 98-101). The 92 or 96 reports assigned to 'no. 7' by H. often begin with an emphatic statement of the law or of principle. This is in line with the fragments from the *Regulae*, which tend to state basic principles concisely and authoritatively.

Finally, M. adduces literary evidence to show 'how arduous and challenging an intellectual journey it was for citizens of Greek cities to master both Latin and Roman law, and then to enter the Imperial service, and even, in Rufinus' case, to contribute a work to the corpus of juristic writing in Latin' (108).

2435. Linguistics. Lesbian dialect. R.Hodot in Κατὰ Διάλεκτον 383-399, lists a number of new texts which appeared after the *Bulletin de dialectologie grecque* (*REG* 98, 1985): *SEG* XXXIV 849 and 1238 (*SEG* XXXVIII 1245); XXXVI 750; XXXVIII 1250; XL 1112 (4) (6); XLII 755; XLIII 874; XLIV 990 (*I.Alexandreia Troas* 2). Brief linguistic comment. On 398/399 an Appendix on the word κέρναν in *IG* XII 2 1 (*SEG* XXXIV 849) LL. 13/14.

2436. Linguistics. Phrase structure analysis in archaic inscriptions. R.Wachter in Κατὰ Διάλεκτον 365–382, offers a detailed analysis of the structure of *Syll.*^{3} 9 (*IvO* 9; Meiggs-Lewis, *GHI*^{2} 17; *SEG* XXXV 378*; treaty between Elis and the *Evaoioi*; 500–475 B.C.; see our lemma no. 462) and *IG* IX^2 1 718 (Meiggs-Lewis, *GHI*^{2} 20; Law of the Eastern Lokrians concerning their colony at Naupaktos; 475–450 B.C.; see our lemma no. 579), with specific reference to what can be inferred about accentual units and semantic-syntactic units on the basis of the position of the marks of punctuation. He believes that the punctuation was inserted in these, and perhaps in related texts, during a process of dictation to a number of scribes recording the text on perishable material that could then be given to the engravers. The punctuation reflected 'the basic need to leave enough time to the scribes to catch up with the speed of the person dictating.' W. suggests that the 'very beginning of any linguistic theory, and in particular of syntactic analysis, may be found in situations such as our dictation of legal texts, when someone trained in the careful use of language—was forced to speak—slowly and clearly,—dividing

his text—into plausible segments,—and had plenty of time—for thoughtful reflexion—on what he did.'

2436bis. Literature. Inscriptions in ancient literary sources. C.Higbie, *TAPhA* 129 (1999) 43-83, focuses on the interest of ancient scholars in inscriptions from the late 5th cent. B.C., especially in connection with matters of chronology. Discussion of the research by Krateros in the Athenian archives and of the use of inscriptions by Herodotus, Thucydides, Aristotle (cf. our lemma no. 554), Plutarch and Pausanias.

2437. Literature. Onesandros. Y.Le Bohec in *Claude de Lyon* -- (cf. our lemma no. 2356) 169-179, discusses the purpose of the *Στρατηγικός* by Onesandros, dedicated to Quintus Veranius, governor of Lycia-Pamphylia from 43 to 47 A.D. [cf. *SEG* XXXI 1316 on p. 345 initio] and *cos.* 49 A.D. On 171/172 he questions the validity of the long-standing identification of this author with the 'Ονήσανδρος who honored a Veranianus in two inscriptions from Salamis on Cyprus (*Salamine de Chypre* -- (cf. *SEG* XXXVII 1394) nos. 108 (*IGR* III 995) and 109): the connection between Veranianus and Veranius is uncertain, and Onesandros the father of Zenon (no. 108) and Onesandros the son of Artabates (no. 109) may well be different persons.

2438. Literature. Sophists. R.Urias Martinez, *'La retorica como instrumento de promocion en la parte oriental del imperio'* in F.J.Presedo - P.Guinea - J.M.Cortés - R.Urias (edd.), *Χαῖρε. Homenaje al Profesor Fernando Gasco* (Sevilla 1997) 391-403, collects literary (notably from Lucian and Philostratos) and epigraphical evidence bearing on the social mobility of some sophists who acquired Roman citizenship, became *ab epistulis Graecis* or *advocatus fisci*, attained equestrian or senatorial status, or had access to circles near the emperor (*non vidimus*; cf. S.Follet, *BE* 2000 no. 88).

2438bis. Literature. Apuleius: the motif of abduction and liberation and inscriptions. C.Wolff, *REG* 112 (1999) 253-258, focuses on the story of the kidnapping of Charite on her wedding day by brigands operating in and near Hypata and her subsequent liberation through a ruse staged by her fiancé Tlepolemus in Apuleius, *The Golden Ass* 4.26 and 7.1-13, respectively. She argues that its basic facts - abduction and rescue on private initiative - have their roots in reality, though not necessarily contemporary: parallels are found in inscriptions from the 3rd/2nd cent. B.C. One of these is a decree of Hyettos for two citizens of Hypata who sought, found and freed two Hyettian citizens seized by robbers (A.Wilhelm, *JÖAI* 8, 1905, 276-285; A.Bielman, *Retour à la liberté* [cf. *SEG* XLIV 1736] no. 49); similar events are on record in *IG* II² 652 (Bielman no. 18), *F.Delphes* III 1 457 (*SEG* II 292; Bielman no. 50), L.Robert, *Études anatoliennes* (Paris 1937) 90-95 (*I.Smyrna* 584; Bielman no. 35; Temnos); cf. also *SEG* XXXIX 1243 Col. II LL. 33-48, especially 33-36 (Klaros). Reflections on the mix of *realia* and phantasy in ancient novels.

2439. Livia. E.Bartman, *Portraits of Livia. Imaging the imperial woman in Augustan Rome* (Cambridge 1999) 199-211 nos. 1-76, contains a catalogue of Greek and Latin inscriptions in honor of Livia (texts; translations).

2440. Manumission. L.Darmezin, *Les affranchissements par consécration en Béotie et dans le monde grec hellénistique* (Nancy 1999), presents a collection of 207 inscriptions recording the manumission of slaves in the form of a dedication to a divinity: Greek text, brief bibliography, app.cr. and French translation. In the systematic part of the book (175-245) D. discusses the common features of these texts: the dedicatory formulas, the divinities to which the slaves were dedicated, the manumittors (men, married couples, family), legal assistance (κύριος of women), the freedmen (their previous status as slaves and their origin, termsdenoting slaves), the duties of the manumitted person (παραμονή, service in the sanctuary), the guarantees offered to the manumitted persons, the presence of witnesses, the family conditions of the manumittors, the social and family conditions of the manumitted person, and the amounts of money paid by freedmen (λύτρα, τὸ γινόμενον). Cf. the remarks of L.Dubois, *BE* (2000) no. 2. For the formulas of manumission see also A.Morpurgo Davies, *art.cit.* (cf. our lemma no. 501) 10/11, 18-21, and 26-29.

A few inedita and published texts that had never been included in corpora are presented in our lemmata nos. 503, 506-511, 516, 519, 534, 549, 569, 571, 573, 629, 652, and 1973. We give a *comparatio numerorum* for the texts available in major corpora and in *SEG*.

IG V 1	Darmezin	*IG* VII	Darmezin	*IG* IX 1	Darmezin
1228-1233	3-8	3374	77	124-127	156-159
1470	9	3376/3377	78/79		
		3378/3379	101/102	*IG* IX 1²	
IG V 2		3381/3382	80/81	677 (c)	160
429	2	3385/3386	88/89	685	161
		3387/3388	82/83	688	162
IG VII		3391	90	705	144
1779/1780	136/137	3396	84		
2228	140	3398/3399	85/86	*SEG* VII	
2872	121	3406	87	15	199
3080-3085	10-15	3412	91	17	204
3198-3204	109-115			22	200
3301-3305	16-20	*IG* IX 1		24-26	201-203
3307	21	34	150	*SEG* XII	
3309/3310	22/23	35/36	147/148	284	161
3312-3333	24-45	39	149	*SEG* XIV	
3338-3346	46-54	42	151	529	196
3348-3360	55-67	66	152	*SEG* XXIII	
3362-3368	68-74	120	154	478	192
3371/3372	75/76	122	155		

SEG XXVI	Darmezin	*SEG* XXXVI	Darmezin	*IvO*	Darmezin
561-563 and		562	188	12	1
565/566	187-191	563	189		
717	193	565	190	*CID* V (forthcoming)	
720	192	566	191	128	141
SEG XXVII		*SEG* XXXVIII		155	142
931	197	379	97	615	143
SEG XXVIII		471-479	163-171	642	144
444-452	92-100	481-484	172-175	719	146
455	134	490	176	722	145
SEG XXXII		494	177		
622	190	496-503	178-185	***F.Delphes***	
SEG XXXVI				III 2 120	145
561	187			III 4 509	146
				III 6 101	146

2441. Marshes. U.Fantasia in D.Vera (ed.), *Demografia, sistemi agrari, regimi alimentari nel mondo antico. Atti del Convegno Internazionale di Studi, Parma 17-19 ottobre 1997* (Bari 1999) 65-116, focuses on the evidence for drainage of marshes (ἕλη, λίμναι). Brief discussion of, *inter alia*, *SEG* XXXIV 664 B (XXXVII 575; in l. 27 ἕλη are mentioned; F. suggests that Alexander the Great may well have developed a policy of land reclamation; 77-79), *IG* VII 2712, *SEG* XV 330 and XXXII 460-463 (building of dikes against inundations; 86-91), and *IG* XII 9 191 (*SEG* XXXVIII 876; contract between Eretria and Chairephanes about the drainage of a λίμνη; 100-106).

2442. Medicine. Doctors in Greek epigrams. B.Lorenz, *Atti XI Congresso* I 761-767, briefly studies Greek epigrams which shed light on the ideology and practice of the physician and on his social status. Discussed in some detail are *SEG* XXXIV 497, *GV* 584 and 1967; key-words are σοφία (σόφος), ἀρετή, εὐσεβεία, τέχνη.

2443. Mosaic inscriptions. K.M.D.Dunbabin, *Mosaics of the Greek and Roman world* (Cambridge 1999; numerous ph.), offers a lucid survey of our knowledge of Greek and Roman mosaics from the late 5th cent. B.C. to the early Byzantine period (formal and stylistic development; regional characteristics; technique, production and workshops; relation to architectural context; social functions and implications). Inscriptions on mosaics (Greek; Latin; occasionally Aramaic, Hebrew, Syriac, Iberian, Etruscan and Oscan) are mentioned throughout the book (see General index on 354 s.v. 'inscriptions on mosaics'): mainly names of figures or donors/patrons (dedications), apotropaic inscriptions, biblical quotations and signatures. Greek and Latin signatures and donor inscriptions are among the main sources in the chapters on 'Craftsmen and workshops' (269-278) and 'The patrons' (317-326, especially 323-325); some texts are given in

the notes. On 270-272 a survey of signatures (for references see *SEG* XXXIX 1805), on the basis of M.Donderer's corpus [D. criticizes some of Donderer's exclusions of persons as mosaicists (270 note 8, without details); on the other hand, C. (or T.) Pinnius Restitutus in *SEG* XXXVI 1263bis should be considered a patron rather than an artist (275); given the smallness of the sample and the number of doubtful cases, she is not convinced by Donderer's argument that ψηφοθετεῖν/*tesselare* are terms always reserved for the dedicants (271 note 12)]: they are relatively rare and occur on works of varying quality in all periods and regions. In the fine 'picture-mosaics' of the Hellenistic period, a signature seems to impart a cachet of personal artistic quality. In the Roman Republic and early Empire, signatures do not imply artistic originality and rather advertise the skill of reproducing, varying and adapting well-known originals. In the early Byzantine churches of Palestine and Syria, signatures as well as other inscriptions reflect the desire to leave a lasting record of piety. On 273-275 a discussion of the social standing and origins of mosaicists (little reliable evidence, partly derived from epitaphs: mainly in Latin, but cf. *SEG* XXVI 827). On 276-278 and 285/286 D. comments on the few signatures testifying to a division of labor in the workshops - painting/drawing against the actual laying of the tesserae - as established by P.Bruneau (see *SEG* XXXIV 1746; cf. XXXVIII 1988 [see now id., *"Les mosaïstes antiques avaient-ils des cahiers de modèles? (suite, probablement sans fin)"*, *Ktema* 25 (2000) 191-197, Tybout]). Contra Bruneau, D. convincingly argues that this does not imply the overall absence of models or model books (cf. also 302 note 48); the drawing made by the *pictor*/ζώγραφος may have been based on elements from memory just as well as from models. 'The number of inscriptions is in any case much too small to allow generalisations. The practice may have varied greatly at different periods, and would also have been affected by the ambitiousness or otherwise of the work' (286). On 317/318 comment on the social status of commissioners: ususally members of the governing classes, but an occasional slave is known as the dedicator of a mosaic that he had paid himself (P.Mingazzini, *L'Insula di Giasone Magno a Cirene*, Rome 1966, 12-17: Θεῷ Μεγάλῳ Ἑρμῇ Ἰανουάριος δοῦλ(ος) εὐχὴν ἣν εὐξάμην ὑπὲρ τῆς σω[τηρί]ας καὶ νείκης Τ[ι.] Κλ. Ἰάσονος Μάγνου ἐκ τῶν ἰδίων [ἐ]ψηφ[οθέ|τη[σα]). On 323-325 a discussion of mosaic inscriptions as a medium to convey various special messages (inter alia praise of the beauty of the mosaic: e.g. *SEG* XXXVII 1271; Bernand, *Inscr. métriques* 122). For a review see S.Muth, *JRA* 15 (2002) 450-458. See also our lemma no. 1325.

2444. Mosaic inscriptions in churches and synagogues. P.Baumann, *Spätantike Stifter im heiligen Land. Darstellungen und Inschriften auf Bodenmosaiken in Kirchen, Synagogen und Privathaüsern* (Wiesbaden 1999). Epigraphically relevant are the following pages:

On **29-182:** study of the mosaic-inscriptions from Kastron Mefaa in their iconographical context. Between brackets we give B.'s page-numbers; *SEG* XXXVII 1552 C (177/178), 1553 (148/149 and 178-180; B. ignores *SEG* XLVIII 1916*), 1554 (170), 1555 (177), 1556-1559 (176), 1561-1565 (173-176), 1566-1568 (171/172), 1569-1585 (163-168), 1577 (172/173), 1596-1598 (90-95), 1600 (95), 1601 (85/86), 1602 (61-64), 1603 (81/82; B. suggests reading Οὐα[λ]εσου δια[κ](όνος)), 1604-1608 (74-80), 1609 (70/71) and 1610 (65-68); *SEG* XLII 1489 (101/102), 1490 (a-d) (107-112); *SEG* XLIII 1091 (130/131).

On **115-128** B. discusses the material from the so-called 'Kirche der Flüsse'. He mentions the following inscriptions, never included in *SEG*: **a)** [ὧν] ὁ Κ(ύριο)ς γινόσκι τὰ ὀ[νόματα]

(122); b) Σαωλ, Ἰωάννης, Ουλης (126/127 [this could be the text mentioned in *SEG* XLII 1488 app.cr. in fine]). On **137** he mentions an inscription from the same church as *SEG* XLIII 1091: Οὗτος ἔστην ὠ πρεσβ(ύτερος) καὶ ὠ δοῦλος αὐτοῦ (not included in *SEG* so far).

On **269-312** a long chapter on 'Stiftungen im Licht der Inschriften', with brief comment on the continuity between standardized forms and phrases in pagan and Christian mosaic inscriptions; detailed examination of the formulas used in Christian mosaic texts. Brief discussion of *IGLS* XXI 2 74 (274/275) and 155 (278/279).

On **313-331** a succinct study of Jewish synagogue-foundations, their iconography and inscriptions: *CIJ* 972 and 1404 (320/321) and *SEG* XXXIII 1299 (XLVIII 1901; 323).

On **343-396** twenty-one 'Thematische Listen zu den Inschriften': for some criticism see D.Feissel, *BE* (2000) no. 675.

2445. Museum collections. Greek inscriptions in Polish musea: a checklist. A.Łajtar, *ZPE* 125 (1999) 147-172, lists all Polish collections which have Greek inscriptions (137 pieces) and briefly outlines their history. The most important collection is that of the National Museum of Warsaw (122 pieces), composed of several earlier collections, of which the most important is the collection of the Lyceum Hosianum at Braunsberg (83 pieces; see our lemma no. 2446), and of finds made during Polish archaeological activities in the Mediterranean. Other collections are very small, for example at the Archaeological Musum in Cracow (8 pieces), at the Czartoryski Museum in Cracow (part of the National Musum Cracow; 3 pieces).

On 152-164, Ł. presents the list in the geographical order of *BE* (except for Egypt). He gives a short description of the contents of each inscription (no texts), provenance, date, place where it is kept nowadys with inventory number, information on its provenance, and bibliography of editions; see our lemmata nos. 2109 and 2446. A few inscriptions are still unpublished: nos. 13 (Olbia?), 50 (Koptos?; see p. 148), 81, 108, 110, 111 (Egypt), 107 (Luxor-Esna area), 112 (Athribis), 120 (Faras), 127-129 (Dongola), 130 (Kyrene), 136-137 (unknown provenance). On 163/164, a list of the inscriptions once kept in Braunsberg and now not in the National Museum in Warsaw. On 164-171, concordances. On 171/172, a museographic index.

2446. Museum collection. Greek inscriptions in the National Museum in Warsaw. A.Twardecki in *Atti XI Congresso* II 739-746, gives an outline of the history of the collection of 111 Greek inscriptions in this museum, 81 of which come from the former collection of the Lyceum Hosianum in Braunsberg (Braniewo). He gives the texts of *GV* 1154 (where at the end of the poem, in L. 14 in fine, the stone has ἀγλαίσον instead of ἀναγλάιψον in previous editions followed by *LSJ*; cf. A.Łajtar, *ZPE* 125, 1999, 153/154 no. 15), T.Wiegand, *MDAI(A)* 33 (1908) 147 no. 4 (= *SEG* XLII 637; cf. A.Łajtar, *art.cit.* 153 no. 11) and 149 no. 11 (= *SEG* XLII 639; cf. A.Łajtar, *art.cit.* 153 no. 7) (both from Byzantion), and of six inscriptions from Egypt (see our lemma no. 2109). Cf., however, J.Bingen, *BE* (2000) no. 689: 'faute de photographies, on ne peut distinguer entre d'éventuelles lectures nouvelles et les négligences typographiques', especially in the inscriptions from Egypt (cf. also B.'s critical commentary

quoted in our lemma no. 2116). T. also briefly mentions some other inscriptions, inter alia *IG* II^2 7343, XII 8 267 and XIV 1291.

2447. Music. Musical notation. J.Landels, *Music in ancient Greece and Rome* (London 1999) 218-263, discusses the systems of vocal and instrumental notation and problems of pitch and scale in some surviving scores. Those on stone are the Delphic hymns to Apollo (222-247; *CID* III 1/2; *SEG* XLV 465*; cf. 2273) and the Seikilos stele from Tralles (252/253; *SEG* XLII 447; *GV* 1955; Merkelbach-Stauber, *SGO* I 02/02/07; *I.Tralleis* 219); translations and modern staff-notation. Cf. our lemma no. 562.

2447bis. Music. Cord instruments and musicians. C.Vendries, *Instruments à cordes et musiciens dans l'empire romain* (Paris 1999), presents an exhaustive study of the cord instruments in the Roman Empire, their role in entertainment, contests, and cult, and the training and social position of musicians. V. uses Greek and Latin inscriptions, especially epitaphs recording musicians and texts concerning agonistic festivals (235-284). He discusses *inter alia* the terms κωμῳδὸς καὶ λυριστής (*SEG* XVII 438; 223/224); the careers of Λ. Κορνήλιος Κόρινθος (*SEG* XXIX 340) and Γ. Ἀντώνιος Σεπτίμιος Πόπλιος (*IGR* IV 1432; 266/267); names of musicians related to their profession (291-294); female musicians (e.g. *IGUR* 301 and 1305); child musicians (256-258). In an appendix V. presents a prosopography of 134 musicians in the Roman Empire (375-382).

2448. Onomastics. Names in epigrams. J.R.Somolinos in *Τῆς φιλίης* -- (cf. our lemma no. 600) 513-521, collects 45 names in Greek funerary epigrams which reflect moral, physical and intellectual qualities, offer consolation to the survivors or express protest against death. In many cases the name is commented upon in the funerary verses. S. writes about 'nombres "parlantes" '.

2449. Onomastics. Phrygian names. M.Vassileva, *EA* 31 (1999) 175-180, presents some reflections on the etymology of Βε(ν)νιος, Ιμαν, Ιμενος (Ἰνμανη), Ουαναξος and Τιηος.

2449bis. Onomastics. Personal names in Cilicia (Korykos and Elaiussa Sebaste). E.Borgia, *Olba* 2 (1999) 447-481, examines the personal names attested in the epigraphic material of the two Cilician cities from Hellenistic through Byzantine times as a preliminary to the study of acculturation. He tries to classify the names according to their origin and presents an index in which each name is given by a capital letter indicating its ethnic (or other) origin (e.g. B = Biblical or Christian name, G = Greek, S = Semitic, etc.).

2450. Onomastics. Δραῦκος. See M.Carter, *ZPE* 126 (1999) 265-268, for some reflections (cf. also our lemma no. 336). It is the adopted name of a pankratiast from Lydian Philadelphia in *IG* VII 1772; reflections on the *draucus* occurring in the works of Martial: a quick, agile and graceful participant in ball-games. The pankratiast adopted this second name to emphasize his agility and elegance [see my comments in *Scienze dell'Antichità* 10 (2000) 637-640 on the (un)importance of the 'callisthenic' ideal of *eurhythmia-euschemosyne* in the gymnasion and its relations to the world of the heavy events in Greek agonistic life, Pleket]. The *retiarius* Draukos in our lemma no. 336 also prided himself on those qualities [for Latin *draucus* see also S.Busch, *op.cit.* (cf. our lemma no. 2407) 477 note 37: 'Männer von einer bestimmten Natur'].

2451. Onomastics. Π(ε)ιόνιος. C.P.Jones in *Steine und Wege* 51-54, argues that this name, especially known from a Christian priest martyred in Smyrna in 250 A.D., is derived from Mount Π(ε)ίων, the principal mountain of Ephesos (Panayır Dağ). Occurrences before late antiquity are rare: *SEG* XXXIX 1224 (before 212 A.D.; from Ephesos) and *I.Eph.* 510 A/B (reign of Tiberius: Πειώνιος, though omikron was possibly twice misread as omega). Late (most or all Christian) examples are *IGUR* 1149 (*GV* 1571; translation; Πειόνιος, the poet of the two epigrams, might be either a pagan or a Christian, perhaps a Christian composing for a pagan family; his name suggests Christian birth), *CIG* IV 8866 (probably from Alexandreia Troas: see *SEG* XLVII 1666), *SEG* XLI 271 (Sikyon; here Πιόνιος may refer to a local priest or benefactor rather than to the saint) and *SEG* XLVII 1988 (Gadara).

2452. Philosophy. Cynic philosophers. S.Follet, *'Les cyniques dans la poésie épigrammatique à l'époque impériale'* in M.-O.Goulet-Cazé, R.Goulet (edd.), *Le cynisme ancien et ses prolongements. Actes du colloque international du CNRS (Paris, 22-25 juillet 1991)* (Paris 1993) 359-380, on 368-371 discusses *GV* 1837 from Sinope (text and translation; following Wilamowitz, F. reads in L. 2 [Τάρσ]ος (= Sinope) rather than *GV*'s [τάρσ]ογ; F. takes LL. 2 (Περσῆος "Ομηρον) and 5 (Περσεὺς κυνικῆς ἐπινοίης) to mean that the cynic philosopher is called Perseus, son of Perseus, and is styled 'a Homer') and Bernand, *Inscr. métriques* 141 (Thebai in Egypt) recording an Οὐράνιος κυνικός (cf. Diogenes' nickname οὐράνιος κύων). Cf. also, from the same place, the graffiti Βῆσα κυνικός and Βησαρίων φιλ[όσοφος] (the restoration is uncertain, F.) in J.Baillet, *Inscriptions grecques et latines des tombeaux des rois ou syringes* (Cairo 1926) nos. 1381 and 1519, respectively. On 368 note 23 F. mentions *SEG* XXXI 1074 from Sinope, honoring an [--]ογένη [φι]λόσοφο[ν] who may be the famous Diogenes, though the lettering of the inscription suggests a later date; however, 'on ne peut presser davantage ce document'.

2453. Piracy. Cf. *SEG* XLIII 1265; XLIV 1726; XLVII 2299. P.de Souza, *Piracy in the Graeco-Roman World* (Cambridge 1999), presents ■ comprehensive, broadly chronological study of piracy from the Archaic period to Late Antiquity based on ■ detailed examination of literary and epigraphical sources. Piracy was distinguished from warfare only from the 5th/4th cent. B.C., but the two phenomena remained closely related, especially in rhetorical invective in order to illegitimize the enemy. This development reached a climax in the late Roman Republic. Suppression is incidental and localized in the Classical and Hellenistic period, and famous actions e.g. by the Rhodians, fell short of the level of achievement suggested by some sources. Strategies aiming at reducing piracy included agreements of προξενία, ἀσυλία and ἰσοπολιτεία. Rome's claim to be the protector of the Mediterranean became reality only in the Imperial period. Numerous inscriptions are adduced, (partially) cited in translation, and/or briefly discussed (list in the index of sources on 275/276), especially in the sections on vocabulary (2-12; ληστής from Homer on; πειρατής since the mid 3rd cent. B.C.; both terms are not exclusively used for banditry involving the use of ships, though additional qualifications usually make clear whether actions on land or at sea were concerned; καταποντιστής, rarely used since the early 4th cent. B.C., is the only equivalent to our 'pirate'; brief discussion of *IG* I^3 75 LL. 6-10; II^2 1225 (*Syll.*[3] 454); XII 7 38; XII ■ 53 LL. 1-13; *SEG* XXIV 154 LL. 1-23, for which cf. also p. 65) and in Chapters 3 and 4, dealing with Hellenistic and Cilician piracy, respectively (43-96 and 97-148; sections are devoted to specific regions or persons, also to profits of piracy, connections with slave trade, ransom and asylia). We draw attention to the discussion of the Piracy Law (*F.Delphes* III 4 37; *I.Knidos* 31; *SEG* III 378 (XXXVII 867*); 108-115, with a summary of the contents based on a new division in paragraphs) and mention some of the other documents: *IG* IX 1 195 A (71); XII 7 386 (*Syll.*[3] 521; 61); *Syll.*[3] 535 LL. 1-20 (66/67); 1225 (50); *I.Cret.* I VIII 6 (*Milet* III 140 A; 62).

2454. Politics. The βούλαρχος in the cities of Roman Asia Minor. K.Nawotka, *op.cit.* (cf. our lemma no. 1527) 192-208, provides a list of 70 βούλαρχοι, all attested in inscriptions, with all the relevant information about other magistracies held by them, their families, date (no boularchs before Hadrian) and city (all boularchs come from the centre of the province of Asia, i.e., from Ionia to Phrygia). The function is not likely to have been created by ■ *lex provinciae* and owes its existence to a decision of the cities where it is attested; it was an annual function; the boularch was the (largely ceremonial) president of the council, responsible for implementing the decision of the boule to erect a *titulus honorarius*; given the various other functions held by boularchoi, their social status was high, though the function did not 'belong to the top tier of offices'.

2454bis. Politics. Federal states. Among the many problems connected with the origin, definition, and institutions of Greek federal states T.Corsten, *Vom Stamm zum Bund. Gründung und territoriale Organisation griechischer Bundesstaaten* (Munich 1999), focuses on the division of federal states (Boiotian, Arkadian, Akarnanian, Aitolian, Achaian, and Thessalian Koinon) in districts (25-184). He discusses the role of the districts between federal state and polis (186-197), the political organs of federal states (magistrates, council, assembly, meeting places; 198-213), the principle of proportional representation (214/215), the incorporation of areas belonging to different ἔθνη (215-222), and the representation of the districts in treaties and

decrees (229-240; cf. *IG* II² 175; *IG* VII 2407/2408; *SEG* XV 282; XXV 553; *Staatsverträge* 463). See also our lemmata nos. 504, 581/582, 584, 588, 590/591, and 599.

2455. Politics. Hellenistic monarchs. B.Virgilio, *Lancia, Diadema e Porpora. Il re e la regalità ellenistica* (Pisa-Rome 1999), offers some reflections on urban and dynastic cults of Seleukids, Antigonids, Attalids and Ptolemies (83-115); on 117-154 discussion of τὰ πράγματα of the kings, their φίλοι (see *SEG* XLVIII 2155/2156), the administration of the empires (στρατηγοί, διοικηταί, ἐπιστατaί), the status of the βασιλικὴ χώρα and the relations between king and powerful temples (131-154). Discussion of, *inter alia*, *Syll.³* 332; *SEG* XXXVIII 619/620; *I.Sardis* 1; *OGIS* 221 (*RC* 10-13; *I.Ilion* 33); *I.Didyma* 492 (*RC* 18-20); *I.Pergamon* 158 (*RC* 51); *SEG* XXIX 1516; *OGIS* 751 (*RC* 54); *I.Labraunda* 1, 3-8, 43, 62; *La Carie* 285-302 no. 166; *IGLS* 4028 (*SEG* XLIII 1027); *RC* 47 [cf. now also B.Virgilio, '*Roi, ville et temples dans les inscriptions de Labraunda*', *REA* 103 (2001) 429-442].

2456. Politics. Hellenistic monarchs: polygamy. D.Ogden, *Polygamy, prostitutes and death. The Hellenistic dynasties* (London 1999), shows that virtually all generations of the major Hellenistic dynasties were involved either in amphimetrism (cf. *SEG* XLVI 2287) or in some sort of reaction to it. Rivalry and problems of legitimacy frequently caused instability. O.'s detailed account is mainly based on narrative literary sources; inscriptions recording members of the royal families are frequently adduced; some are discussed at some length: see our lemmata nos. 46, 94, 839 and 1811.

2457. Politics. Seleukids: Antiochos III. J.Ma, *Antiochos III and the cities of Western Asia Minor* (Oxford 1999), publishes a detailed study of the relations between Antiochos the Great and the Greek cities in Asia Minor: the 'histoire événementielle' of the Seleukid conquest of western Asia Minor in the period 226-192 B.C., with special reference to the ideology of the Seleukid reconquest, consistently upheld in spite of interruption of Seleukid dominance by the Ptolemies and by Seleukid setbacks in the period 246-223 B.C. and used to legitimate Antiochos' campaigns; study of the administrative and military structure of the Seleukid empire and of the various statuses of Greek cities (subject, subordinate, free; predilection for Bickerman's model of a typology of legally defined statuses); the ideology of Seleukid power, discussed in a chapter 'Empire as interaction', with special emphasis on the interaction between rulers and ruled, expressed in public documents and royal letters. Extensive discussion of the 'euergetistic dialogue' and its idiom (e.g. εὐνοία, εὐχαριστία) and rejection of the view that all that idiom constituted a 'smoke-screen hiding historical fact' (193) or a sign of 'grotesque servility' (194). The book is heavily based on epigraphic evidence. [The attempt to assess the function of this euergetistic idiom in the interaction between king/ruler and cities/ruled is admirably sophisticated but at the same time seems to degenerate into a battle about words. On the one hand we do not have smoke-screens hiding historical fact (i.e., I suppose, historical reality of royal power and conquest). In other words: the ideology creates a reality of its own, a reality of 'parity' and of 'conversion of "power-as-conquest"--- into ---"power-as-battlefield" of interaction and negotiations'.

At the same time, however, M. writes about 'non-realistic narratives' (226) and about euergetism as a means to neutralize problematic realities (227; of power and conquest, I suppose). So a blanket of a 'world in words' is laid over the real world of power and submission. To call such a blanket a smoke-screen is an admittedly cynical way of saying that all the talk about freedom and autonomy in fact was a way to obfuscate the reality of royal supremacy. The parity created by euergetistic vocabulary was a fictional parity to reconcile the cities with the hard reality of inequality. M. himself reckons with the distinct possibility of 'attitudes beyond the surface of euergetistic cordiality' (237), Pleket].

In an 'Epigraphical Dossier' (284-372) M. presents the Greek texts, translations and brief commentary of 49 major documents, all relating to Antiochos III and his relations with Asia Minor. In an Appendix he lists a series of *Dubia*, i.e., texts which cannot be attributed to Antiochos III with certainty: *I.Ilion* 45 (*SEG* XXXVIII 1252); *I.Erythrai* 31 (*RC* 15; *SEG* XLI 984); *I.Mylasa* 126 (probably a Ptolemaic document); *I.Tralleis* 17 (*RC* 41; *SEG* XXXVIII 1170); *Tit.Cal.* 65 (*OGIS* 243); *MAMA* IV 75 (to be dated to the 6th cent. A.D.); *RC* 9, 30, 64 (*SEG* XXXVIII 1075); *SEG* XXVII 834; XXXVIII 1048 (XLVI 1386); XXXIX 1122.

In other Appendices M. deals with the date of *I.Ilion* 32 (*OGIS* 219; 'on balance, I lean towards the earlier dating, under Antiochos I') and *SEG* XLI 1003 (ca. 203 rather than 197/196 B.C.), and the assumption of the title Μέγας and Βασιλεὺς Μέγας by Antiochos III [for a new inscription from Xanthos in which the demos honors Βασιλέα Μέγαν 'Αντίοχον see A.Bresson in A.Bresson, R.Descat (edd.), *op.cit.* (see our lemma no. 1943) 235-240; for a fragmentary new inscription from Bargylia, mentioning Antiochos III, a Ptolemaic king and Philip V see E.Blümel, *EA* 32 (2000) 95/96, H.-U.Wiemer, *EA* 33 (2001) 1-14 and B.Dreyer, *EA* 34 (2002) 122-128, Pleket]. For brief remarks see P.Gauthier, *BE* (2001) no. 346. See also the brief account of the increase of our knowledge of the relations between Antiochos III and the cities in Asia Minor by P.Gauthier in *Atti XI Congresso* I 220-223.

In the 'Epigraphical Dossier' there are two inedita: one from Klaros (see our lemma no. 1505, the other from Aigeai (in the meantime published: see our lemma no. 1943). We give a *comparatio numerorum* for the other texts from this dossier.

SEG	Ma no.	*SEG*	Ma no.
I 440	46	XXXIX 1287-1289	41
XXVI 1226	26	XL 982	15
XXXIII 853	7	XLI 998	33
867	25	1003	17-19 [cf. B.Dreyer, *EA* 34 (2002) 129-131]
1184	23		
XXXV 1275	34		
XXXVI 973	29	1054	34
XXXVII 859	31	XLIII 707	30
860	45	849	33
1003	36	850	32
1010	4 [cf. H.Müller, *Chiron* 30 (2000) 528-534]	XLVI 1519	49 [cf. H.Müller, *art.cit.* 520-526]
		1721	24
XXXIX 1283	1		
1284	2	*CIG*	
1285	3	2899	8 A
1286 A	41	3045	38

CIG	Ma no.	*I.Perinthos*	Ma no.
3800	45	3	35
F.Delphes		*I.Priene* 59	32
III 4 162/163	16	82	33
Amyzon		*I.Sardis* 2	36
1	7		
9	5 [cf. B.Dreyer, *art.cit.* 131-136]	*TAM*	
		II 266	22
10	6	V 1 689	39
11	8 A		
12	8 B	*Syll.*³ 601	38
14	9	618	45
15	10		
15 B	23	*OGIS* 217	6
16	11	224	37
17	12	230	21
19	13	234	16
18	14	235	7
22	47	237	28
		746	22
I.Iasos 4	26		
5	27	*GIBM* 421	32
		442	28
I.Ilion 37	34	1035	8 A
I.Labraunda 46	15	*RC* 36/37	37
		38	5
I.Laodikeia		39	6
am Lykos 5	32	42	34
		43	43
I.Mylasa 962	25		

M.'s no. 40 is L.Robert, *Nouvelles inscriptions de Sardes* I (Paris 1964) 9-19 no. 1; his nos. 44 and 48 are J. and L.Robert, *La Carie* II 285-302 no. 166 and 303-312 no. 167 respectively.

2458. Politics. Terminology of peace treaties. L.Santi Amanti in P.Radici Colace (ed.), *Atti del II Seminario Internazionale di Studi sui Lessici Tecnici greci e latini. Messina, 14-16 dicembre 1995* (Messina-Napoli 1997) 213-231, compares the vocabulary used with regard to peace treaties in Thucydides and in inscriptions (*IG* I³ 9, 31, 38, 40, 42, 48, 58, 67, 75/76, 83, and 89, 227; *IG* IX 2 257; *SEG* XXVI 461; XXXII 415; *I.Lindos* 13 and 15; *Staatsverträge* 147/148); discussion of the following terms: διαλλαγαί, εἰρήνη, ἐκεχειρία, καταλύειν τὸν πόλεμον, ὁμολογεῖν, ὅρκος, ῥήτρα, σπονδαί and συνθῆκαι.

2459. Politics. Treaties of friendship. G.Panessa, *Philiai. L'amicizia nelle relazioni interstatali dei Greci dalle origini alla fine della guerra del Peloponneso* (Pisa 1999), presents a collection of the literary and epigraphic sources for treaties of friendship from mythical times to 404 B.C. (app.cr.; Italian translation; commentary; indices). We give a concordance for the inscriptions in major corpora and in *SEG*.

IG I³	Panessa	*SEG*	Panessa	Tod, *GHI*	Panessa
12	73	XII 16	66	37	41
37	42	XIII 9	52	68	68
67	52	XXII 336	28		
75	62	338	29	Meiggs-Lewis, *GHI*	
76	68	XXV 13	42	10	28
89	66	XXVI 461	30	38	41
123	77	XXXII 933	41	47	42
		XXXVIII 332	30	92	77
IG XIV					
268	41	*IvO*		*Staatsverträge*	
		10	29	111	29
SEG				120	28
X 46	52	*IGDS*		145	42
68	73	78	41	167	52
80	62			174	73
86	66	*Syll.*³		184	62
89	68	89	68	186	66
136	77			187	68
				208	77

2460. Politics. The funds of the festivals for Roman governors in the early 'Koinon of Asia'. D.Erkelenz, *Chiron* 29 (1999) 43-57, analyses Cicero, *Pro Flacco* 55-59, concerning the confiscation of funds for the celebration of the Φλάκκεια (founded in honor of L. Valerius Flaccus Sr., governor in the early 90's; the money had been collected by the cities of Asia and was kept and administered in Tralleis) by L. Valerius Flaccus Jr., governor in 62/61 B.C. E. adduces some inscriptions to support his view that, *pace* Cicero, Tralleis dealt correctly with the fund entrusted to the city. He argues that the foundation consisted of a basic capital which remained intact and yielded interest from which the costs of the celebration - presumably held each four years, like the Μουκίεια for Flaccus Sr.'s predecessor Q. Mucius Scaevola (cf. *I.Perg.* 126 = *OGIS* 437) - were paid, as was the case with numerous other (private or public) foundations (cf. e.g. *I.Didyma* 488 and *OGIS* 509); on 44/45 note 9 literary and epigraphical examples of festivals in honor of Roman officials during the late Republican and Augustan period.

2461. Posthumous honors. J.H.M.Strubbe, *Atti XI Congresso* II 489-499, distinguishes five categories of documents, in which on members of leading families posthumous honors were conferred: 1) honorary epitaphs (basic form: ὁ δῆμος ἐτείμησεν), often based on a honorary decree issued by the city but in most cases not engraved on stone; 2) honorary epitaphs with state burial (ὁ δῆμος ἔθαψεν (δημοσίᾳ or δημοσίᾳ ταφῇ)); in category (1) and (2) both the aristocratic family and private moral qualities are emphasized: the 'domestication of public life' (see *SEG* XLVI 2392); 3) official decrees for a living person in which honors are announced *post mortem*: state burial (sometimes in the gymnasion or in the agora), official processions, coronation, cultic worship (stops in the beginning of the Principate); 4) honorary *post mortem* decrees; 5) consolation decrees, in fact a sub-category of (4), for which see *SEG* XLVIII 2120.

2462. Processions. C.P.Jones, *'Processional colours'* in B.Bergmann - C.Kondoleon (edd.), *The art of ancient spectacle* (New Haven-London 1999) 247-257, deals with processional colors, mentioned in inscriptions from the Hellenistic-Roman period. The colors are those of clothing worn by priests and participants in processions: purple chitons, gold crowns or rings, and on ordinary days white clothing, for priests (*SEG* XXVI 1334; *Iscr.Cos ED* 89, 180); purple and gold crowns for ἀγωνοθέται, white clothing for σεβαστοφόροι and μαστιγοφόροι (*SEG* XXXVIII 1462 C LL. 56/57, 61-64); headbands (στρόφιον) of mixed colors (white, purple; *I.Iasos* 4 LL. 80/81; cf. also the ποικίλη clothing of the cavalry in *IG* XII 9 194 LL. 6/7); participants in processions almost always in white clothing (*I.Sardis* 8 LL. 11-13; *SEG* XI 923 LL. 24-28); discussion of *IG* II/III² 3606 (procession in honor of Herodes Atticus returning to Athens from the Danube; ephebes in radiant cloaks and with brooches of ἔλεκτρον (probably an alloy of silver and gold); choirboys, councillors and Areopagitai in white dress; priests, each in his own κόσμος). Analysis of descriptions of processions in literary sources and reflections on the meaning of the colors.

2463. Prosopography. Provincial governors under Claudius. See B.Thomasson in *Claude de Lyon* -- (cf. our lemma no. 2356) 229-237; on 237-242 a list of provincial governors during the reign of Claudius.

2464. Prosopography. A. Iunius Rufinus, *proconsul Asiae*, and his family. W.Eck in *Steine und Wege* 299-302, argues that A. Iunius Rufinus (*cos.* 153 A.D.) rather than M. Iunius Rufinus Sabinianus (*cos.* 155; probably his brother) is the *proconsul* on record in *IGR* IV 1363 (*TAM* V 1 637; Daldis) and *I.Eph.* 665 (a squeeze consulted by E. shows part of the Y in L. 13 initio; consequently the restoration ['Ιο]υνίου 'Ρουφίνου is certain). Sabinianus is known as *proconsul* of Africa in Latin inscriptions (the Sabinianus in *IGR* IV 1283 should be identified with Asinnius Sabinianus, *procos. Asiae* 239/240 A.D.: see already *TAM* V 2 1152). The proconsulate of A. Iunius Rufinus should be dated 169/170 or 170/171 A.D. *I.Eph.* 665 was inscribed on a honorary statue for his daughter Pomponia Triaria; the plural τὰς | [τ]ειμάς in LL. 15/16, shows that her statue formed part of ■ group, which must have included her father and her husband C. Erucius Clarus, *cos.* 170 A.D. and mentioned here as governor of Iudaea (LL. 8-12; his term of office must have started in 172 or 173 A.D.). The formula used for Erucius' governorship (LL. 9-12: [ἡγ]εμόνος 'Ιουδαίας ἀντι|[στ]ρατήγου τοῦ κυρίου Αὐ|[τ]οκράτορος Μ. Αὐρηλίο[υ | 'Α]ντωνείνου) includes two anomalies: 'Ιουδαία instead of Συρία Παλαιστίνη, the official name of the province since the suppression of the revolt of Bar Kochba in 135 A.D., and the elaborate imperial titulature (one would expect ἡγεμόνος ἀντιστρατήγου Σεβαστοῦ). In 175 A.D. Avidius Cassius proclaimed himself an emperor in Syria and was recognized in Egypt. Erucius - who must still have been in office by that time - probably remained loyal to the emperor, which may account for the elaborate titulature and perhaps also for the use of 'Iudaea': the name 'Syria-Palaestina' might have caused irritation since 'Syria' was associated with the usurpator.

2465. Prosopography. Domitii Ahenobarbi. C.Eilers, *Atti XI Congresso* I 325-333, lists five inscriptions honoring Domitii Ahenobarbi: 1) *Milet* I 2 12 (b) (*Milet* VI 1 p. 158 [F.Canali De Rossi, *Il ruolo dei patroni nelle relazioni politiche fra il mondo greco e Roma* ---, München-Leipzig 2001, 150 no. 39]); 2) *AD* 11 (1927/1928) 25 no. 4 = *An.Ép.* (1932) no. 6 (Chios [F.Canali De Rossi, *Il ruolo* --- 150 no. 40]); 3) *MDAI (A)* 75 (1960) 138 no. 32 (Samos [F.Canali De Rossi, *Il ruolo* --- 165/166 no. 73]); 4) *I.Eph.* 663 [F.Canali De Rossi, *Il ruolo* --- 165 no. 72]); 5) *IGR* IV 968; *SEG* XVIII 332 (Samos [F.Canali De Rossi, *Il ruolo* --- 129 no. 1]).

Nos. 3 and 4 concern Gn. Domitius Ahenobarbus, consul in 32 B.C. and active for M.Antonius as governor and admiral; he is πάτρων διὰ προγόνων. E. argues that nos. 1 and 2 concern Gnaeus' father (Lucius Domitius Ahenobarbus; consul in 54 B.C. [in the same sense F.Canali De Rossi, *Le ambascerie dal mondo greco ■ Rome* --- (Rome 1997) 360 no. 415 and id., *Il ruolo* --- 75 and 150 nos. 39/40]) rather than his son (consul in 16 B.C.; so *Milet* I 2 and VI 1). He was co-opted πάτρων in Miletus and Samos in the context of his activities against Caesar in 49/48 B.C. He may be identical with the honorand of *IG* II/III² 4144 (a). Inscription no. 5 concerns Cn. Domitius Ahenobarbus, consul in 96 B.C., and his homonymous father, consul in 122 and 'given as πάτρων [= *patronus causae* = 'advocate' either in an extortion trial or in a dispute between provincials and publicans] by the Senate to the people of Samos' (cf. already *SEG* XLI 709) [for the family of the Domitii Ahenobarbi see also *An.Ép.* (1999) [2002] no. 1451].

2466. Prosopography. Sex. Aelius Catus. L.Mrozewicz, *Eos* 86 (1999) 103-105, focuses on the activities of Sex. Aelius Catus (*PIR*² A 157; consul 4 A.D.; governor of Macedonia in the early years of the 1st cent. A.D.) in Moesia (cf. Strabo 7.3.10), and discusses in passing *SEG* XXI 769 (XXII 158; honors for Aelius Catus by the Athenian Areopagus).

2467. Prosopography. The Ordo Equester in Asia Minor. S.Demougin in S.Demougin - H.Devijver (†) - M.-T.Raepsaet-Charlier (edd.), *L'ordre équestre. Histoire d'une aristocratie (IIe siècle av. J.-C.- IIIe siècle ap. J.-C.)* (Paris-Rome 1999) 579-612, briefly de-

scribes the accession of local Greek notabilities, of individual Roman settlers, and of citizens of Roman colonies to the *ordo equester* ('une aristocracie de service'): the mere award of the *equus publicus* (ἱππεύς, ἱππικός: 'aristocratie du statut') and the careers of *equites Romani* (army officers, some of them honorary; procurators; prefects); high priests of the provincial emperor-cult did not normally belong to the *ordo*; their sons did; imperial freedmen and the *ordo*; the importance of personal relations with influential patrons.

On 597-612 a list of 280 equestrians arranged according to provinces (Asia contributes ca. 65%), with indication of their rank and the relevant Latin and Greek inscriptions.

2468. Prosopography. The senatorial tribunes of *Legio IV Scythica*. Under this title M.Żyromski, *Eos* 86 (1999) 111-136, presents a prosopographical study based on eleven Latin and two Greek inscriptions. The sources are listed and evaluated on 117-128; the Greek inscriptions are *IGR* III 172 (124/125 no. 10) and 889 (123 no. 8) [For *Legio IV Scythica* see now M.A.Speidel in Y.Le Bohec - C.Wolff (edd.), *Les légions de Rome sous le Haut-Empire. Actes du congrès de Lyon 1998* (Lyon-Paris 2000) 327-337].

2468bis. Public documents. 'Indirekte Beurkundung'. With the term 'indirekte Beurkundung' F.Gschnitzer in R.G.Khoury (ed.), *op.cit.* (cf. our lemma no. 1520) 37-50, refers to the initiative of private persons to publish inscriptions recording their own activities which were officially recorded on papyrus only. This phenomenon can be observed, e.g., in manumission records that register the fees paid for the manumission, but in fact aimed at documenting the manumission (*IG* II^2 1578 and 1597; *IG* IV^2 1 353, 368 and 370; *SEG* XVIII 36 A LL. 104-111, B LL. 109-1116; XXV 180; *SEG* XXXI 577; XXXV 679 and 696; *I.Cret.* IV 235; cf. *Iscr.Cos* ED 62 and 144).

2469. Religion. Religions of the Greeks. Under this title (Cambridge 1999) S.Price publishes a concise yet comprehensive general account of the religious life of the Greeks from the 8th cent. B.C. to the 5th cent. A.D., which he considers in the context of different cities and periods (myths; gods; local cults and festivals; 'Orphic' religiosity; gender roles; connections with cultural and political life; reactions to Greek religion, inter alia of the Romans and of Greek, Roman, Jewish and Christian thinkers). Inscriptions are frequently mentioned and occasionally translated for brief discussions; we mention F.G.Maier, *Griechische Mauerbauinschriften* (Heidelberg 1959) no. 69 LL. 9-21 (48/49); *IG* III 3 107 (101/102; see also our lemma no. 23); *SEG* XXVI 1139 (XLIII 647) and XXXVII 497 A (120/121). On 172-182 P. presents translations of 15 documents, for which we give a *comparatio numerorum*.

IG I^3	Price no.	*IG* II^2	Price no.	*SEG* IV	Price no.
35	4	1184	2	92	13
1330	5	*IG* XI 4		*SEG* XII	
		1298 + 1027	11	80	5

SEG XXXIII	Price no.	*I.Ephesos*	Price no.	*LSCG* Suppl.	Price no.
147	1	24	15	120	13
SEG XXXIV				121	7
970	10	*I.Magnesia*		124	2
SEG XLI		98	3		
1411	12			Meiggs-Lewis, *GHI*	
		I.Pergamon			
Syll.^{3}		255	6	38	10
867	15			44	4
982	6	*LSAM*			
1146	9	12	6	*CEG*	
1158	11	16	14	93	5
1219	14	31	15		
		32	3	*GIBM*	
I.Ephesos		74	8	810	9
10	7				

2470. Religion. Alexander of Abonouteichos. A.Mastrocinque in N.Blanc - A.Buisson (edd.), *op.cit.* (cf. our lemma no. 1758) 341-352, studies the role of magic in Lucian's description of Alexander's cult of Asklepios reincarnated in the serpent Glykon. He adduces several magic gems serving as amulets, especially A.Delatte - P.Derchain, *Les intailles magiques gréco-égyptiennes. Cabinet des médailles et antiques de la Bibliothèque national* (Paris 1964) no. 82, where Γλύκων is identified with Χνοῦβις and Ιαω (M. 346/347; dr.). An oracle against pestilence mentioned by Lucian (*Alex.* 36) is also known from an inscription found in Antiochia-on-the-Orontes, where it is accompanied by the series of vowels current in magic documents (P.Perdrizet, *CRAI* 1903, 62-66; M. 348/349).

See also G.Sfameni Gasparro, *'Alessandro di Abonutico, lo "pseudo-profeta" ovvero come construirsi un'identità religiosa* I. *Il profeta, "eroe" e "uomo divino"'*, *SMSR* 62 (1996) 565-590 (*non vidimus*); II. *'L'oracolo e i misteri'* in C.Bonnet - A.Motte (edd.), *op.cit.* (cf. our lemma no. 1859) 275-305. In the latter article S.G. briefly discusses a number of inscriptions concerning oracles and mysteries, inter alia the inscription from Antiochia mentioned above (S.G. 279/280); Guarducci, *EG* IV 97 (cf. L.Robert, *Hellenica* XI/XII, Paris 1960, 543-546; S.G. 281/282); L.Robert, *Hellenica* XI/XII 470-474 (S.G. 303); *Syll.*^{3} 1157 (cf. L.Robert, *Hellenica* V, Paris 1948, 16-28; S.G. 285); *IGR* IV 1360 (cf. L.Robert, *OMS* VI 467/468; S.G. 292); Bernand, *Inscr. métriques* 166 (S.G. 295/196); *SEG* XXVII 933 (S.G. 299); C.Picard, *Ephèse et Claros* (Paris 1922) 303-311 (S.G. 304/305).

2471. Religion. Aphrodite. In a study of the cults of Astarte and Aphrodite in the Aegaean C.Bonnet, V.Pirenne-Delforge in C.Bonnet - A.Motte (edd.), *op.cit.* (cf. our lemma no. 1859) 249-273, comment on the epithets of Ἀφροδίτη Βασιλίς (265; *SEG* XL 898; Taras),

Βασιλεία (266; *SEG* XLI 654; Rhodes) and Οὐρανία (270; *IG* II^2 337; V 1 559; *I.Délos* 1719 and 2305).

2472. Religion. Artemis. S.G.Cole in S.Blundell - M.Williamson (edd.), *The Sacred and the Feminine in Ancient Greece* (London - New York 1998) 27-43, discusses the role of Artemis in the religious life of Greek cities making ample use of the epigraphic material and focusing on the association of Artemis with the borders of the polis, the service of virgins in rituals to her honor (*IG* IX 2 1123; *SEG* IX 72), and to her role as patron of childbirth (*IG* II^2 1514-1531; VII 3101 and 3407; *I.Délos* 1442 A L. 55; *I.Cret.* II XII 24).

2473. Religion. Christianity: Early Christian religiosity in the Kyklades. G.Kiourtzian in *Eupsychia. Mélanges offerts à Hélène Ahrweiler* (Paris 1998) 361-378, summarizes the epigraphical evidence for the cult of martyrs, local saints, angels and archangels, the veneration of persons of the Old and New Testament, magical practices, and Christian euergetism in the Kyklades from the the 3rd to the 7th cent. A.D.; on 362 note 7 K. lists the inscriptions concerning Jewish communities; an appendix (375-378) collects 28 'hagiographical' inscriptions mentioning saints, martyrs and the Virgin Mary (no text) [for the texts see G.Kiourtzian, *Recueil des inscriptions grecques chrétiennes des Cyclades de la fin du IIIe au VIIe siècle après J.C.* (Paris 2000), to be presented in *SEG* L].

2474. Religion. Confession inscriptions. A.Sima, *Altorientalische Forschungen* 26 (1999) 140-153, compares 'Buß- und Sühneinschriften' from ancient southern Arabia with the 'Beichtinschriften' from Lydia (cf. Petzl, *Beichtinschriften*). He points to striking similarities in formulas and contents: disease as divine punishment for a sin committed either knowingly or unknowingly; the sinner asks (ἐπιζητεῖν) the deity what his sin is and the deity answers through an oracle or a dream. The misbehaviour of the sinner is in both areas strikingly similar: cultic impurity (occasionally caused by extra-marital intercourse), trespassing upon the temenos, failure to accomplish a ritual cleansing or to participate in the cult. According to S. there is no reciprocal influence between the two areas; we rather have an independent development of similar religious ideas in two disconnected areas.

2475. Religion. Cult associations of Egyptian gods in Asia Minor. Cf. *SEG* XLVIII 2168. On the basis of *SIRIS*, H.Koester in *Steine und Wege* 315-318, briefly surveys the meagre epigraphical evidence concerning associations of the Egyptian cults in western Asia Minor and the adjacent islands. He points to the overrepresentation of Delos in *SIRIS* (239 of 810 inscriptions, against 137 from west Asia Minor plus islands) and argues against extrapolation of the Delian evidence. Associations are named after one of the Egyptian gods: there are Σαραπιασταί, 'Ισιασταί, and, under direct Egyptian influence, 'Οσειριασταί and even 'Ανουβιασταί. The Delian θεραπευταί are attested only twice, and the Μελανηφόροι never.

2476. Religion. Cult statues. See D.Damaskos, *Untersuchungen zu Hellenistischen Kultbildern* (Stuttgart 1999), for a detailed discussion of the literary, archaeological and epigraphical evidence for the erection of cult statues in Greece, on the islands and in Asia Minor. On 217-222 brief discussion of urban decrees concerning such statues, of inscriptions on statue bases, the Delian temple-inventories, dedications of statues and the formula τὸν ναὸν καὶ τὸ ἄγαλμα: erection of a temple (or rather 'eine Kapelle') and the cult statue in it

On 298-315 reflections on the places where cult statues were erected, on σύνναος θεός, on the meaning of ἄγαλμα (cultic character) and εἰκών (honorary character), the relation between the cult statue of a ruler and a honorary statue and between ruler-cult and the cult of traditional deities. On 340-346 Index of all the inscriptions used and/or quoted in this study. See A.Chaniotis, *EBGR* 15 (2002) no. 48.

2477. Religion. Hero cult. D.D.Hughes in R.Hägg (ed.), *Ancient Greek Hero Cult. Proceedings of the Fifth International Seminar on Ancient Greek Cult, Göteborg University, 21-23 April 1995* (Stockholm 1999) 167-175, sketches the most significant developments in hero cult from the end of the Classical period to later antiquity: the foundation of hero cults by private citizens for family members (*IG* II^2 1326; *IG* XII 3 330 = *SEG* XLVII 1272; *IG* XII 6 1 132; *IG* XII 7 515; *PH* 36 = *IscrCos* ED 149; *PH* 349; *I.Knidos* 301); the awarding of heroic honors by cities in the Hellenistic period (*IG* V 2 432); the heroization of wealthy benefactors (*F.Delphes* III 1 466; *IGR* IV 1276); the revival of the cults of historical personalities in the Roman Imperial period ('Αριστομένης in Messene: *SEG* XXIII 207; Λεωνίδας and Παυσανίας in Sparta: *IG* V 1 18-20); the persistence of cults until Late Antiquity (*IG* VII 53; *PH* 350).

2478. Religion. Incense. Cf. *SEG* XLVIII 2173. C.Zaccagnino, *Il thymiaterion nel mondo greco* (Rome 1999), presents a list of 84 inscriptions in which the word θυμιατήριον occurs (111-124 FE 1-84; relevant part of the Greek texts).

2479. Religion. Isis as a healing deity. G.Sfameni Gasparro in N.Blanc - A.Buisson (edd.), *op.cit.* (cf. our lemma no. 1758) 403-415, focuses on the medical and oracular aspects of the cult of (Serapis and) Isis from its Egyptian roots to its Greek metamorphosis. On 407-410 brief discussion of epigraphical documents, inter alia the Isis aretologies, especially that from Andros (W.Peek, *Der Isishymnus von Andros und verwandte Texte*, Berlin 1930, p. 16 L. 24; S.G. 406/407) and Chalkis (*SIRIS* 88 L. 11), and the hymns of Isidoros from the Isis temple in Medimet Madi (Bernand, *Inscr. métriques* 175 I LL. 29/30 and II LL. 7/8). On Delos Isis was identified with 'Υγιεία (P.Roussel, *Les cultes égyptiens à Délos du IIIe au Ier siècle av. J.-C.*, Paris-Nancy 1915/1916, no. 124) and ἰατρεῖα (honoraries for cures) were paid to Serapis, Isis and Anubis (Roussel nos. 15 and 15bis).

2480. Religion. Jewry. In S.Fine (ed.), *Jews, Christians, and Polytheists in the ancient synagogue. Cultural interaction during the Greco-Roman period* (London-New York 1999), the following articles are relevant for the Greek epigraphist: 1) P.W. van der Horst (18-43); brief comment on the Theodotos-inscription from Jerusalem (*CIJ* 1404; see also M.Williams in W.Horbury - W.D.Davies - J.Sturdy, edd., *The Cambridge History of Judaism* III, Cambridge 1999, 84-86): before 70 A.D. and referring to a synagogue (19, 30, 32); comment on προσευχή and on the inscriptions from the Bosporos mentioning the synagogue (31-34; see also our lemma no. 1030 for the Bosporos, and W.Horbury in *The Cambridge History of Judaism* III 361-364); 2) L.I.Levine (87-100); repeats his discussion of some inscriptions mentioning the Πατριάρχης: see already *SEG* XLVIII 2330 [see now also L.I.Levine, *The ancient synagogue. The first thousand years* (New Haven-London 2000) 434/435, for the same]; 3) T.Rajak (161-173): the synagogue within the Greek city, with discussion of *CIJ* 766 (*MAMA* VI 264; Akmonia [see now also L.I.Levine, *op.cit.* (see above under (2)) 111/112]), *CIJ* 738 (Phokaia [see also L.I.Levine, *op.cit.* 480/481] and *SEG* XXXVI 970; see also W.Horbury in *op.cit.* (cf. above sub 1) 394/395.

2481. Religion. Jewry. For some reflections on Jewish inscriptions, especially from Rome and Venusia (cf. our lemma no. 1393), see D.Noy, *Atti XI Congresso* II 603-612: in Rome predominance of Greek in the Jewish catacombs; Latin epitaphs in Greek letters (cf. our lemma no. 1349); writing Greek in the Latin alphabet is less significant for Jews; Greek as the language of prestige; importance of Hebrew in Venusia; functions in the synagogues in Rome, some distinctively Jewish (γερουσιάρχης, ἄρχων), other used also by pagans and Christians; functions of women (μήτηρ συναγωγῆς, πρεσβύτερα).

2482. Religion. Magic. Listing in Greek and Graeco-Roman malign magical texts. In a wide-ranging essay, R.Gordon in *Ancient Magic* 239–277, draws heavily on epigraphical sources, mainly defixiones, in establishing a typology of listing (personal names of victims, body parts, items to be bound, occupations, etc.) in the 'request sections' of curses and spells. He analyzes the rhetorical strategy of this typology. How do such lists help effect the aim of the writer of the curse or spell?

After a selective comparative examination of listing in Greek and Latin epic poetry; Arabic magic; *Gilgamesh*; Egyptian magic; and political, athletic, and legal institutions in the Greek polis, etc. (240–250), the author studies from classical and early Hellenistic documents 'natural lists' (252–254) and columnar lists (254–263). The former are represented by a continuous sequence of names from left to right, with variations including (a) the insertion of 'and' between each name in the list; (b) expanding the list by the addition of patronymics and prominent clan membership; and (c) incorporating the names, with or without additional information, into a polysyndetic curse-formula. Among the examples of 'natural lists,' Gordon cites in translation [without indication of restorations] Selinous, *SEG* XVI 571/572; Athens, D.Jordan, *GRBS* 26 (1985) 158 no. 18; Athens, *IG* III 3 55. Columnar lists are exemplified by Athens, *IG* III 3 30 (see our lemma no. 323) and gain 'the visual equivalent of "magisterial disarticulation."' The greatest number of such lists on tablets come from Attica, which Gordon explains by linking

them to a tradition of democratic literacy. The Athenian democracy utilized many different types of publicly displayed columnar lists, among which he points to lists of ἄτιμοι 'by which the state made public the infamy of its enemies. The columnar list is an example of magical practice usurping tokens of authority in the dominant world for its own ends. The public list of infamy singled out each name as a separate object of inspection, opened to scorn and derision; the private list drew upon that public model as a source of guidance to the powers of the Underworld, who were invited to react as the Athenian public reacted' (257).

In the deployment of lists of objects that are bound ('The Classical attack-scheme,' 257–263), Gordon cites Selinous, *SEG* XVI 573/574; Athens, *IG* III 3 51, 61, 87, 89, and 92/93; Peek, *Kerameikos* III 2 and 9; Gela, D.Jordan, *GRBS* 26 (1985) 174 no. 91. He explores the rhetorical devices of a single target applied to several examples, antithesis, synecdochy, intermingling of abstract and concrete, accumulation of synonyms, variatio, etc., mainly in curses in a judicial context. Again, here, Gordon infers that these 'flexible but low-intensity attack-schemes ... presume ... a society both democratic and litigious.' Its language was 'widely familiarized through the jury system.' He concludes that 'a large proportion of curses - if not quite 50% - must have appeared successful, in that their author or purchaser came off victorious. In a word, it was the irrationality of the Athenian judicial system that underwrote the rationality of the curse' (262/263).

Gordon finally turns to lists, primarily of body parts, in curses of late Hellenistic and Roman times (261–275). These provide one of the most effective means of persuading the addressee(s) of curses. 'Lists encourage the use of a range of simple figures, notably *comma* (*asyndeton*), *polysyndeton*, *anadiplosis*, *symploce*, *anaphora*, *homoioptoton* and *isocolon* (*parison*), all of which are devices of insistence and memorability.' He analyzes from this perspective the lists in, e.g., Audollent, *DefixTab* 42, 155b and 187; D.Jordan, *GRBS* 26 (1985) 191/192 no. 164; *AnÉp* (1907) 68; *CIL* I² 2520; citing parallels also from *PGM*. Cf. A.Chaniotis, *EBGR* 15 (2002) no. 91.

2483. Religion. Magic: Metronymics in magical texts. J.B.Curbera in *Ancient Magic* 195-204, examines the use of metronymics in curses *vel sim.*. He briefly discusses some examples from the classical and Hellenistic period and suggests that it is, above all, (young) women who carry metronymics (e.g. *IGDS* 120) and that metronymics may have been used by women who knew the families of their targets. It is not until the 1st/2nd cent. A.D. that the use of maternal lineage becomes frequent as a magical device. It may have originated in Egypt and indicates an 'inversion of the Graeco-Roman norm of patronymity' (J.Mylonopoulos, *EBGR* 15, 2002, no. 46). He rejects the theories a) that metronymics point to illegitimate people, b) that maternal lineage originated in an ancient matrilinear order and is a sign of the alleged antiquity of magical tradition and (c) that metronymics were used on the basis of the principle *mater certa, pater incertus*.

2484. Religion. Magic: slander and 'Schadenfreude' in curse tablets. H.S. Versnel in *Ancient Magic* 125-162, examines the role derision, gossip and slander played in

magical texts. Discussion of *IG* XII 7 p. 1 (Amorgos: *inter alia* the clause κόλασαι τοὺς ἡμᾶς τοιούτους ἡδέως βλάπτοντας; the verb καταχαίρω is also used to indicate people who have 'Schadenfreude') and *SB* 1323 (Alexandria; the deity is asked to persecute a person who ἐπέχαρε τῷ θανάτῳ ἢ ἐπιχαρεῖ); excursus on δόλος (πονηρός) as a cause of death and on suspicion; comment on curses against people who despise the author (καταφρονεῖν; κακολογέω), who 'chat and "look at him/her"' (λαλέω, ἐνβλέπω: 'sneaky ways of talking and looking'); in *I.Délos* 2531 a certain Theogenes asks people to slander his opponent (βλασφημεῖν); discussion of *SEG* XXVIII 1568 (see already *SEG* XLI 1831), where the deity may suffer derision (καταγέλαστος) if she fails to retrieve the stolen objects (parallels from *MAMA* IV 284 (Petzl, *Beichtinschriften* 111)), of *SEG* XXXV 213-227 where in curses it is hoped that wrestlers and runners will ἀσχημονεῖν themselves, and of *I.Knidos* 147-159. For comments on an unpublished *defixio* from Corinth, see our lemma no. 338.

2485. Religion. Love magic. C.A.Faraone, *Ancient Greek Love Magic* (Cambridge, Ma.-London 1999), presents an exhaustive study on this subject based on literary, epigraphical (inscribed amulets and lead tablets) and especially papyrological evidence. Many of these sources, which defy enumeration, are presented in translation. F. distinguishes between spells for inducing uncontrollable passion ('ἔρως-spells'; 41-95) and those inducing affection ('φιλία-spells'; 96-131). The former were used primarily by men to inflame women with desire for sexual intercourse (aiming at mad passion and involving torture to arrive at the goal), the latter by women to encourage men feeling affection for their wives or other social inferiors (essentially non-violent). Subjects discussed include eros as a disease; overlap of erotic magic and curses; *iunx* and ἀγωγή spells; the throwing of apples or similarly seeded fruits; connection between erotic magic and marriage (bridal theft); amuletic love charms; the social construction of gender, inter alia male anxiety over wives using magic ('sorcery') or aphrodisiacs. For a review see D.Frankfurter, *Phoenix* 44 (2000) 165-168. See also our lemma no. 2382 app.cr. in fine.

2486. Religion. Male chthonic deities. L.Mastrofrancesco, *Atti XI Congresso* I 789-796, examines the epithets and expressions connected in Greek epigrams with Ἅιδης and Πλούτων; she also briefly studies other gods to whom these two are occasionally related: Ἐρινύες, Μοῖρα, Περσεφόνη and Φθόνος.

2487. Religion. Mother Goddess. See L.E.Roller, *In search of God the Mother. The cult of Anatolian Cybele* (Berkeley-Los Angeles-London 1999), with numerous references to inscriptions recording a cult of Κυβέλη and of the Μήτηρ (Θεῶν; with various epithets) in Greece and Asia Minor. Brief discussion of, *inter alia*, the correspondence between Pergamon and Pessinus (*RC* 55-61; 193/194) and the inscription from Philadelphia (*Syll.*^{3} 985; *LSAM* 20; *SEG* XLVIII 1455; 194-196). Photo and discussion of *IG* II^2 4671 (178/179) and *IGR* IV 135 (332/333).

2488. Religion. 'Orphic' texts. R.Merkelbach, *ZPE* 128 (1999) 1-13, points to the similarities of the eschatological ideas expressed in the Egyptian Book of the Dead (judgement of the dead; dialogue with the guardians of the underworld; topography of the underworld; the role of water) with those found in 'Orphic' texts from Pelinna (*SEG* XXXVII 497; XLVII 753*), Pharsalos (*SEG* XXIII 410; XLVI 656*; *IThessEnipeus* 115), Eleutherna (*I.Cret.* II XII 31), Thourioi (*SEG* XXXVII 820; XLI 887*), Hipponion (*SEG* XXVI 1139; XLVI 1318*), Petelia (*IG* XIV 638) and Entella (*SEG* XLIV 750; XLVIII 1236bis). The 'Orphic' texts are also discussed by W.Burkert in H.Sonnabend - E.Olshausen (edd.), *Antike und moderne Religion. Vorträge und Beiträge als Grundlage für Deutung und Bewältigung heutiger Probleme* (Stuttgart 1998) 57-73, in an overview of the Eleusinian and Dionysiac mysteries and their religious interaction. Id., *Da Omero ai Magi. La tradizione orientale nella cultura greca* (Venezia 1999) 59-86, summarizes the present state of research on ancient Orphism after the discovery of the 'Orphic' texts from Pelinna, Hipponion, Entella, Thourioi, Aigion (*SEG* XLI 401), Pherai (*SEG* XLV 646), Pella (*SEG* XLII 619) and Olbia (*SEG* XXVIII 659-661; *IGDOP* 92).

2489. Religion. Rider-gods. I.Delemen, *Anatolian Rider-Gods. A study on stone finds from the regions of Lycia, Pisidia, Isauria, Lycaonia, Phrygia, Lydia and Caria in the Late Roman period* (Bonn 1999), examines the gods represented on horseback on stelae, altars, rock-cut reliefs and statuettes in the areas indicated in the title in the 2nd/3rd cent. A.D.: indigenous gods, like Kakasbos vel.sim., and Hellenized local gods, with Greek names. D. (4-90) studies the iconography, character and cult-places of the deities, and the dating of the stones; she compares the Anatolian rider-gods with their equivalents from other areas (Thrace, Danube-area, Syria, Near East) and concludes that there was no reciprocal influence. D. prefers to find the origin of such deities in heroic reliefs on which riders appear in libation and hunting scenes. The catalogue (91-203) contains 396 items. Nos. **1-285** concern Κακασβος, Ἡρακλῆς and Μασεις, nos. **286-291** Σώζων, nos. **292-312** Ἀπόλλων (Ἀπόλλων Περμινουνδέων [for whom see now G.H.R.Horsley - S.Mitchell, *The inscriptions of Central Pisidia* (IGSK, Band 57; Bonn 2000) 103-110 nos. 93-104 (h)], (Ἀπόλλων) Λερβηνός, Ἀπόλλων Ἀλσηνός, Ἀπόλλων Θεὸς Βοζηνός, Ἀπόλλων Τάρσιος, Ἀπόλλων Κισαλουδηνός, (Ἀπόλλων) Θεὸς Κάριος), nos. **313-358** Μήν (Μὴν Ἀσκαηνός/Μὴν Ἀσκαινός, Μὴν Να[..]νος, Μὴν Σελμεηνός, Μὴν Οὐράνιος), nos. **359-364** Ὅσιος καὶ Δίκαιος, nos. **365-367** Ποσ(ε)ιδών, nos. **368/369** Πλούτων, nos. **370-380** Ἄρης, nos. **381-390** Θεοὶ Ἀθάνατοι and Θεοὶ Βασιλεῖς [for the latter see C.Schuler, *Ländliche Siedlungen* --- (cf. *SEG* XLVIII 2198) 250], no. **391** Θεὸς Ἄλανδρος, nos. **392/393** Θεὸς Ἀχαιός, no. **394** Ζεὺς Τρώσου and no. **395** Ζεύς, Ἑκάτη and Νέμεσις.

Among the 191 inscribed stones there are 101 new ones. We present the new texts and those old ones, which so far have not been included in Corpora or important thematic collections, under the toponyms to which D. assigns them: see our lemmata nos. 1810, 1838/1839, 1841-1843, 1855, 1857/1858, 1894, 1900/1901, 1903, 1908, 1911, 1930, 1935-1937 and 2365. Texts published in inaccessible Turkish publications are held to be 'virtually unpublished'. For all other texts we give a *comparatio numerorum*.

[New dedications to rider-gods in B.H.Mclean, *Greek and Latin inscriptions in the Konya Archaeological Museum* (RECAM IV; Ankara 2002) nos. 26/27 (Ἀπόλλων), 28 (Μήν), 29/30 (Πλούτων) and 34 (unknown

god). Mclean's nos. 31 and 32 are Delemen's nos. 368 and 387, respectively (in 387, the dedicant is Αὐρ. Παπίας, not Παπας: see fig. 47 in Mclean, who rightly gives Παπίας); his nos. 33 (*SEG* VI 405; dedication to the Διόσκουροι) and 43 (*SEG* XVII 544; dedication to 'Απόλλων possibly represented as rider-god) are not in D.'s catalogue. See also G.H.R.Horsley, *The Rider God steles at Burdur Museum in Turkey* (The Third Museum of Antiquities Maurice Kelly Lecture; Armidale 1999), Pleket].

SEG II	Del. no.
691	191
695	63
749	171
SEG VI	
392 A	292
402	387
408	366
526	368
607	331
749	193
750	178
751	27
800	305
SEG XIV	
800	327
804	365
SEG XVII	
545	324
549	331
590	65
591	287
677	288
689	159
690	188
691	63
712	92
713	147
739	209
SEG XVIII	
569	286
SEG XIX	
745	326
787	204
814	325
838	207

SEG XXVI	Del no.
1359	301
SEG XXVIII	
1167	356
1174	329
SEG XXVIII	
1569	312
1570	306
1571	307
SEG XXIX	
1430	324
SEG XXXII	
1215	359
SEG XXXIII	
1138	319 [see now T.Ritti, *EA* 34 (2002) 60/61 no. 2]
1172	391
1187	387
1542	392
1543	393
SEG XXXIV	
1647	312
SEG XL	
1190	300
1190 app.cr.	302
1191	301
SEG XLI	
1266	139
SEG XLIII	
949 (with different reading)	386
TAM II	
7	38
8	81
9	189

TAM II	Del no.
10	190
11	169
12	192
13	36
TAM V	
202	304
238	303
246	362
247	360
248	363
338	364
MAMA	
IV 268	394
V 132	333
VII 243	328
I.Smyrna	
754	305 [for 'Απόλλων Κισαλουδηνός or Κισαυλοδδηνός see also *I.Manisa* 531]
I.Stratonikeia	
1005	395
I.Manisa	
177	362
180	363
182	360
GIBM	
1034	293

CMRDM I	Del no.
87	313
91	316
92	329
94	333

CMRDM I	Del no.
104	331
107	328
121	324
122	332
124	326

CMRDM I	Del no.
125	327
128	325
130	358
CMRDM III	
p. 20 f	304/305

2490. Religion. Sacred groves. G.Ragone in C.Albore Livadie - F.Ortolani (edd.), *Il sistema uomo-ambiente tra passato e presente* (Bari 1998) 11-22, gives an overview of the functions of sacred groves in ancient Greece and of the measures for their protection (prohibitions against cutting timber, pasture, trespassing, etc.). In an appendix (18-22) he collects the relevant epigraphic evidence (Italian translations): *IG* II^2 1177 (*LSCG* 36), 1362 (*LSCG* 37) and 2499 (*LSCG* 47); IV 557 (*LSCG* 57); IV^2 1 45 (*LSCG* Suppl. 24); V 1 1390 (*LSCG* 65); V 2 3 (*LSCG* 67); IX 2 1109 II (*LSCG* 84); XII 1 677 (*LSCG* 136); XII 5 108 (*LSCG* 111); XII 6 1 171 (*LSCG* Suppl. 81); XII 9 90 (*LSCG* 91); *SEG* II 185 (*LSCG* Suppl. 36); *CID* IV 108 (*LSCG* 79); *I.Cret.* III iv 9 LL. 81/82 (*Syll.*^{3} 685) [the date should be corrected to 112 B.C., Chaniotis] and IV 186 (*LSCG* 148); *Syll.*^{3} 986 (*LSCG* 116); *LSCG* 104; *LSCG* Suppl. 53 [to these prohibitions one may add the evidence from the confession inscriptions: G.Petzl, *Die Beichtinschriften Westkleinasiens* (Bonn 1994) nos. 9/10, Chaniotis].

2491. Religion. Sacred property. A.Jacquemin, *Ktema* 23 (1998) [1999] 221-228, reflects on the complexity of the distinction between ἴδιον, δημόσιον and ἱερόν in the epigraphic record; observations especially on the following texts: *IG* II^2 839 (225); VII 413 = Tod, *GHI* 160 (224); *SEG* XIII 306 (223); *CID* II 36-42 (225).

2492. Religion. Sacred slavery. A.Lonzano, *Gerión* 17 (1999) 233-262 (in Spanish, with brief English summary), uses some epigraphical evidence in a study on sacred slavery in Asia Minor. He argues that the terms ἱεροί/ἱερόδουλοι reflect different realities in the western and eastern part of this region, due to different social and religious traditions still alive during the Roman Imperial period.

2493. Religion. Sacrifice. S.Georgoudi, *Ktema* 23 (1998) [1999] 325-334, studies private sacrifices offered during public festivals (e.g., *IG* XII 9 189 = *LSCG* 92; *I.Oropos* 277 = *LSCG* 69; *I.Ilion* 32 = *OGIS* 219; *I.Magnesia* 100 = *LSAM* 33; *I.Priene* 11; *I.Smyrna* 573). The private sacrifices were subject to sacred regulations, in particular with regard to the sacrificial animals and the offerings to the priests and the sanctuary (e.g., *IG* XII Suppl. 398 = *LSCG Suppl.* 67; *IG* XII Suppl. 150 = *LSCG Suppl.* 83; *Syll.*^{3} 1015 = *LSAM* 73). The persons and groups that offered the sacrifices included non-citizens (e.g., *I.Iasos* 220; *Syll.*^{3} 1037 = *LSAM*

46; *LSCG Suppl.* 77). In some cases private sacrifices were not allowed during festivals (*I.Erythrai* 24 = *LSAM* 24). The overlap of private and public sacrifice can be observed in sacrifices offered by private persons, but at public expenses (παριστάναι θυσίαν/ἱερεῖα/θύματα; e.g., *IG* XII 2 527). G. also discusses the term δημοτελής used as an attribute (δημοτελὴς θυσία, ἑορτή, πανήγυρις, ἱερεύς, ἱερόν) and as an epithet of gods (Δημήτηρ Δημοτελής and Δημοσία, Διόνυσος Δημοτελής, cf. Πάνδαμος and Πολίτης).

2494. Religion. Sanctuaries, public and private. M.Jost, *Ktema* 23 (1998) [1999] 301-306, points out that a sharp distinction between private and public in Greek religion is not always possible. In her surveys of the evidence for private sanctuaries J. discusses briefly the introduction of the cults of Ἀσκληπιός in Athens by Τηλέμαχος (*IG* II^2 4960/4961; *SEG* XLVIII 237*), of Σάραπις (*I.Délos* 1510) and Ἀφροδίτη in Delos (cf. *I.Délos* 290 LL. 151-154), the sanctuaries of families or associations (e.g. Ποσειδωνιασταί in Delos) and private contributions to public cults and sanctuaries.

2495. Religion. Θεὸς Ὕψιστος. S.Mitchell, *'The cult of Theos Hypsistos between pagans, Jews and Christians'* in P.Athanassiadi - M.Frede, *Pagan monotheism in late antiquity* (Oxford 1999) 81-148, argues (a) that the numerous testimonia concerning Ζεὺς and Θεὸς Ὕψιστος point to a widespread cult of pagan-Jewish character and (b) that the so-called θεοσεβεῖς (non-Jewish sympathizers in the synagogue) are to be identified with the participants in the Hypsistos-cult. The article is to a large extent based on the analysis of epigraphic evidence for Ζεὺς and Θεὸς Ὕψιστος; in an Appendix on 128-147 the Greek text of 293 inscriptions recording these deities is given, with brief bibliography, indication of the provenance and brief description of relief representations. For similar views about the relation between Θεὸς Ὕψιστος and Judaism see *SEG* XLVI 918 and 2366/2367. See also *SEG* XLVI 1617 app.cr. and our lemma no. 1796 for publications criticizing Mitchell's theses [there is especially the thorny problem of the precise relation between pagan cults of Hypsistos and Judaism; in many dedications it is hard to detect concrete Jewish influence; one may wonder to what extent it can be shown that 'Jewish influence was ... effective in focussing religious ideas' (126), Pleket]. See our lemmata nos. 1029/1030 for publications on the character of the Ὕψιστος cult in southern Russia.

2496. Sculptors. J.Tanner, *PCPhS* 45 (1999) 136–175, emphasizes that 'the practice of signing ... has no intrinsic meaning but must rather be embedded in a broader context of social relations, in which the signature is understood less "for the signer himself, [than] for the group which attaches a certain importance to the signature"' [citing G.Siebert, *Ktema* 3 (1978) 112] (142). Classifying artists' signatures as 'instrumental writing', T. maintains that 'such inscribing in civic art was closely controlled by the state' (158) and that in private monuments 'the rhetorical format of these inscriptions rendered artists marginal in the classical city.... The relatively small importance attributed to the artist in the communicative process accomplished in setting up a work of art ... is nicely indicated by the vanishingly small size of the maker's mark of Bryaxis

... and Praxiteles (*IG* II^2 3130 and *SEG* XVIII 85). The positioning of the inscription could also marginalise the artist' (*IvO* 162/163; Polykleitos; 161). T. prints ph. and dr. of these monuments, with transcriptions of the Greek texts and with translations (159–163).

D.Damaskos, *op.cit.* (cf. our lemma no. 2476) 317-324, reflects on the social status of the following sculptors in Hellenistic times: Telesinos, Damophon from Messene (see for him also 44-71), Polykles and relatives (Athens), Attalos (Athens), Xenophilos and Straton (Argos), Menandros (Athens).

2497. Villages. J.Nollé, *'Marktrechte außerhalb der Stadt: lokale Autonomie zwischen Statthalter und Zentralort'* in *Lokale Autonomie* 93-113, examines the relations between villages located in urban territoria and dependent on cities, and the provincial/imperial authorities. After brief remarks on the imitation of urban institutions, magistrates, buildings (e.g. agora, baths, gymnasia), festivals and contests by villagers, he focuses on the following inscriptions: *I.Manisa* 523 (*SEG* XLIV 977);*TAM* V 1 230 (*SEG* XXXII 1220); *SEG* XXXVIII 1172.

N. examines who took the initiative to approach the provincial governor with a petition concerning market-rights and their motives (personal ambition, economic advantage); role of the city (in *SEG* XXXVIII 1172) and of village-patrons (κηδεμόνες), who owned estates and consequently had power in and over the villages.

See also S.Mitchell, *ibidem* 33-36; on 39-46 M. discusses the extant petitions from rural villages in the 2nd/3rd cent. A.D. (tabular survey on 41).

2498. Vocabulary. Greek equivalents of *quaestor*. After a survey of the earlier literature (M.Mentz; D.Magie; H.J.Mason; E.García Domingo), E.Famerie, *AC* 68 (1999) 211-225, examines the three ways in which Latin *quaestor* is rendered in Greek literature and documents: 1) ταμίας is most frequently used; the term traditionally indicates the office of treasurer in Greek cities (derivatives: ταμιεύω, ταμιεῖον, ταμιεία, ταμιευτικός, ταμιακός, ἀντι- and συνταμίας); 2) the transcription κ(ο)υαίστωρ is rare; in inscriptions it is occasionally used after the 2nd cent. A.D. (list on 35 note 218, with *SEG* VI 555 as the only example possibly dating to the 2nd cent. A.D.); 3) the literal translation ζητητής (few exclusively literary attestations, in contexts focused on the linguistic origin of the term).

2499. Vocabulary. Terms in dedications. M.L.Lazzarini in P.Radici Colace (ed.), *op.cit.* (cf. our lemma no. 2500) 207-212, reflects on the following terms: (τὰ) ἐλευθέρια (*SEG* XXXV 607; *IG* IX 2 1034), (τὰ) λύτρα/(τὸ) λύτρον (*SEG* XXXV 605; *IG* IX 2 203; in both cases the price for manumission paid by slaves who adopted the name of the *dominus* as patronymic [contra: *SEG* XLIV 451 and 1748, Pleket]; *SEG* XLIV 453: 'price' for the 'simbolica liberazione della sposo dallo stato verginale' [but see *SEG* XLIV 1748]), (τὰ) σῶστρα (*IG* IV^2 1 483; *IGUR* 102), (τὰ) ἴατρα (*IG* IV^2 1 258, 560 and 571), (τὰ) παυσιτοκεῖα (for stopping birth-pains and bringing about successful childbirth; see *Gonnoi* II no. 175bis), τελέ(ι)ουμα (*SEG* XLIV 452 and 457: 'per il compimento della gravidanza' [but see again *SEG* XLIV 1748]) and (τὰ)

ἐκτίματρα (*Syll.*^{3} 1146 = *I.Knidos* 138; χαριστεῖα καὶ ἐκτίματρα: 'come ringraziamento e segno del massimo apprezzamento'). We have a mentality of 'do quia dedisti'.

2500. Vocabulary. Words related to the water supply. P.Monnazzi in P.Radici Colace (ed.), *Atti del II Seminario Internazionale di Studi sui Lessici Tecnici Greci e Latini* (Messina, 14-16 dicembre 1995) (Messina-Napoli 1997) 353-363, examines the following words, culled in most cases from *I.Eph.*: ἀγωγὴ ὕδατος, ἀγωγός, ἄνοιγμα (*SEG* XXXV 1483 A 19, B 17; *I.Eph.* 3217), ἀπομερισμός (*I.Eph.* 2018; see ἀπονέμω in *I.Sardis* 17), βαλανεῖον, γέφυρα, εἰσαγωγή, εἰσάγειν ὕδωρ, ἐπιμελητὴς ὑδάτων, κρήνη/κρηνίον, λάκκος, Νυμφεῖον, ὀχετός, προσάγειν ὕδωρ, σείφων, συναγωγή (?), ὑδρεῖον, ὑδρεκδοχῖον, ὑδροπαροχία, ὕδωρ. On 357/358 note 12 M. collects the inscriptions mentioning the βαλανεῖα and γυμνάσια in Ephesos.

2501. Vocabulary. Δουμος. See G.Neumann, '*Δουμος. Belege, Bedeutungen, Herkunft, Etymologie*' in E.Eggers et alii (edd.), *Florilegium linguisticum.* Festschrift für Wolfgang P.Schmid zum 70. Geburtstag (Frankfurt-Berlin 1999) 345-353. N. completes the dossier of O. Masson (see *SEG* XXXVII 1853); he suggests a Phrygian origin for the word (related to δόμος, domus). *Non vidimus*: see C.Brixhe, *BE* (2000) no. 542. See also our lemma no. 1805 (68).

2502. Vocabulary. Ἔθνος. Public and private activities. P.Cabanes, *Ktema* 23 (1998) 441-449, emphasizes the need for a differentiated and subtle distinction between public and private activities in the world of the ἔθνη. The epigraphic evidence shows the participation of individuals in both local and federal communities as well as the interaction of private interests, public law, and religion in the practice of manumission (νόμος τῶν ἀτέκνων, παραμονή). C. republishes the following documents (French translation): 1) *SEG* XXXVIII 521 (Byllis; decree of the κοινὸν τῶν Βαλαιειτῶν); 2) *I.Rhod.Per.* 754 (Pisiköy; decree of the κοινὸν τῶν κωμητῶν); 3) *IG* IX 1^2 391/392 (Stratos; decrees of Stratos); 4) *IG* IX 1^2 393 (Stratos; decree of the Ἀκαρνᾶνες); 5) *IG* IX 1^2 583 (Olympia; treaty between Anaktorion and the Ἀκαρνᾶνες); 6) *SEG* XV 411 (Passaron; decree of the κοινὸν τῶν Ἀτεράργων).

2503. Vacat.

2504. Vocabulary. Λιβύη. K.Zimmermann, *Libyen. Das Land südlich des Mittelmeers im Weltbild der Griechen* (Munich 1999), presents an exhaustive study of the various meanings of the term Λιβύη - derived from Egyptian *rbw* - from Homer to the Hellenistic period. It was used by geographers and historians to indicate one of the three known continents (23-133, based on literary sources; Z. discusses all variants in geographic definitions). At the same time Λιβύη in a restrictive, Hellenocentric sense may refer both in and outside Kyrenaika to the part of Libya inhabited by Greeks, i.e., Kyrenaika (135-179), though it was not subject to precise definition of its geographical boundaries; at no time did it refer *exclusively* to Kyrenaika. K. adduces numerous inscriptions (list on 231/232), especially in the section on the sources from Kyrenaika (135-142, with special attention to the oath of the οἰκιστῆρες *SEG* IX 3 (XLVI 2197*); cf. also e.g. *SEG* IX 72 (XLIII 1187*; *LSCG* Suppl. 15) and 359; XXXIX 1718; for personifications of Λιβύη see 140/141 note 576) . 'Libya' in the sense of 'Kyrenaika' is also found in inscriptions and other sources outside the area (e.g. *SEG* XVIII 636 (*SB* 10040), discussed on 157/158; *OGIS* 54; *I.Pergamon* 10; Bernand, *Inscr.métriques* 3 (*GV* 699) [but see J.Bingen, *BE* (1998) no. 909]; *I.Cret.* I XIX 5; IV 372 (*GV* 1882)). Historians refer to the area as a part of Egypt subordinated to a Λιβυάρχης (to be distinguished from the λιβυάρχαι attested in papyri, who are subaltern officials in Egypt possibly charged with police tasks).

2505. Vocabulary. Μητρόπολις. R.Ziegler in *Studien Kleinasien* IV 140-143, briefly reflects on the meaning of μητρόπολις in the Roman Imperial period [cf. *SEG* XLV 2353].

2506. Vocabulary. Ξενοκρίται. D.Nörr in *Lokale Autonomie* 257-301, argues that ξενοκρῖται in the papyri from the Babatha-archive and in *I.Knidos* 31 (col. IV 34-36) are the equivalent of *recuperatores*. He discusses *TAM* II 508 LL. 21/22 and 26/27 (see *SEG* XLV 1826; the ξενοκρῖται are members of a 'Rekuperatorenbank') and *SEG* XI 491 (a Spartan who between 100 and 150 A.D. went to Alabanda as ξενοκρίτης and may have been active as recuperator in a gubernatorial court; Alabanda was an assize-city).

2507. Vocabulary. Ὀστοθήκη and Καύστρα. See J.Kubińska, *Ostothèques et kaustrai dans les inscriptions grecques d'Asie Mineure* (Warsaw 1999). Part I (13-52) contains a catalogue of 45 inscriptions in which ὀστοθήκη occurs. It is a duplicate of K.'s contribution summarized in *SEG* XLVII 2358; there is one Addendum: *SEG* XLII 1057 = K. no. 45. Part II (53-75) contains a catalogue of eighteen inscriptions in which καύστρα occurs (texts; translations). We give a *comparatio numerorum*. In her conclusion (74/75) K. argues that the term has two meanings: funerary urn and 'lieu d'incinération'. The kaustra was 'une sorte d'ostothèque'.

IG X 2 1	K. no.	*I.Eph.*	K. no.	*I.Eph.*	K. no.
484	18	2123	10	3859	15
CIG		2217 D	12		
2942	7	2218 A	9	*I.Tralleis*	
4059	2	2236 E	11	*und Nysa*	
4105	1	2261	13	203	7
		2306 B	17		
TAM III		3292	16	*IGR* IV	
689	8	3332	14	1605	16

2508. Vocabulary. Ῥοδισμός, ῥοδίζω, ῥόδα. C.Kokkinia, *art.cit.* (cf. our lemma no. 1790), studies these terms referring to the annual adornment of the grave with roses. This custom is generally considered to have taken place on the occasion of the Roman festival called *Rosalia* (or *Rosae* or *Rosatio*), devoted to the commemoration of the deceased and mostly celebrated in May by associations. She argues that only the expressions (ἐν τοῖς) ῥόδοις or (ἐν τῷ) ῥοδισμῷ denote a connection with the festival. The unqualified terms ῥοδισμός/ῥοδίζω may also refer to the general custom in east and west to bring flower-offerings to the deceased on a fixed date, whether that of the *Rosalia* or not (e.g. the deceased's birthday or that of another festival). For roses as a tomb-decoration independent of the *Rosalia* K. adduces *IGUR* 1288, *IGR* IV 661 (Akmonia), and *I.Eph.* 2223 A, where τελεστικ[ὰ] ἢ ῥοδίσια refers to two categories of sacrifices: wine, cakes, etc. and flowers (whether roses or 'roses' as *pars pro toto* for flowers in general). Similarly, the ritual of ἀπόκαυσις/παράκαυσις occurs in other contexts than that of the *Rosalia*, e.g. in P.Perdrizet, *BCH* 24 (1900) 321 (Philippi), RECAM 257 (Galatia), and *LBW* 1687 (Hierapolis; ἀποκαυσμός); in *IG* X 2 1 260 (Thessalonika) the ἀπόκαυσις (B LL. 9/10: ὅπως ἀποκέηταί μοι) goes together with the offering of a στέφανος ῥόδινος, but a connection with the *Rosalia* is equally uncertain [cf. also L.Robert, *OMS* V 306/307]. In *IG* V 2 26 (Tegea), ἐν τοῖς ῥόδοις refers to the *Rosalia*. Consequently L. 4 should be restored as [τὴν ἑορτάσιμον ἡμέραν κατ' ἐνιαυ]τὸν ἐν τοῖς ῥόδοις instead of [τὴν γενέθλιον ἡμέραν κτλ., since it is improbable that the birthday of the deceased coincided with the *Rosalia*. In two appendices, C. presents the texts of inscriptions certainly referring to the *Rosalia* ((ἐν τοῖς) ῥόδοις, (ἐν τῷ) ῥοδισμῷ; appendix A) and those where the connection is uncertain (ῥοδισμός, ῥοδίζω vel sim.; appendix B). A: *I.Histriae* 193; *IG* V 2 26 (Tegea); P.Perdrizet, *BCH* 24 (1900) 304/305, and 306 (both from Philippi); P.Lemerle, *BCH* 60 (1936) 336-343 (Philippi); *IGBulg* II 796 (Belogradec); B: *I.Histriae* 193 LL. 8/9; *I.Pergamon* 374 B; *CIG* 3874 (Akmonia); *I.Manisa* 20 LL. 49-51 (Nakrason); *SEG* XXXV 1285 (Miletoupolis); *I.Iznik* 62, 95, 1283, and 1422; *I.Klaudioupolis* 115. See also *EBGR* 15 (2002) nos. 70, 133 and 181 (on p. 393: ῥοδοφόρια).

2509. War. Dedications. A.Jacquemin in *Guerres et sociétés dans les mondes grecs à l'époque classique, Colloque de la Sophau, Dijon, 26, 27, et 28 mars 1999* (Toulouse 1999) 141-157, adduces the epigraphical evidence in her survey of dedications made after a war (dedicants; dedication of weapons, statues and buildings; dedications in Panhellenic sanctuaries and in sanctuaries of local patron deities); discussion of the terms ἀκροθίνιον, δεκάτη, λάφυρον, and σκῦλα.

2510. War. Finances. P.Brun in *op.cit.* (cf. our lemma no. 2509) 223-240, presents an overview of the financial aspects of warfare in Classical Greece, with special attention to the epigraphical evidence concerning Athens; discussion of the terms φόρος, εἰσφορά, προεισφορά, σύνταξις and ἐπίδοσις.

2511. Women. Female physicians. L.Cilliers - F.P.Retief, *AClass* 42 (1999) 47-65 (in South-African, with English summary), collect and discuss the Greek and Latin literary and epigraphical (55-59) evidence for female doctors. In Greece a distinction between μαῖα and ἰατρική/ἰατρινή was made from the 4th cent. B.C., though there are overlapping activities. Discussion of their training (professional family tradition rather than schooling in one of the famous medical centers), activities, status and remuneration. Funerary inscriptions of female doctors show that they were honored on a par with men. Text and translations of *IG* II^2 6873, *TAM* II 595, *GV* 1486 and 2040.

2512. Women. Women in public life in the Roman East. R.A.Kearsley, *Tyndale Bulletin* 50 (1999) 189-211, publishes a slightly revised version (with updated bibliography) of her study on Iunia Theodora of Corinth and Claudia Metrodora of Chios summarized in *SEG* XXXVI 307 and 774. On 203-211 texts and translations of *SEG* XVIII 143 (XXXVI 307*; cf. XLVII 2310 and XLVIII 2214); EEP 133/134; L.Robert, *BE* (1956) no. 213; *I.Eph.* 38, 232, and 3003.

2513. Women. Virtues in Greek epigrams. See P.Grandinetti, *Atti XI Congresso* I 721-727: brief remarks on professions of women, moral virtues (σωφροσύνη, σεμνότης etc.), comparison with mythical figures (e.g. Πηνελόπη, Ἄλκεστις), domestic virtues (φίλεργος, ταλαεργός), matrimonial love and fidelity (πιστή, μονολέχης; φιλόστοργος).

ADDENDA ET CORRIGENDA

2514. Addenda et Corrigenda to *SEG* XLIII, XLIV, XLVI and XLVIII.
***SEG* XLIII 402:** read P.Samsaris instead of D.K.Samsaris.
***SEG* XLIII 1226:** the correct reference to the inscription in Hayallı is *SEG* XLVI 1494 instead of *SEG* XXXV 1166 (G.Petzl per ep.).
***SEG* XLIV 1162:** in LL. 10-12 one should read πάσῃ τέλ(ε)ιον ἀἱρετῇ καὶ παιδείᾳ πρέποντα, τῶν | γονέων αὐτοῦ κτλ. (G.Petzl per ep.; παιδείᾳ, πρέποντα τῶν, *SEG*).
***SEG* XLVI 588:** Add *IG* IX 1^2 718.
***SEG* XLVIII 779:** read Delagožda instead of Delogožda; read Συβρινος εἰμι· Ταται δίδοι instead of Συβρινός εἰμι· Τάται δίδοι.
***SEG* XLVIII 862** app.cr.: read *SEG* XLIII 444 instead of *SEG* XLIV 444.
***SEG* XLVIII 887:** in the concordances (under Homolle) read 438 no. 104 b instead of 483 no. 104 b.

I. A. NAMES OF MEN AND WOMEN

A-- 1404, 1563, 2365 no. 19; Αὐρ. 1585
A--τας 2301
Ἀαρών 2102?
Ἀβάσκαντος 1805 no. 35?, no. 110?, no. 170?
Αββοιθα 2005
Ἀβδών 1379
Ἀβεδών 1379?
Ἄβελ 1379
Ἄβελος 1379
Ἀβελών 1379?
Ἀβιδᾶς 1288?
Ἀβλάβιος, Φλ. 2080, Φλ. Ταῦρος Συνκλήτιος Ἀ. 2079
Ἀβούρνιος 1427?; cf. s.v. Τορκουᾶτος
Ἀβραγος 1028 A
Ἀβρύμηος 1028 A
Αβσαλμος 2031
Ἀγαθ-- 2398
Ἀγαθάγγελος 2426
Ἀγαθάμμων 2281?
Ἀγάθαρχος 1287
Ἀγάθη 1266?, 1783?
Ἀγαθήμερος 919, 2122?
Ἀγαθῖνος 550
Ἀγαθοκλῆς 110, 1168 f.4; 2373?
Ἀγαθονείκη 1660?
Ἀγαθόπους 1719, 1885?, 1990, 2426
Ἀγαθός, Φλ. Μιθριδάτης Ἀ. 1420
Ἀγαθοφέρουσα 1740?
Ἀγάθων 550, 657
Ἀγαΐδης 1175.16
Ἀγαπαῖος 251
Ἀγάπη 1783?
Ἀγεισαρέτα 603
Ἀγελείη 1624?
Ἀγέλοχος 1335
Ἀγεμάχα 1061
Ἀγεμονίς 1116 app.cr.
Ἀγέμων 2361?
Ἀγέσανδρος 1976?
Παγεσίας 1318
Ἀγίας 425, 427
Ἄγλαος 1224, 1243
Ἀγλάς 1369
Ἀγνόθεος 141
Ἀγνοία 1432?
Ἄγνος 1829
Ἄγρν 259
Ἀγοράναξ 1021?
Ἀγραύλη 1371
Ἀγρεστιανός, Λ. Αἴλ. 694
Ἄγρια 2366
Ἀγριπιανή, Καττίνα Ἀ. 1372
Ἀγρίπ(πα?) 2043
Ἀγ(ρίππα) 2045
Ἀ(γρίππα?) 2042
Ἀγρίππας 779.4/5
Ἀγριππεῖνος, Κ. Πακών. 1231.7/8
Ἄγρων 510.3
Ἀγώνιππος 1753.5?, 15?, 21
Ἄδδιος 739
Ἀδέας 827 app.cr.
Ἀδεῖα 630
Ἀδείμαντος 1305?
Ἀδεινίας 1260?
Ἀδερκᾶς 1303
Ἀδῆας 827
Ἄδυμος 657, 740
Αεῖλιος cf. s.v. Βάγρος
Αἔλιος 956
Ἀέροπος 740
Ἀθαναίων, Τ. Αἴλ. Μινίκ. 1016?
Ἀθάναος 1748
Ἀθανάσιος 2208
Ἀθανε--? 1343?
Ἄθανις 1305
Ἀθανόδωρος 506.1; 509.2, 8
Ἀθήναιος 562, 1171.2; 1559, 1591?, 1805 no. 129, no. 230
Ἀθηναΐς 991
Ἀθηνᾶς, Ἑρμᾶς Ἀ. 1894
Ἀθηνόδωρος 865.3/4; 876.5; 1118, 1148.2
Ἀθηνόκριτος 1118
Ἀθινᾶ 297
Ἀθινει 298
Αἰδο-- 1331
Αἰλι-- 826
Αἰλία cf. s.v. Δωρίς, Νίκη
Αἴλιος 801, 916, 959, 2130; cf. s.v. Ἀγρεστιανός, Ἀθαναίων, Ἀλκιβιάδης, Ἀπυλλινάριος, Βρουττιανός, Βρουττιανὸς Λουκιανός, Διονύσιος, Ἐπικράτης, Ἰουβιανός, Ἰουλιανός, Ἰουλιανὸς Διονύσιος, Κλαυδιανός, Μενέλαος, Μοσχίων, Πλανκιανὸς Ἀντώνιος, Ποσίδιππος, Πούδης; Τ. Αἴ(λ.) Μινίκ. -- 1017
Αἰμιλιανός 816.10
Αἰμίλιος cf. s.v. Κέλερ, Λέπιδος
Αἰνέας 39, 1555 C, 1911 no. 9
Αἰνήσιππος 390
Αἰνιάδης 194
Αἰνίας 2187
Αἰνόβαρβος, Γν. Δομίτ. 660

Αισ-- 1341
Αἰσιμίδης 39
Αἴσκρων 507 app.cr.
Αἰσχέας 144
Αἰσχίνης 318, 710
Αἰσχρίων 864, 1287, 1308?, 2290
Αἶσχρος 39
Αἴσχρων 507 app.cr., 1031, 2278
Αἰσχύλος 1282?
Αἴσωπος 1727
Ἄκανθος 507.6/7
Ἀκεσία 1331?
Ἀκέσιος 1062
Ἀκετας 1911 no. 13, 1935 no. 7?
Ἀφράθητος 542
Ἀκρίσις 1548
Ἀκτιόνικος 1279 (or the name of a ship)
Ἀκύλας 1464
Ἀκυλείνη 1790?
Ἀκυλεῖνος, Ἰούλ. 1866 B?
Ἄκυλος 657
Αλ-- 1624
Αλαμος 2366?
Ἀλβαν(--) 2426
Ἀλε-- 640, 674
Ἀλε(--) 1800
Ἀλείδας 1324
Ἀλεκκᾶς 1805 no. 210
Ἀλεξανδρ-- 710, 1805 no. 145, 2023
Ἀλεξάνδρα 892, 1379?; Ἀ. Μύρτον 1522.6, 13
Ἀλεξανδριανός, Μ. Αὐρ. Εἰρηναῖος Ἀ. 1834
Ἀλέξανδρος 125, 288, 586, 689, 753, 801, 807, 814 II.2; 849 app.cr., 852, 1187, 1188.4; 1038, 1386, 1521.2?; 1522.3, 28?; 1623, 1629, 1640, 1659, 1663, 1673, 1685. 9, 13, 17, 27; 1725, 1732 /1733, 1741, 1789 A, 1805 no. 62, no. 145, no. 157?, no. 241, 1932, 1982?, 2150, 2315, 2393; Αὐρ. 1741, Αὐρ. Ἀ. Κόρτιος 1817, Γ. Περήλ. Αὐρ. 1699?, Φούλβ. 748
Ἀλεξεύς 357
Ἀλεξίας 640 app.cr.
Ἀλεξίμαχος 1401, 1521.2?
Ἄλεξος 39
Ἀλθημ-- 1175.18
Ἀλκάνωρ 1757
Ἄλκαστος 435.3, 15
Ἀλκέτας 657
Ἀλκία 370 G
Ἀλκιβιάδης, Π. Αἴλ. 1435
Ἀλκίμαχος 39, 1062
Ἀλκιμένης 236
Ἄλκιμος 657, 753
Ἀλκμεωνίς 1528
Ἀλκότας 620, 621.19, 37
Ἀλλίνη 2287
Ἀλμύρα 260?
Ἀλυπία 1804bis
Ἀλυπιανός 1683
Ἀλύπιος 1493?
Ἀλφίδιος 854
Ἄλφιος 2101
Αμ-- 1620; Λ. Λάρκ. 1855
Ἀμάδωκος 657
Ἀμάραντος 1779?, 1805 no. 19?
Ἀμάτις 2344
Ἀμβρόσιος 141
Ἀμέθυστος 1593?; Κλ. 1593?
Ἀμεινίας 1442, 1776 A?
Ἀμεινονίκη 1199 app.cr.
Ἀμένανδρος 657
Αμεννα 1868
Ἄμενπτος, Κλ. 1583
Ἀμηνονίκη 1201
Ἀμία 738, 1656; Αὐρηλία 838
Αμια 1805 no. 52, no. 63, no. 156, 1846
Ἀμιάς 1645
Ἀμμ-- 2209
Ἀμμία 710, 1621?, 1657, 1675, 1725, 1733, 1843
Αμμια 1805 no. 160
Ἀμμιανός 1563?, 1738, 1816
Ἀμμιάς 1603, 1659, 1723, 1725/1726
Ἄμμιον 1521.38; 1579, 1686, 1727, 1766?; Ἄ. Τατιάς 1697
Ἀμμιώ 676
Ἀμμω-- 2131
Ἄμμων 1368
Ἀμμώνιος 1368, 2115, 2208, 2220?, 2361
Ἀμπλιᾶτος, Κάσσ. 2007
Ἀμύμων 1585?
Ἀμύντας 740, 805 app.cr., 846, 1623
Ἄμφανδρος 1175.25
Ἀμφείων 625
Ἀμφίλοχος 1062
Ἀμφινόη 625
Ἀμφοτερά 793.4
Ἀναδενδράς 1303
Ανακος 1930 no. 11
Ἀναξαγόρας 1521.29/30
Ἀνάξαδρος 2361
Ἀναξίδοτος 1187
Ἀναξίλας 39
Ἀναξίμαντος 1305?
Ἀναξίμβροτος 1723
Ἄνδουρος 2147?

'Ανδρ-- 647.13; 1541 B
'Ανδράγαθος 1805 no. 30, no. 139
'Ανδρέας 2281, 2361, 2390/2391
'Ανδρίας 511.6
"Ανδριππος 317
'Ανδρο-- 1600
'Ανδροκλῆς 1863?
'Ανδρόμαχος 1521.35; 1600?; Αὐρ. 1582
'Ανδρόνεικος 1657, 1736
'Ανδρόνικος 1150-1154, 1150.2; 1158, 1399, 1561 B, 1587?, 1600?, 1696. 12; 1771?; Αὐρ. 726, Γ. Σκριβών. 1151.2/3; 1152.3-6
'Ανδροσθένης 1153.5
'Ανδρότιμος 2115
"Ανδρων 425, 1286, 1404?, 1407, 1521.15
'Ανέγκλητος 1778
'Ανείκητος 807, 1575?, 1879
'Ανενκλητιανή? 1778
'Ανενκλιανή? 1778
'Ανειφθύλε 1326
'Ανθ-- 369?
'Ανθεστία cf. s.v. Φοῦσκα
"Ανθιμος 2057
"Ανθος 1218
"Ανθουσα 1742
"Ανθυλλα 30
'Ανιανός 2039
'Ανικία cf. s.v. 'Ιουλιανή
'Ανκισσκος 1264
'Ανκύλος 140
"Αννα 779.5
'Αννιανή, Αὐρ(ηλία) 1702
'Αννιανός, Γ. Οὐαλέρ. Μηνογένης 'Α. 1702
"Αν(ν)ιλλα 2214
"Αννιος 1834; cf. s.v. Κυϊντιανός; Αὐρ. "Α. Μέμνων 1821
Αννορ-- 2154
'Αντα-- 1404
"Αντ(ανδ)ρος 1043bis
'Αντήνωρ 612 app.cr.
'Αντι-- 1686
'Αντίαλος 803
'Αντιγένης 170
'Αντιγένις 510.2
'Αντίγονος 657, 673, 680, 773; Αὐρ. 753
'Αντίμαχος 148, 322, 328
'Αντιμε-- 613
'Αντιμένης 251
'Αντιμένουν 613 app.cr.
'Αντιοχ-- 1696.2
'Αντιοχίδης, Αὐρ. 'Α. Μακεδὼν Πολυδεύκης 'Αντωνειν<ι>ανός 1826?
'Αντίοχος 1541 A, 1696.17, 45?; 1956
'Αντιπᾶς 1805?
'Αντιπάτρα 1828?
'Αντίπατρος 1122 bis, 1156, 1555 A, 1611, 1697, 1805 no. 166?, 2051?, 2068?; Τι. Κλ. 1062
'Αντίπατρ(ο)ς 2051?
'Αντισθένης 1062, 1318
'Αντίστασις 39
'Αντιφάνης 39, 161.35; 317?
'Αντίφιλος 1805 no. 161
'Αντιφῶν 30
'Αντύαλος 803
'Αντύλλος 803 app.cr.
'Αντωνεῖνος 2103?; "Αρρ. 1676.3, Τ. Αὐρ. Φούλβος 'Α. 1812, Οὐαλέρ. 720
'Αντωνία 1692; Αὐρηλία 1562
'Αντωνῖνος 1814
'Αντώνιος 7 ('Α. Θεὸς Νέος Διόνυσος), 1982; cf. s.v. Ζήνων Φιλόπαππος, 'Υγεῖνος, Φρόντων; Π. Αἴλ. Πλανκιανὸς 'Α. 1886
'Αντῶνις 2003
'Ανφαλκίδας 627
'Ανφίτριτος 672
'Αξι-- 910
'Αξία 1192
'Αξιόπιστος 1443
'Αούιτος, Λολλιανὸς 'Α. 804
'Απ-- 910, 1686, 1732
'Απ.ρυ-- 910
"Απαφος 671, 776
'Απάτη 1475
'Απελλᾶς 255, 1266?, 1397, 1522.21; 1735
'Απελλῆς 1707
'Απελλίκων 1789 A
"Απελλις 1292
'Απελλίων 1987
Απια 2382.20
Απιθαμβ.αλ 1302
'Απλο-- 910
'Απο-- 1033 B
'Απολ-- 104, 1838?
'Απολᾶς 1805 no. 177
'Απολλ-- 805.1; 1114.24; 1282?, 1704?
'Απολλᾶς 1051 B, 1541 A?, 1615, 1689, 1805 no. 184
'Απολλινάριος, Π. Αἴλ. 1813
'Απολλόδορος 1874
'Απολλόδοτος 1615; Μ. Αὐ(ρ.) Καλλίστρατος 'Α. Κασμεινᾶς 1828
'Απολλόδωρος 161.2, 24, 40; 621.20, 38; 1187,

1305?, 1502.40/41; 1522.18, 25?; 1563?, 1771?
'Απολλοφάνης 1983, 2426
'Απολλω-- 2314, 2365 no. 6
'Απόλλων 1805 no. 100
'Απολλων-- 2242?
'Απολλωνάριν 2324
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--ώιππος 1404
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--ωνεα 2005
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--ώνιος 1593
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Bassus, Pompon. 1427?
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Caius 1464; C. Anin. 1406, C. Valer. Victor 1427

Demeas 1947?

Eliodorus 1411
Erenius cf. s.v. Ianuarius

Hermocrates 1947
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Ia(nuarius), T. Eren. 1023
Irene 1372

Licinia cf. s.v. Amias
Lucius 1412
Lusias, Septim. 1996

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Nicia 1405 B
Nunitius, P. Rutil. 494 A

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Alexander the Great?: βασιλεὺς Ἀλέξανδρος 790
Antiochos III: βασιλεὺς μέγας Ἀντίοχος 1505, 1943, 2457; cf. also 1752
Antiochos, son of Antiochos III († 193 B.C.): Ἀντίοχος ὁ υἱός 1943
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Attalos II: βασιλεὺς Ἄτταλος Φιλάδελφος 876/877; Ἄτταλος ὁ τοῦ βασιλέως ἀδελφός 1540; cf. also 1769 (Φιλάδελφος)
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Phila, wife of Demetrios Poliorketes or Antigonos Gonatas: Φίλα 1105
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III. ROMAN EMPERORS AND THEIR FAMILIES

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Octavian: Imperator Caesar 1465; Αὐτοκράτωρ Θεοῦ υἱὸς Καῖσαρ 1513
Augustus: Θεὸς Σεβαστὸς Καῖσαρ 624; Αὐτοκράτωρ Καῖσαρ Θεοῦ Ἰουλίου υἱὸς Σεβαστός 1149.2/3; Σεβαστὸς Καῖσαρ 431; Αὐτοκράτωρ Καῖσαρ (Θεοῦ υἱός) Σεβαστός 1706; Καῖσαρ 2340 B
Livia: Σεβαστὴ Ὑγεία 62; see also 2439
Tiberius: Τιβέριος Καῖσαρ Σεβαστὸς σωτήρ 399; Τιβέριος Καῖσαρ, Σεβαστοῦ υἱός, Θεοῦ υἱωνός, Σεβαστός 1517; Τιβέριος Καῖσαρ Σεβαστός 1909; Τιβέριος 2199; Καῖσαρ 2337
Drusilla: Θεὰ Δρουσίλλα Ἥρα νέα καὶ Ἀφροδίτη νέα Γερμανικοῦ Καίσαρος θεοῦ θυγάτηρ or Θεὰ Δρουσίλλα Γαΐου Καίσαρος Σεβαστοῦ ἀδελφή, Γερμανικοῦ Καίσαρος θυγάτηρ 380
Claudius: Τιβέριος Κλαύδιος Καῖσαρ Σεβαστὸς Γερμανικός 1231.1-3; Τιβέριος Κλαύδιος Καῖσαρ Γερμανικός 1631; Τιβέριος Κλαύδιος Καῖσαρ Σεβαστὸς Γερμανικὸς Θεὸς Ἐπιφανής 1863; Αὐτοκράτωρ Τιβέριος Κλαύδιος Καῖσαρ Σεβαστός 2010; Τιβέριος Κλαύδιος Καῖσαρ Σεβαστός 2062
Nero: Νέρων Κλαύδιος Καῖσαρ Σεβαστὸς Γερμανικὸς Αὐτοκράτωρ 2341 B
Vespasian: Αὐτοκράτωρ Οὐεσπασιανός 1676.26
Titus: Αὐτοκράτωρ Τίτος 1464 (1); Τίτος Οὐεσπασιανὸς αὐτοκράτωρ 1698
Domitian: Αὐτοκράτωρ Καῖσαρ Δομιτιανὸς Σεβαστὸς Γερμανικός 1524; Αὐτοκράτωρ Καῖσαρ, Θεοῦ Οὐεσπασιανοῦ υἱός, Δομιτιανὸς Σεβαστὸς Γερμανικός 1568 A; Imp. Caesar, divi Vespasiani filius, Domitianus Augustus Germanicus 1568 A
Nerva: Αὐτοκράτωρ Νέρουας Καῖσαρ Σεβαστός 1568 B; Imperator Nerva Caesar Augustus 1568 B
Trajan: Αὐτοκράτωρ Νέρουας Τραϊανὸς Ἄριστος Καῖσαρ Σεβαστὸς Γερμανικὸς Δακικὸς Παρθικός 1089; Αὐτοκράτωρ Νέρβα Τραιανὸς Καῖσαρ Σεβαστὸς Γερμανικὸς Δακικός 1427 B; Αὐτοκράτωρ Καῖσαρ, Θεοῦ Νέρουα υἱός, Νέρουα Τραιανὸς Ἄριστος Σεβαστὸς Γερμανικὸς Δακικός 2100; Imperator Caesar Nerva Traianus Augustus Germanicus Dacicus 1427 A
Hadrian: Αὐτοκράτωρ Καῖσαρ Τίτος Αἴλιος Ἀδριανός 712; Αὐτοκράτωρ Καῖσαρ Θεοῦ Τραϊανοῦ Παρθικοῦ υἱός, Θεοῦ Νερούα

υἱωνός, Ἁδριανὸς Σεβαστός 886; Αὐτοκράτωρ Καῖσαρ Τραιανὸς Ἁδριανὸς Σεβαστὸς πατὴρ πατρίδος 207; Αὐτοκράτωρ Ἁδριανὸς Καῖσαρ σωτὴρ καὶ εὐεργέτης τῆς Λακεδαίμονος 401; Αὐτοκράτωρ Καῖσαρ Τραιανὸς Ἁδριανὸς Σεβαστὸς σωτὴρ τῆς Σπάρτης καὶ κτίστης 400; Σωτὴρ καὶ κτίστης Αὐτοκράτωρ Ἁδριανὸς Ὀλύμπιος 208; Θεὸς Ἁδριανός 1454; Αὐτοκράτωρ Καῖσαρ, Θεοῦ Τραιανοῦ Παρθικοῦ ὑός, Θεοῦ Νέρβα υἱωνός, Τραιανὸς Ἁδριανὸς Σεβαστός 1518; Αὐτοκράτωρ Καῖσαρ Τραιανὸς Ἁδριανὸς Σεβαστὸς Ὀλύμπιος 1765; Αὐτοκράτωρ Ἁδριανὸς Καῖσαρ 2006?

Sabina, wife of Hadrian: Σεβαστὴ Σαβεῖνα 1883

L. Aelius Caesar: see 2418

Antoninus Pius: Ζεὺς Ἐλευθέριος Ἀντωνῖνος σωτήρ 402-404; Αὐτοκράτωρ Σεβαστὸς Ἁδριανὸς Ἀντωνεῖνος 1554; Αὐτοκράτωρ Καῖσαρ Τ.Αἴλιος Ἁδριανὸς Ἀντωνῖνος Σεβαστὸς Εὐσεβής 1813; θεὸς Ἀντωνεῖνος 1806; Τίτος Αὐρήλιος Φοῦλβος Ἀντωνεῖνος 1812 (ἀνθύπατος; before he was emperor); Αὐτοκράτωρ Ἁδριανὸς Ἀντωνεῖνος Καῖσαρ 2006?; Ἀντωνεῖνος Καῖσαρ ὁ κύριος 2131

Faustina, wife of Antoninus Pius: Σεβαστὴ Φαυστεῖνα 1554

Marcus Aurelius: Αὐτοκράτωρ Καῖσαρ Μ. Αὐρήλιος Ἀντωνεῖνος Ἀρμενιακὸς Παρθικὸς Μηδικὸς Γ(ερμανικὸς) Αὔγουστος 1016; ὁ κύριος Αὐτοκράτωρ Μ. Αὐρήλιος Ἀντωνεῖνος 2464; see also 210-212 and 1789 B

Lucius Verus: Αὐτοκράτωρ Καῖσαρ Λούκιος Αὐρήλιος Οὐῆρος Σεβαστός, Θεοῦ Ἀντωνείνου υἱός, Θεοῦ Ἁδριανοῦ υἱωνός, Θεοῦ Τραϊανοῦ ἔκγονος, Θεοῦ Νέρουα ἀπόγονος 1138

Septimius Severus: Αὐτοκράτωρ Καῖσαρ Λούκιος Σεπτίμιος Σεουῆρος Εὐσεβὴς Περτίναξ Σεβαστός 1426 A; Αὐτοκράτωρ Καῖσαρ Λ. Σεπτίμιος Σεουῆρος - Σεβαστός 1949; ὁ κύριος ἡμῶν Αὐτοκράτωρ Καῖσαρ Λούκιος Σεπτίμιος Σεουῆρος Περτίναξ Ἀραβικὸς Ἀδιαβηνικὸς Παρθικὸς μέγιστος Εὐσεβὴς Σεβαστός 2209

Clodius Albinus: Λ. Κλώδιος Ἀλβῖνος Καῖσαρ 870

Iulia Domna: Ἰουλία Δόμνα Σεβαστὴ μήτηρ κάστρων 1426 A, 1802

Geta: ⟦Πούβλιος Σεπτίμιος Γέτα ἐπιφανέστατος Καῖσαρ⟧ 1426 A

Caracalla: Αὐτοκράτωρ Λ. Σεπτίμιος Σευῆρος Σεβαστός 870; Αὐτοκράτωρ Καῖσαρ Μᾶρκος Αὐρήλιος Ἀντωνεῖνος Εὐσεβὴς Σεβαστός 1426 A; Αὐτοκράτωρ Καῖσαρ Μ. Αὐρ. Σεουῆρος Ἀντωνεῖνος Εὐσεβὴς Εὐτυχὴς Σεβαστός 1586; ὁ κύριος ἡμῶν ἀήττητος Αὐτοκράτωρ Μ. Αὐρ. ⟦Ἀντωνεῖνος⟧ Εὐσεβὴς Εὐτυχὴς Σεβαστός 1699; Αὐτοκράτωρ Καῖσαρ Μ. Αὐρ. Ἀντωνεῖνος Σεβαστός 1949; ὁ κύριος ἡμῶν Αὐτοκράτωρ Καῖσαρ Μᾶρκος Αὐρήλιος Ἀντωνεῖνος Εὐσεβὴς Σεβαστὸς 2209

Severus Alexander: Αὐτοκράτωρ Καῖσαρ Μ. Αὐρ. Σεουῆρος Ἀλέξανδρος(?) Εὐσεβὴς Εὐτυχὴς Σεβαστός 1586

Philip the Arab: cf. 1018

Decius: ὁ μέγιστος καὶ θειότατος αὐτοκράτωρ Καῖσαρ Γάϊος Μέσσιος Κυΐντος Τραϊανὸς Δέκιος 733

Trebonianus Gallus: Οὐίβιος Τρεβωνιανὸς Γᾶλλος Σεβαστὸς Καῖσαρ 815.10

Gallienus: Γαλλιενὸς Καῖσαρ 747; ⟦---⟧ Εὐσεβὴς Εὐτυχὴς Σεβαστός 816.3

Aurelianus: ὁ μέγιστος καὶ θειότατος κύριος ἡμῶν αὐτοκράτωρ Λούκιος Δομίτιος Αὐρηλιανός 714

Probus: Θεὸς Πρόβος 1599

Ulpia Severina, wife of Aurelian: Θεὰ Νείκη Σεβαστή 2419

Diocletian: Αὐτοκράτωρ Καῖσαρ Γ. Οὐαλέριος Διοκλητιανὸς Εὐσεβὴς Εὐτυχὴς Σεβαστός 1568 C; Αὐτοκράτωρ Καῖσαρ Γ. Αὐρ. Οὐαλ. Διοκλητιανὸς ἀνίκητος Σεβαστός 1651

Maximian: Αὐτοκράτωρ Καῖσαρ Μ. Αὐρ. Οὐαλέριος Μαξιμιανὸς εὐσεβὴς εὐτυχὴς Σεβαστός 1568 C; Αὐτοκράτωρ Καῖσαρ Μ. Αὐρ. Οὐαλ. Μαξιμιανὸς ἀνίκητος Σεβαστός 1651;

Constantius I (Caesar): Φλ. Οὐαλέριος Κωνστάντιος ἐπιφανέστατος Καῖσαρ 1568 C, 1651

Maximian (Caesar): (Γαλ.) Οὐαλέριος Μαξιμιανὸς ἐπιφανέστατος Καῖσαρ 1568 C, 1651

Galerius: Οὐαλέριος Μαξιμιανὸς ἀνείκητος Σεβαστός 1426 B

Constantine I (Caesar): Φλαούϊος Οὐαλέριος Κωνσταντεῖνος ἐπιφανέστατος Καῖσαρ 1426 B

Licinius: ⟦Οὐαλέριος Λικινιανὸς Λικίνιος⟧ ἀνείκητος Σεβαστός 1426 B

Maximinus Daia (Caesar): ⟦Γαλέριος Οὐαλέριος Μαξιμῖνος⟧ ἐπιφανέστατος Καῖσαρ 1426 B

Constantine the Great: Fl. Constantinus 1568 D

Constantinus Iunior: Fl. Val. Constantinus nobilissimus Caesar 1568 D

Constantius II: ὁ δεσπότης ἡμῶν Κωνστάντιος ὁ Αὔγουστος καὶ Νικητής 2105; Fl. Val. Constantius nobilissimus Caesar 1568 D

Constans: Fl. Val. Constans nobilissimus Caesar 1568 D

Julian: ὁ ἐπιφανέστατος Καῖσαρ Ἰουλιανός 2105

Gratianus: ὁ δεσπότης ἡμῶν καὶ βασιλεὺς Γρατιανὸς ὁ ἑώνιος Αὔγουστος 1700

Valentinian II: ὁ δεσπότης ἡμῶν καὶ βασιλεὺς Οὐαλεντινιανὸς ὁ ἑώνιος Αὔγουστος 1700; ὁ θεοφιλέστατος καὶ ἡμερώτατος δεσπότης τῆς οἰκουμένης Αὐτοκράτωρ Αὔγουστος Φλ. Οὐαλεντινιανός 1877

Theodosius I: ὁ δεσπότης ἡμῶν καὶ βασιλεὺς Θεοδόσιος ὁ ἑώνιος Αὔγουστος 1700; ὁ θεοφιλέστατος καὶ ἐπιφανέστατος ἡμῶν δεσπότης Φλ. Θεοδόσιος 1877app.cr.

Honorius: Ὀνόριος 1379

Eudoxia: Εὐδοξία, ἄνασσα ὅλης χθονός, χρυσείη 2076

Theodosius II: Θεοδόσιος 1379

Anastasius: Ἀναστάσιος πολυκτέανος βασιλεύς 2084 A; Φλ. Ἀναστάσιος Αὐτοκράτωρ Αὔγουστος 2084 B

Justinian: ὁ εὐσεβέστατος ἡμῶν δεσπότης Φλάβιος Ἰουστινιανός 717

Heraclius: Ἡράκλιος 1682?

Constantine IV: Κωνσταντῖνος μέγας 1799

Unknown emperor(s): Αὐτοκράτωρ Καῖσαρ 1447; οἱ Σεβαστοί 1522; οἱ κύριοι ἡμῶν 1568 E; οἱ Σεβαστοὶ Καίσαρες 1789 B (perhaps M.Aurelius and L. Verus); βασιλεύς 1853; οἱ κύριοι αὐτοκράτορες 1783

IV. A. GEOGRAPHICAL NAMES (EXCEPT ATTICA)

Α--η κ(ώμη) 1985
Ἀβδηρίτης 1536 A
Ἀδριανόν 2408 (quarter)
Ἀθηναῖος 252 (not Athens)
Αἰγαεύς 1502 app.cr.
Αἰγαί 1749?
Αἰγαιεύς 1502.21, 23?, 36, 42, 45, 48
Αἰγαΐς 1747?
Αἰγειράτης? 1107 app.cr.
Αἰγεύς 27, 494 B
Αἰγιακή 27
Αἴγυπτος 1964
Αἰλιεύς 27
Αἰστραῖος 753
Αἰτωλός 150, 392, 584, 627
Ακαλεύς 1866?
Ἀκαρνάν 590
Ἀκκαρα 2099
Ἀκκαρων 2099?
Ἀκράγας 1266?
Ἀκραλεστός 634
Ἀκρασιώτης 1765
Ἀκρώρεια 466 A.7
Ἀκρώρειος 466 A.11
Αλ-- 1879
Ἀλαβανδεύς 1415
Ἁλαιεύς 1168 I.5
Ἄλαισα 1283
Ἀλεξάνδρεια 1226
Ἀλεξανδρεύς 1146.24; 1368
Ἀλεξάνδρια 1886
Ἁλικαρνασσεύς 1118
Ἁλικυαῖος 50
Αλκιλευρα 1566
Ἄλσος 1805
Ἀμαθούσιος 612
Ἀμαραῖος 779.2/3, 7
Ἄμας 634
Ἀμβρακία 635 A.26, 28; 647 app.cr.
Ἀμβρακιώτης 635 A.16, 23-26, 28
Ἀμβρυσσεύς 565/566
Ἄμιος 1065
Ἄμισος 2082
Ἀμφίπολις, Μακεδὼν ἐξ Ἀμφιπόλεως 1428?
Ἀναείτης 1479
Ἀνατολικά 1498?
Ἀντικοσα 1427
Ἀντιοχεύς, Ἀ. τῶν ἐκ τοῦ Χρυσαορέων ἔθνεος 1415
Ἀπολλωνιάτης 150
Ἀπολλωνιδεύς 1543 B, Μακεδόνες Καισαρεῖς Ἀπολλωνιδεῖς 1543 A?
Ἀπολλωνιήτης 911.32
Ἀπον--μι--τος 1805 no. 243
Ἀραβία 2100?
Ἄραβος 2011
Ἀραγοκωμήτης 1805 no. 172?, no. 184, no. 185?
Ἀραγώτης 1805 no. 184
Ἀριασσεύς 1886
Ἀρκαδιανή 1486 (street)
Ἀρκάς 466 A.1, 9/10
Ἀρμένιος 1374
Ἀρόνδα 1888
Ἀρυκανδεύς 1866?
Ἀρυκανδίς 1899
Ἀρυσᾶος 565
Ἀρωματοφόρος (χώρα) 2251
Ἀσία 1427, 1454
Ἀσκουκώμη 1542
Ἀτεράργος 634
Ἀτταλεύς 1877, 1879
Ἀττιουκώμη 1840 A
Ἀττιου κώμη 1840 A?, B
Αὐαρην(ός) 2185?
Ἀφᾶς 635 A.19
Ἄφεσις 1078
Ἀχαῖος 434, 490

Βαλλαίτης 634
Βαργυλιήτης 1147
Βατανέα 2105
Βελανα 911
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Βητομαρσέα 2404
Βιζικων χωρίον 1982
Βοιωτός 504
Βραγύλιος 655
Βρίανα 1805 no. 95
Βριανηνός 1805 no. 95
Βριανός 1805 no. 95
Βροτολακκα? 1247 app.cr.
Βυζάντιος 1161.3
Βυλλίων 634
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Genius 1989 (domini Balmarcodis)

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VI. MILITARY (AND PARA-MILITARY) TERMS

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349 (a)	1805 (180)
521	619
1034	2499
1109 II	2490
1123	2472
1202	2432
1263	776

IG X.2.1	SEG XLIX
31	665
61	665
134	660
142	2434
183/184	720 app.cr.
187	660
190	660
215	731 app.cr.
259	1888 app.cr.
260	2508
299	665
437	822, 1398
484	2507
621	823
965/966	665

IG X.2.2	SEG XLIX
1-157	740
1	711
2	691
12	854
17	807
26/27	808/809
32	746
34	838
37	838 app.cr.
46	748
51-157	710
53	719 app.cr.
62	716
70	714
73	713
83	718

IG X.2.2	*SEG* XLIX
101	719
112	720
132	838 app.cr.
149	717
158-209	753
167	741
168	709
173	747
183	838 app.cr.
186	779
191	765
209	778
236	710
282	838 app.cr.
291/292	692/693
295	858
300-351	694
308	752
312	806 app.cr.
317	797
318-346	804
322	806
325/326	731 app.cr.
329	805
343	713 app.cr.
352-411	730
363	733
368	731
372	734
375	731 app.cr.
380	735
390	736
402	732
406	737

IG XI.1	*SEG* XLIX
108	1062
123	1062
142	1056
143	104
144A	2401
145	1056
153/154A	1055
154	1056
159	1056
161	2428
199	1056
203B	1052
208	1052
219A	1207
287A	1055/1056, 2401
287B	1057

IG XI.2	*SEG* XLIX
538	1249
596	1409
613	1062
782	1249
1027	2469
1079	558
1106	1768
1298	2469

IG XII.1	*SEG* XLIX
23	2411
41	1066
46	1061
49	1067/1068
63	1062
84	1062
125	1062
128	1078
141	1062
144	1062
356	1062
379B	1064
677	2490
701	1066
708	2411
774	1409
893	1013
1032	1062
1036	1066/1067, 1071

IG XII.2	*SEG* XLIX
1	2435
6	1502 app.cr.
11	2401
35	1015
73	600
202	1509 app.cr.
271	1090
510	1015, 1087
526	2410bis
527	2493

IG XII.3	*SEG* XLIX
86	2401
172	1093
173	1015
202	2407
326	2406
330	2430, 2477
450	2432
933-974	1097-1100
1073	1886

IG XII.5	*SEG* XLIX
24	1503
40	2432
46	1124
56	1126 app.cr.
108	2490
305	1503 app.cr.
329	1481-1485
593	1128
594	1129
608	1129
609	235
613	1130
647	1129

IG XII.5	*SEG* XLIX
872	1828 app.cr., 2408, 2408bis
873(13-26)	1055
1065	1106

IG XII.6.1	*SEG* XLIX
17	1143
19	1428
95	1171
132	2477
145	1147
146	1519
150	1105
161	1149
171	2490
172	1145
173	1062
178	1148
182	1146
187 II	1150 app.cr.
296-298	1150-1152
299	1154
320	1153

IG XII.6.2	*SEG* XLIX
589	1157
590	1158
1002	1159
1217	1162
1218	1162 app.cr.
1224	1161
1238 II	1162 app.cr.

IG XII.7	*SEG* XLIX
p. 1	2484
38	2453
62	1055
67B	2408bis
386	2453
400	1163
515	2477

IG XII.8	*SEG* XLIX
53	2453
265	1169
267	2446
269	1170

IG XII.9	*SEG* XLIX
90	2490
134	290
187	501
189	2493
191	2441
194	2462
196/197	1187
199/200	1187
205/206	1187
212	1189
221/222	1187
226	1187
230	1187
919	1805 (178)
1179	2407

IG XII Suppl.	*SEG* XLIX
p. 3	1502 app.cr.
p. 65-67	2410bis
p. 69 (LL. 82-89)	1012
p. 80/81	1093
p. 114	1129
p. 152	1169
14	2401
121	1502 app.cr.
124	1888 app.cr.
137	1502 app.cr.
139	1171, 1502 app.cr.
143	1502 app.cr.
147	1502 app.cr.
150	2493
152	1966 app.cr.
208	1135
303	1135
361	1170/1171
398	2493
407	1135
412	1533
414	1169
549	501
644	575, 722

IG XIV	*SEG* XLIX
add. 9(a) (p. 685)	1331(3)
add. 58(a) (p. 686)	1331(1)
63	1262
124	1262
134	1262
181	1262
add. p. 685	2401
227	1260
268	1328, 2459
282	1277
297	1455
331	1375
421 II	1313 (A)
423-430	1334
595/596	1278
612	1367
638	2488
645	1355
668	1264
674	1062
722	1363
830	1366
844	1805 (178)
889	2407
903	2407
1034	2407
1231	1384

IG XIV	*SEG* XLIX
1284-1293	1382
1291	2446
1624	1371
1627	1371
1630	1369
2202	2407
2294/2295	1350
2308	1350
2407 (10-15, 17-19)	1335
2408 (3, 5, 13)	1286
2408 (9a, 11)	1267
2413 (7)	1261
2432/2433	1397
2441	1398
2444	1402
2445	1397
2466	1397
2478/2479	1394
2595/2596	1258, 1278

SEG I	*SEG* XLIX
69	350
101/102	501
210	560
290	654
292	654
327	1012
350	105
363	1106
374	1150-1154
440	1501, 2457
582	2256

SEG II	*SEG* XLIX
51	313
185	2490
263	2438bis
360	618
430-439	654
478	1012
496	1083 app.cr.
505	1169
579	1519
691	2489
695	2489
703-705	1886
749	2489
754	2404
766/767	1994
776	1994
778	1994
829-831	2093

SEG III	*SEG* XLIX
122	4, 144
125	4
354	504
378	2453

SEG IV	*SEG* XLIX
61	1274
92	2469
387	1437, 2411
425	2406
512	2413
634	600, 1678
729	2407

SEG VI	*SEG* XLIX
58/59	7
392A	2489
402	2489
408	2489
526	2489
550	1806
555	2498
607	2489
629	1325
649	1883 app.cr.
653	1886
672-674	1886
673	1888 app.cr.
724-728	1886
731	1623 app.cr.
749-751	2489
800	2489
802	1561A app.cr.

SEG VII	*SEG* XLIX
15	2440
17	2440
22	1975, 2440
24-26	2440
25	1975
338-340	1994
424	1814 app.cr.
439-441	1814 app.cr.
664	1994
772	1995

SEG VIII	*SEG* XLIX
348	2400
472	2208
476/477	2208
542	2204
548-551	1226
610/611	2248
620	2208
622/623	2208
626-634	2208
641	2111
774/775	2116
796	2118-2133
828 (d-e)	2345
829	2347
832/833	2346
841	2338
842	2340
860	2337

SEG IX	*SEG* XLIX
2	2410bis
3	2359, 2504
13	2357
50	2111
51	2111, 2361
72	1112, 2357, 2360, 2472, 2504
183	2356
359	2504

SEG X	*SEG* XLIX
46	2459
67	44
68	2459
80	2459
86	2459
89	2459
136	2459
210	4

SEG XI	*SEG* XLIX
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329	354
377	491(10)
491	394, 2413, 2506
638	391
696	391
788	1412
798	1412
923	381, 2462
924	381
956	473
979	417
986	418
998	418
1000/1001	418
1107	449, 568
1122	447, 491(2)
1187	465
1205	473
1209	473
1211	473
1212(a)	473
1261	498
1266	493

SEG XII	*SEG* XLIX
16	2459
80	2469
165	4
284	2440
360	1409
371	481
375	865-868
390	1171
396	865-868
423	600
559	2208
629	1886

SEG XIII	*SEG* XLIX
9	2459
61	4
64	2135
239	349
264	370B
278	491(1), 492
306	2491
404	654
521	2401
547	1886

SEG XIV	*SEG* XLIX
50	26, 91
55	101
57	102
351	473
375	490
379	2406
529	2440
580	1331(2)
593	1261
639	2412
683	2412
683-685	1416
706	1122
800	2489
804	2489
818	2407

SEG XV	*SEG* XLIX
111-113	4
112	147
241	742
254	482
282	504, 520, 2454bis
293	1030
336	2441
384	636
411	634, 2502
479	1012
548	1163
652	1437
661	1418
709	1452
787	1805
818	1941
850/851	1994
862	2137

SEG XVI	*SEG* XLIX
94	118
112/113	2482
245	355/356
251	368
274	371C
288	476
292	500
368	454
393	683

SEG XVI	*SEG* XLIX
400	660
410	654
428/429	1012
485	1133
571/572	2482
573/574	2482
665(b)	1426A app.cr.
718/719	2406
761-764	1877-1880
857	78, 2319

SEG XVII	*SEG* XLIX
146	2411
243	599
317	793/794
438	2447bis
487	1410
533	1556 app.cr.
545	2489
549	2489
572	1951 app.cr.
574	1883 app.cr.
590/591	2489
628	1886
677	2489
689-691	2489
712/713	2489
776	2087
777	2087 app.cr.
817	2352
908	728

SEG XVIII	*SEG* XLIX
15	102
36A/B	2468bis
85	2496
116	4
143	334, 2512
153	54
268-271	654
274/275	654
287	1012
332	2465
378	865-868
408	1260
555	1750
569	2489
570	1898
636	2504
673-676	2208
678-695	2208
759	2407

SEG XIX	*SEG* XLIX
36a	71/72
36b	71
37	297-312
82	4
102	121
222	4
248	4
269	4
327	449
426	2251 app.cr.
457	1012
569	1106
582	1133, 1135
593	865-868
599	1250
639	1394
707	1765 app.cr.
716	1556 app.cr.
719	1565
720	1502 app.cr., 1747 app.cr.
726	1788 app.cr.
734/735	1859
735(b) II	2351
745	2489
749	1859
753	1859
787	2489
814	2489
830	2406
838	2489
933	1012

SEG XX	*SEG* XLIX
19	1805
142	2401
324	1974
457	2075
459	2085
661-664	2208
671	2111
729	2352
737	2356
742	2361 app.cr.

SEG XXI	*SEG* XLIX
115	152
236	94
310	103
312	104
355	111
452	118
527	158
530	160
537	4
541	54bis
603	191
769	213, 2466
855	4
866	4
880	4
894	4
914-920	4
922	4
928/929	4
934/935	4
947	4

SEG XXI	*SEG* XLIX
949	4
959	4
966	4
976	4
994	4
1006	261
1040	4
1043	4
1059	4
1086	4
1093	313, 319

SEG XXII	*SEG* XLIX
118	135
120	4
128-130	4
130	150
158	2466
168	4
209	1266 (3)
313	418
336	2459
338	2459
339	466
410	513
506	1133, 1136
511	1133

SEG XXIII	*SEG* XLIX
46/47	314-318
103	197
137	238
158	213
177	335
178	491(4)
189	353bis, 590
207	2477
215-223	421
228	420
234	452D
253	473
410	2488
415/416	501
478	2440
531	1207
547	1213
551	1207
566	1211

SEG XXIV	*SEG* XLIX
1	55
55	55
154	4, 2453
212	206
224	70, 221
243	865-868
263	313
303/304	473
309	473
312-314	473
318	473
328	336
490-493	654
495	654
524	774
530	793
580	660
601	865-868
1043	1012
1140	1012
1167	2113
1210	2208

SEG XXV	*SEG* XLIX
7	54bis
13	2459
73	103
74	104
106	91, 115
112	117
116	118
141	109
155	4, 147
158	4
180	2468bis
226	231
245	4
258	238
266	24
267	4
274	4
281	4
440	452C
445	449, 568
447	443
449	444, 491(6)
553	504, 2454bis
590	556
610	1348(2)
621	586 app.cr.
711	2423
742-745	1012
747-754	1012
1164	443

SEG XXVI	*SEG* XLIX
19	49
72	93
92	158
98	91
120	128
135	159
136	54bis
229	1730 app.cr.
255	4
268	4

SEG XXVI	*SEG* XLIX
294	240
299-304	4
343	4
349	4
392	491
426	350
438	348
461	392, 2458/2459
475	463
561-563	2440
565/566	2440
624	555
631	1207
677	620
717	2440
719	634
730	654
765	744
827	2443
834	1012
845	1027bis
1044	2407
1049	1207
1058	1266 (II)
1060	1270
1068	1291
1078	1263
1118	2401
1137	1354
1139	2469, 2488
1226	2457
1305	1519
1334	2462
1359	2489
1369	1806
1375	1851
1392	1860
1409	1886
1456	255, 2423
1474	2406/2407
1569	1979
1633	2004
1721-1724	2118-2133
1817	2352

SEG XXVII	*SEG* XLIX
119	2401
226	632
245	865-868
251	865-868
276	654
278/279	654
279(a)	695
305	819
314	820
317	654
383-388	1012
506	1097-1100
620	1209
631	1244, 2431
633	1207
650	1409
834	2457
842	2406
930	1915 app.cr.
931	1929, 2440
933	2470
1272	1912 app.cr.

SEG XXVIII	*SEG* XLIX
52	98
60	12, 113
73	116
84	123
107	4
209	4
225	220
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SEG XXVIII	*SEG* XLIX
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267/268	4
270-273	4
277	4
335	4
339	4
365	114, 116, 123
389	491(3)
393	352, 416
396	359, 2406
397	359
402	491(3)
421	448C
444-452	2440
449	501
453	514
455	516, 2440
542	654
578	2419
585	2407
659-661	1043, 2488
685	2371 app.cr.
688	1075
697	1519
698	1113
769	1288 (2)
862	2406
863	2413
884	1543 B
980	1806
1035	2411
1085/1086	1805
1167	2489
1174	2489
1212	1860
1214	1866 app.cr.
1330	2376
1410	2062 app.cr.
1458	2111
1540	2352

SEG XXVIII	*SEG* XLIX
1568	2484
1569-1571	2489
1590	2375
1685-1688	2118-2133

SEG XXIX	*SEG* XLIX
136	162
289	6
328	336
340	344, 2447bis
361	349
405/406	466
440	512
452	865-868
576	654
601	825 app.cr.
694	1012
769-772	1170
867	1258
927	1311
929	1311
1070	1418
1097	1467
1117	1127
1129bis	1506
1130	1507
1188	1539, 1665, 1735 app.cr.
1191	1667 app.cr.
1214/1215	1539
1392-1394	1805
1430	2489
1434	1886
1514	1866
1516	2455
1577	2426
1655	2208
1697	1796
1806	1593

SEG XXX	*SEG* XLIX
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80	128
92	135
93	189
142	217
158	218
193	4
200	4
202	238
203/204	4
206-222	4
218	244
219	267
224-231	4
238	4
241/242	4
246	261
289	4
325	109, 313
326	313
380	2432
390	379
432	498
433	1581 app.cr.
554	726
566	654
572	654
573	655
578	654
587/588	654
590	743 app.cr.
595	372
596	743 app.cr.
622	1888 app.cr.
650	654
1071	1136
1117-1123	1277
1172 initio	1362
1215	1368
1223	1264
1278/1279	1437
1283	2432
1382	2406
1396	1678
1438	1940 app.cr.
1517	1886
1535	2406
1610	2371 app.cr.
1744	2208

SEG XXXI	*SEG* XLIX
16	26
17	52
43	72
100	104
108	133
110-115	4
112	157
114	137
117-120	4
120	153
146	4, 179
147	4
148	177
150	4
157/158	4
160/161	4
165	4
172/173	4
177-185	4
185	225
194-197	4
203-210	4
208	186
212	4
214/215	4
217	4
222/223	4
225	4

SEG XXXI	*SEG* XLIX
227	4
229-234	4
236	4
240	4
242-244	4
247	4
249/250	4
254-257	4
267	328
271	116, 122
315	351
352	452C
358	463
374	486
488	1730 app.cr.
557	742
575	1540 app.cr.
577	2468bis
629	655
639	810
640	819
752	1145
837	1264
844	1261
1026	1667 app.cr.
1036	1667 app.cr.
1038	1735 app.cr.
1051	1656 app.cr.
1074	2452
1108/1109	1805
1300	1886
1316	1924
1405-1407	2063 app.cr., 2406
1528	1964, 2108
1549	1964
1552	1964
1554	1964
1658	2407
1688	654
1700	1502 app.cr.

SEG XXXII	*SEG* XLIX
225	4
228	176
261	4
335	764 app.cr.
348	6
397	382
411	466
413	477
415	515
458	515
460-463	2441
550	414
622	2440
636	654
648	654
692	2418
824	1126 app.cr.
908	1207, 1209
914 (p. 260)	1277
933	2459
940-1017	1354
1060-1067	1368
1062	1368
1066	1368
1147	1501
1157	1514 app.cr.
1206	1536 app.cr.
1215	2489
1220	2497
1234	1667 app.cr.
1282	1805
1303	1856
1483	1989(4)
app.cr.	
1502/1503	2407
1550	2100
1581	2208
1602	2340

SEG XXXIII	*SEG* XLIX
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145	4
147	2469
159	4
167	2408bis
178	345
200-204	4
246	297-312
254	211, 217
255	54bis
286	349
299	491(5)
328	473
477	643/644
499	865-868
516	696
523-531	654
556	839
624	2408bis
693	1143
773	2406/2407
853	2457
857	1427 app.cr.
867	2457
875-878	1464
880/881	1464
950	1464
973	1501
1028-1030	1656 app.cr.
1034	1502 app.cr.
1040	2401, 2408bis
1041	1888 app.cr.
1138	2489
1142-1152	1805
1144	1805 (244)
1145	1805 (172, 185)
1150	1805 (188)
1152	1940 app.cr.
1154-1158	1805
1159	1859
1172	2489
1175	1920 app.cr.
1184	2457
1187	2489
1248	2097
1299	2444
1541	1805
1542/1543	2489

SEG XXXIV	*SEG* XLIX
123	4
133	4
150/151	4
193-195	4
209-211	4
223/224	4
244-246	4
247a	4
248/249	4
255	41
309	405
325	448D
327	453
480	600
497	2442
558	601
620	695
624/625	695
633	695
664	655/656
664B	2441
678	660
699	865-868
709	865-868
736	1012
849	2435
878/879	865-868
934	1277
940	1293, 2408
944/945	1261
970	2469
1037	1400
1069	2319
1115	2407
1123	1464
1124	1474
1131	1768
1161	1464
1224	1726 app.cr.
1231-1233	1652 app.cr.
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961	100	1508	1384	2320	100
974	740	1509	1383	2329	1814-1836,
1016	862	1520	1391		2404
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1276/1277	1226	1761 (1)	1859	12	217
1279	2403	1768	1859	13	4
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1384	1244	2069	2383 app.cr.	38	19
1413	1259	2075-2078	2383 app.cr.	45	40
1400	1241	2089	2332	51	46
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151	22	588	548	1228	1220, 2433
163	176	589	1519, 1555	1232bis	1263
164	175	595	551	1234bis	1264
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271	326	656	622 app.cr.	1243 (47)	1291
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359	313	742	682	cr.	
360	318	779	730, 2514	1250	1327
365	465	780	662	1252	1342
370	1354	782-786	695	1257	1368
386	337	783 app.cr.	661	1266	1353
387	338	785	656	1268	1355
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418	370	808	825 app.cr.	1308	1403
419	370G	835	655	1323	1796, 2004
420	370I	843	795 app.cr.	1325	1418
425	376bis	862	795 app.cr.,	1337	1430
427	377		834, 2514	1344 app.	1067
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455	393	971	1015	1356	1524
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489	424	1112	1101bis	1502bis	1012
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518	130	1175	222	1841	1974
529	52	1206	1220	1855	1979
533	450	1209	1211	1872	1979
575	1075 app.cr.	1210	1207	1881 (1/2)	2052-2056

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2899	2457
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3071	1046 app.cr.
3293	2411
3595	1752
3715/3716	2399
3718	2399
3720	2399
3745 (a)	2399
3748	2399
3759	2399
3800	2457
3846 add. L	2407
3874	2508
4059	2507
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4325	2031 app.cr.
4342 (b)	1886
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5956	2407
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F.Delphes III.3	*SEG* XLIX
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F.Delphes III.4	*SEG* XLIX
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F.Delphes III.4	*SEG* XLIX
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EAM	*SEG* XLIX
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I.Kallatis	*SEG* XLIX
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I.Tomis	*SEG* XLIX
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I.Délos	*SEG* XLIX
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EV 143	1101
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777-780	1707
782	1657 app.cr.
810-813	1554 app.cr.
812	1539

TAM V.2	*SEG* XLIX
837	1539
841	1539
870	1568A app.cr.
872	1569
874	1569 app.cr.
877	1539, 1569 app.cr.
879	1569 app.cr.
883	1539
897-900	1708 app.cr.
916	1700 app.cr.
926	1539
933	1702 app.cr.
936	1669 app.cr.
942	1702 app.cr.
946	1539, 1700
949	1539
950	2402
954	2402
957	1539
971	1701 app.cr.
976	1539

TAM V.2	*SEG* XLIX
984-986	2434
984	1699 app.cr.
993	1700 app.cr.
1017-1020	1699 app.cr.
1019	1539, 1699
1026.	1703 app.cr.
1031	1581 app.cr.
1084 (e)	1702 app.cr.
1125	1539
1132	1657 app.cr.
1142	1818 app.cr.
1152	2464
1166	1769
1188	1543 app.cr., 1769
1190	1543 app.cr., 1769
1203-1208	1541 app.cr., 1543 app.cr., 1696 app.cr.
1231	1586 app.cr.
1244/1245	1567 app.cr.
1246	1572 app.cr.
1251	1567 app.cr.
1252	1574 app.cr.
1256	1539
1256	1539
1267	1570 app.cr.
1289	1539
1307/1308	1769
1321	1555
1380	1539
1384	1853 app.cr.
1392	1539

MAMA I	*SEG* XLIX
179	1740 app.cr.
435	1805 (123, 235)
577	1958 app.cr.
791-801	1948

MAMA III	*SEG* XLIX
577	1958 app.cr.
791-801	1948

MAMA IV	*SEG* XLIX
75	2457
221	1805 (193)
268	2489
284	2484

MAMA V	*SEG* XLIX
132	2489
176	1806

MAMA VI	*SEG* XLIX
159*	2410
173	1769
245	1828 app.cr.
264	2480
387	1805

MAMA VII	*SEG* XLIX
106	1840D
243	2489

MAMA VIII	*SEG* XLIX
404	1856
413 (e)	1417
437/438	1417
462	1417
474-476	1417
517	1417

MAMA IX	*SEG* XLIX
49	1807

MAMA X	*SEG* XLIX
169	1805 (183)

IGR I	*SEG XLIX*
421	1366
468	1367
569	2418
582	1018
627	1003
649-657	1012
744	870
784	2399
786	2399
788	2399
826	865-868
828	1568A app.cr.
854	2406
1048	2113
1051	2113
1109	2319
1124	2111
1145	2208
1162	2406
1179/1180	2250
1183	2249
1225	2111
1254	2401
1263	2213
1290	2201
1367	2340
1393	1412
1369	2341
1424	1018

IGR III	*SEG XLIX*
35	2418
40	2399
66	2406
105	2418
113/114	1802 app.cr.
172	2468
267	1755 app.cr.
328	1862
422	1888 app.cr.
436	1866 app.cr.

IGR III	*SEG XLIX*
507	2406
659	2406
679	2406
690	2406
704	2406
739	2406
773	1883 app.cr.
776	1951 app.cr.
785	1877 app.cr.
788-790	1886
792	1886
796-798	1886
811	2407
833	2406
837	2427
861-863	1948
889	2468
914	1089 app.cr.
968 (a)	2419
995	2437
1001	1089 app.cr.
1112	2097
1119	2097
1155	2097, 2406
1287/1288	2417

IGR IV	*SEG XLIX*
2	1015, 1087
33	1015
54	1509 app.cr.
135	2487
144	1459
216	2406
228	2406
240	2418
247	1437
253	1514 app.cr.
283	1771
288	1771
291	1511 app.cr.
292	1772

IGR IV	*SEG XLIX*
293	1770
294	1772
309	1509 app.cr.
310	1774
315	1509 app.cr., 1774
323	1514 app.cr.
454	2406
507	2406
522	2406
535	1806
555	2406
603	1806
607	1844
661	2410, 2508
834	1829
860	2406
868	1089 app.cr.
881	2406
900	2418
901	1516 app.cr.
934	1138
968	2465
991	1153 app.cr.
1028	1015
1160	1765 app.cr., 1769
1181	1749 app.cr., 2427
1214-1216	2434
1276	2477
1283	2464
1302	2406
1360	2470
1363	2464
1367	1864 app.cr.
1378	2406
1432	2447bis
1440	2406
1605	2507
1706	1153 app.cr.

IGR IV	*SEG XLIX*
1710	1509 app.cr.
1712	1150-1154

I.Alexandreia Troas	*SEG XLIX*
2	2435
123	1755

I.Amyzon	*SEG XLIX*
1	2457
9-12	2457
14-19	2457
22	2457

I. Anazarbos	*SEG XLIX*
69	1944

I.Apameia und Pylai	*SEG XLIX*
1	2399
12	2399
15	2399
20/21	2399
24	2399
28	2399
32	2399
140	1805

I.Arykanda	*SEG XLIX*
24	2406
26	1866 app.cr.
85	1916 app.cr.
147	1899
860	1919 app.cr.

I.Assos	*SEG XLIX*
7	1117
9/10	1502 app.cr.
24	1514 app.cr.

I.Didyma	*SEG XLIX*
25 A	2401
34	2401
132	2411
228 II	1475
479	2401
488	1768, 2460
492	2455

I.Ephesos	*SEG XLIX*
9	1455
10	2469
18	1455
20	1449
21	1812 app.cr.
24 (a)	1478, 2469
27	1460, 1462, 1471
38	2512
44	1453
203	1455
204	1455
211	2413
213	1676 app.cr.
215	2413
232	2512
233	1450
252	1455
274	2413
279	1812 app.cr.
282 (c)	1464
317	1448
330	1464
407A	1455
411	1477
422A	1453
424	1462
447	1453
453	1453, 2406/2407
455	2406
456	2407

I.Ephesos	*SEG XLIX*
500	2406
509	1470
510A/B	2451
514 (b)	1464
517	1470, 1477
518	1470
557	1486
567-569	1461
599	1488
646	1470
661	2406
663	1455, 2465
665	2404
692	2402
695A	1464
713	1473
720	1477
728	1459
743	1464
774	1464
812	1464
850	1464
857	1470
858	1470
859A	1455
907A	2464
938	1472
993	1455
1014	1412
1087	1464
1114-1118	1470
1126	1455
1138	1478
1143	1472
1172	2427
1191-1196	1448
1192 (1, 3)	1453, 1487 app.cr.
1198	1448
1213	1452
1230	1452

I.Ephesos	*SEG* XLIX
1244	1452
1258	1450
1300	1453
1351	1453
1352	1453, 1487 app.cr.
1357	1487 app.cr.
1358	1448
1395	1455
1453	1519
1489	1464
1491/1492	1459
1500	1472
1501	1518 app.cr.
1503	1452
1518	2401
1534	1486
1540	1477
1544/1545	1470
1548	1062
1600	1452
1655	1412
1676/1677	1449
1687	1464, 2432
1918	1464
1933(a)	1464
1939	1486
2000	1453
2018	2500
2090	1448, 1487 app.cr.
2103	1478
2117	1453
2121	1450
2123	2507
2200A	1449
2212	1449
2214	1471
2217D	2507
2218A	2507
2223	1471, 2508

I.Ephesos	*SEG* XLIX
2226	2427
2227	1471
2236E	2507
2244 (d)	1464
2256	1412
2261	2507
2266	1478
2306B	2507
2430	1464
2504	1464
2517	1464
2569	1464
2573	1464
2906	1464
2909	1464
2912	1464
3003	2512
3008	1453
3009	2401
3015	1471
3016	2413
3033	1471
3045	1477
3055	2427
3056	1464
3059	1453
3065	1470
3066	1472
3070	2427
3080	2406
3136	1479
3157	1568 app.cr.
3216	1449
3217	2500
3249	2406
3252	1623 app.cr.
3292	2507
3332	2507
3428	1468
3429	1521, 1525 app.cr.

I.Ephesos	*SEG* XLIX
3455	1514 app.cr.
3463	1521 app.cr.
3467 (a)	1521 app.cr.
3506-3508	1524
3510	1524
3516	1464
3817	1475
3859	2507
4112	1473
4123	1477
4138	1448
4285	1464
5102	1464

I.Erythrai	*SEG* XLIX
2	1499
15	1499
23	2401
24	2493
31	1752, 2457
112	1113
113	1171
120	1171
122	1111
201	1103 app.cr.
205	378
504	1519
507	1519

I.Hadrianoi	*SEG* XLIX
43	2418

I.Iasos	*SEG* XLIX
4	2411, 2457, 2462
5	2457
60	1428
73/74	1171
76	1062
80	1501, 1502 app.cr.

I.Iasos	*SEG* XLIX
81	1503 app.cr.
220	2493
284	1814 app.cr.
609	1147

I.Ilion	*SEG* XLIX
32	1752, 2457, 2493
33	2455
37	2457
45	2457
51	1101bis
55	1753 app.cr.
58	1753 app.cr.
105	1754 app.cr.
121	2406

I.Iznik	*SEG* XLIX
12	2399
29	2399
62	2508
85	2399
95	2508
175	2399
362	2399
450	2399
460/461	2399
480	2399
482	2399
515	2399
630/631	1805
701/702	1789 app.cr.
1283	2508
1422	2508
1505	1789 app.cr.

I.Keramos	*SEG* XLIX
6	1429
9	2410bis
11	2319

I.Kios	*SEG* XLIX
3	1789 app.cr.
27	1789 app.cr.

I. Klaudiou-polis	*SEG* XLIX
115	2508

I.Knidos	*SEG* XLIX
1-9	1430
21-22	1430
31	2453, 2506
33	1015
37	1431 app.cr.
138	2499
147-159	2484
255	1430
301	2407, 2477
501	1430
603-605	1430
612	600

I.Kyme	*SEG* XLIX
8	1514 app.cr.
11	1502 app.cr.
15	1539
17	1750
19	2406
p. 59	1514

I.Kyzikos	*SEG* XLIX
II.1	163
24	1509 app.cr.
51	1759
111	2399
204	2399
283	2399
389	2399
548	1760

I. Labraunda	*SEG* XLIX
1	2455
2-8	2455
5-7	1503 app.cr.
43	1503 app.cr., 2455
46	2457
62	2455

I. Lampsakos	*SEG* XLIX
4	2430
33	1501

I. Laodikeia am Lykos	*SEG* XLIX
1	1572 app.cr.
5	2457
13	2407
70-72	1892 app.cr.
82	2406

I. Magnesia	*SEG* XLIX
16-87	1501, 1520
26	2430
31	590
35	2430
52	2430
53	1519
92-94	2410bis
98	2469
100	2493

I.Manisa	*SEG* XLIX
2	1502 app.cr., 1747 app.cr.
8	1694
16	1556 app.cr.

I.Manisa	*SEG* XLIX
20	2508
38	1681
53	1722 app.cr.
57/58	1654 app.cr.
89/90	1633 app.cr.
96	1635
96-152	1632 app.cr.
162	1555
177	2489
180	2489
182	2489
283	1683
472/473	1616 app.cr.
498	1565
521/522	1559 app.cr.
523	1812 app.cr., 2497
525	1559 app.cr.

Milet I.2	*SEG* XLIX
10	1519
12 (b)	2465
20	1518 app.cr.

Milet I.3	*SEG* XLIX
74	1540
94-119	1529 app.cr.
134	1556 app.cr.
138	1118
139A	1529 app.cr.
146B	1503 app.cr.
152B	1502 app.cr.
164	1531

Milet I.6	*SEG* XLIX
187	1527

Milet I.7	*SEG* XLIX
214	2404
253	1509 app.cr.

Milet I.9	*SEG* XLIX
339-343	2407
339	2406
360	1676 app.cr.

Milet VI.2	*SEG* XLIX
424	1530 app.cr.
569	2401
733	1528
736	1530 app.cr.
743	1530 app.cr.
909	2400
935	2401

I.Miletoupolis	*SEG* XLIX
1	1764
66	2399
121	2399

I.Mylasa	*SEG* XLIX
104	1503 app.cr.
126	2457
201	1503 app.cr.
584	2404
657	1433
962	2457

I.Pergamon	*SEG* XLIX
1/2	1773
10	2504
20	1774
43-45	1768
126	2460
158	2455
160	1769
224	1771
240	1768
246	1768, 1772
248	1768
249	1769, 1771
252	1889
255	2469
301	1774
374B	2508
381	1509 app.cr.
383A	1509 app.cr., 1714

AvP VIII 3	*SEG* XLIX
7	2418

I.Perge	*SEG* XLIX
passim	1886
23	1887
56	1887
58	1887
60	1889
66	1888
77	1888 app.cr.
193	1890
203	1891

I.Priene	*SEG* XLIX
11	2493
14	2257
57	1501
59	2457
81	1334
82	2457
108	1678
208	1678
244	1511 app.cr.
507	1519

I.Prusa	*SEG* XLIX
2	2434
15	2399
53	2399
88	2399
92	2399

I.Prusa	*SEG* XLIX
104	2399
115	1796
210	2399

I.Prusias	*SEG* XLIX
6	2413
13	2413
20	2406

I.Rhod. Per.	*SEG* XLIX
151	1064, 1446
352-354	1416
357	1067
452	1062
507/508	1067
601	1066
602	1067
731	1067
754	2502

I.Sardis	*SEG* XLIX
1	2455
2	2457
8	2434, 2462
17	2500
100	1805
111	1678
118	1539
152	1690 app.cr.

I.Selge	*SEG* XLIX
8	2418
43	1122

I.Sestos	*SEG* XLIX
11	2399
21	2399

I.Side	*SEG* XLIX
105	2407

I.Smyrna	*SEG* XLIX
236	1818 app.cr.
249	1853 app.cr.
573	2493
577	1519
579	520bis
581	520bis, 1093
582	520bis, 1170
584	2438bis
668	1703 app.cr.
697	2404
754	2489
784	1893 app.cr.
786	1893 app.cr.
815 (b)	714 app.cr.

I. Stratonikeia	*SEG* XLIX
3/4	1437
7	1437
15	1460
22-39	2430
22	1475
172	1437
505	1437
507	1439
509-511	1437
524	1437
526	1437
1001	1437
1005	2489
1009	1440, 2411
1029	2411
1030	1437
1039	1437
1202	1445
1229	1445
1259	1445
1262/1263	1445
1371/1372	1445
1375	1445
1377/1378	1445

I.Tralleis (und Nysa)	*SEG* XLIX
17	2457
77	2413
80	2413
145	2413
203	2507
219	2447

I.Kourion	*SEG* XLIX
204	2407

IGLS I–VII	*SEG* XLIX
3	1969
5	1969
8	1969
14/15	1969
17/18	1969
46	1969
153	2097
376	1986, 2401
530	1982 app.cr.
569	1983 app.cr.
1344	1987
1490	2406/2407
1685	2407
1958	2407
1999	2407
2334	1979
2886	2004
2905-2907	1979
4028	2455

IGLS XIII.1	*SEG* XLIX
9122	2082 app.cr.

IGLS XIV.1	*SEG* XLIX
434	2097
461	2097

IGLS XIV.1	*SEG* XLIX
518	2097
552	2105
554/555	2105 app.cr.
555 (a)	2105
556/556 (a)	2105
565	2105 app.cr.
IGLS XV	*SEG* XLIX
13	2097
104/105	2097
191	2097
IGLS XVI	*SEG* XLIX
28	2097
389	2093
IGLS XXI.2	*SEG* XLIX
15	2404
74	2444
141	2400
153	2099, 2429
155	2444
IGLS XXI.4	*SEG* XLIX
37	2100
SB	*SEG* XLIX
312	2113
327	2251 app.cr.
335	2113
596	2113
597	2108
599	2208
982	2319
1323	2484
1449	2205
2014	2332

SB	*SEG* XLIX
2048	2332
2052/2053	2332
2075	2258
2136	2108
3443	2113
3467	2113
3478	2113
3944	2322
4076	2108
4111	2343
4113	2337
4114	2342
4206	2208
4277	2111
4527	2319
5021	2109
5069	2111
5689	2319
5719	2333
5863	2108
6043	2111
6283	2108
6306	2208
6659	2256
7014-7017	2319
7019	2319
7275-7283	2208
7293	2255
7309	2208
7315	2333
7370	2111
7424	2118-2133
7543-7545	2208
7691/7692	2116
7694	2116
7749/7750	2248
7785	2208
7898	2315
7922	2342
7924	2342
7927	2342

SB	*SEG* LXIX
7928	2345
7929	2347
7931	2346
7933/7934	2347
7942	2342
7943	2343
7944	2388 app.cr.
7946	2340
7947	2338
7948	2340
7949	2338 app.cr., 2340
7951/7952	2341
8031	2111
8066	2208
8132(b)	2204
8311	2208
8323	2401
8383	2202
8392	2201
8444	2213
8539	2336
8694	2332
8774	2113
8852	2111
8869	2108
8878	2200
8904	2249
8905	2342
9735	2208
9738	2113
9957	2208
9997	2111
10006	2137
10040	2504
10050-10052	2208
10054-10057	2208
10707	2208
11993	2332

SB	*SEG* XLIX
13643	2259
13644	2258
I.Fayoum	*SEG* XLIX
4	2203
12bis	2203 app.cr.
21	2111
112/113	2203 app.cr.
119	2111
131	2205
147	2111
170 (c)	2204
197	2107
200-202	2111
261	2107
I.Louvre	*SEG* XLIX
1	2257
4	2111
14	2200
17	2111
25	2315
120	2111
125	2313
I.Pan	*SEG* XLIX
38	2401
42	2202
65/66	2135, 2137
86	2251 app.cr.
I.Philae	*SEG* XLIX
5	2108
32/33	2111
159	2340 app.cr.
187	2201
I.Portes	*SEG* XLIX
67	2249
86/87	2250
109/110	2116

I.Portes	*SEG* XLIX
112	2116
I.Prose	*SEG* XLIX
8/9	2257
16	2257
21	2111
IThSy	*SEG* XLIX
189	2109, 2111
193	2342
251	2201
302/303	2200
309	2108
Bernand, *Inscr. métriques*	*SEG* XLIX
3	2504
11	2111
13	2331bis
17	2256
21-23	2208
22	2111
53	2208
60	2333
62	2111
68	2111
75/76	2111
77/78	2208
86/87	2208
97/98	2208
100	2208
122	2443
125	2208
141	2452
166	2470
174	2208
175 (I/II)	2479
Syll.^{3}	*SEG* XLIX
2	1758

Syll.^{3}	*SEG* XLIX
4	2432
6	2401
9	462, 2436
35D	551
47	576
56	349
81	414, 559
89	2459
121	591
135	742
141	2431
158	1503 app.cr.
183	449bis
275	554
283	1133, 1136
306	450
312	1143
332	2455
368	1519
402	585
421A	588
454	2453
495	1041
521	2453
531	490
532	618
535	2453
557	1501
568	1213
569	1213, 1552 app.cr.
585	1118
591	2430
593	601
601	2457
618	2457
636	557
648A	558
656	1536 app.cr.
665	491(11)
671B	1769

Syll.^{3}	*SEG* XLIX
674	601
684	2410
685	2490
693	1087
698	562
707	2401
709	1752
715	1367
725	1073
734	1073
735	352, 417
748	1246
749B	1509 app.cr.
751	1509 app.cr.
764	1015
804	1101
852	2406
867	1478, 2469
909	2406
973	2401
976	1145
982	2469
985	2487
986	2490
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1003	2357
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20	1964
39	2401
43	1106
44	1106
46	1109, 1118
48	2111
54	2504
56	2257
74	2202
82	2108
87	2108
90	2257
111	2200
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182	2208
202	2341
217	2457
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483	2401, 2408bis
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509	2460
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614	2417
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668	2111
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675	2342
746	2457
751	2455
762	1015
764	1768, 1772
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GIBM	*SEG* XLIX
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421	2457
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534	1486
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903	1118
933	1533
975	612 app.cr.
1002	1758
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p. 356 no. 10	1533
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42	67
52	505 app.cr.
93	2469
171	2319
350	271
372	391
375	391
380	1273
446	542
458	505
470	2422
487	2422
518	2422
731	1012

CEG II	*SEG* XLIX
816	357

GV	*SEG* XLIX
76	505 app.cr.
207	654, 753
303	654, 753
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462	654, 710
584	2442
654	1478
661	2422
692	1856
699	2504
701	2422
756	2422
768	2422
813	1755
845	1044
851	2422
861	2422
923	2422
945	2422
949	1044
953	2422
971	2399
985	2399
1001	1062
1146	2407
1151	2422
1154	2446
1201	1966
1231	1012
1240	2256
1249	2422
1279	1012
1335	2090
1363	1966 app.cr.
1392	1012
1403 (a)	654, 809
1471	2422
1486	2511

GV	*SEG* XLIX
1487	1844
1537	2422
1571	2451
1580	2423
1655	2422
1695	2422
1749	2399
1794	2407
1837	2452
1854	1760
1881	1678
1882	2504
1901	654
1935	2422
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1943	654
1955	2447
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I 03/02/65	1478
I 03/05/01	1504
I 04/02/11	1678
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I 06/02/24	1775
I 07/05/01	1755
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IV 17/21/01	1934
IV 18/12/05	1880
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IV 20/13/03	2004
IV 21/09/01	2069
IV 21/14/01	2086
IV 21/21/02	2090

Pfuhl Möbius	*SEG* XLIX
86	1758
418	1678
651	1445
1186	1012
1203	2427
1226	2427
1236	2427
1503	1012
1549	1012
1697	1796
1714	1012
1982	1759
2111	1012
2112	1445

Tod, *GHI*	*SEG* XLIX
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37	2459
40	2401
68	2459
129	94
132	449bis
160	2491
191	2410bis
202	450

Meiggs-Lewis, *GHI/GHI*²	*SEG* XLIX
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5	2359
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17	2436
20	579, 2436
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CIL III Suppl.	*SEG* XLIX
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7586	714 app.cr.
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7237	1581 app.cr.

CIL VI	*SEG* XLIX
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CIL VIII	*SEG* XLIX
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CIL IX	*SEG* XLIX
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9471	1427 app.cr.